

INDIANA MONITOR
AND
FREEMASON'S GUIDE

INDIANA MONITOR and FREEMASON'S GUIDE

Compiled by
LAURENCE R. TAYLOR



Published by authority of the
**MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE STATE OF INDIANA**

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Most Worshipful Grand Lodge
of Free and Accepted Masons
of the
State of Indiana



THIS IS TO CERTIFY, That our

Brother Roy Lehr Roudsbush
Was regularly initiated an

Entered Apprentice March 29, 1923
Passed to the degree of

Fellow Craft April 28, 1955
And raised to the Sublime Degree of

Master Mason May 19, 1955

IN TESTIMONY WHEREOF, we have granted to
him this Certificate under our hands and the
seal of

Pentalpha Lodge, No. 564
Free and Accepted Masons of the State of

Indiana, at Indianapolis

this 19th day of May A.D. 1955

(SEAL)

E. K. Stewart
Worshipful Master

Ray W. Cummings
Secretary

Prepared by order of the
MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
STATE OF INDIANA

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PART I

FUNDAMENTALS

What is Freemasonry? Can it be defined?

Historical Sketch of Freemasonry.

Origins.

Operative and Speculative.

Organized Freemasonry—The Grand Lodge Era.

Freemasonry Comes To America.

Freemasonry in Indiana.

The Ancient Charges of a Freemason.

Declaration of Principles.

The Ancient Landmarks.

WHAT IS FREEMASONRY?

For more than two centuries learned Craftsmen have ardently sought an accurate, all-inclusive definition for Freemasonry. Our most eminent savants have devoted time, effort and verbiage to the commendable task of expressing in a few, simple words that which is Masonry. Some have almost succeeded. But always, that vital spark which is the very touchstone of our Craft has eluded them.

There is inherent in this ancient and honorable institution an intangible, indefinable element which apparently lies beyond the power of words. Without it, no definition of Masonry can be considered complete.

We may find it impossible to define this illusive component in words, but the understanding Mason

knows it is there just as certainly as he knows there is a G.A.O.T.U. He is therefore satisfied to accept at face value one or more of those definitions which, although admittedly incomplete, most closely approach the ideal. Perhaps therein lies one explanation of the power which Masonry exerts upon the hearts of its votaries, who are thus bound together by that "mystic tie" which never the tongue of man shall speak nor the pen of man shall write.

Officially, Masonry is defined as consisting of a course of moral instruction, illustrated by types, emblems and allegorical figures. The old English Constitutions state it in this manner, "a system of morality veiled in allegory and illustrated by symbols." . . . Webster says an allegory "represents by suggestive resemblance"; and a symbol is "a visible sign or representation of an idea."

Right Worshipful Brother Charles C. Hunt, Grand Secretary Emeritus of the Grand Lodge of Iowa, A.F. & A.M., proposes the following definition, after an extensive analysis of opinions of other eminent Masonic scholars, "Freemasonry is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building." This especially distinguishes our Fraternity from all other organizations which teach a system of morality.

Combine the above definitions, if you will. Add to them that cosmic spark which makes of man a Temple of God; and you will be as close as mortal may ever come to defining our gentle Craft with words.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any

man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are."—*I Corinthians 3:16-17*.

HISTORICAL SKETCH OF FREEMASONRY

Origins

"How old is Freemasonry? When and where were its beginnings?" . . . These apparently simple questions must occur to every initiate. Have we an equally simple and direct reply? The answer, is "NO!", as every Masonic student soon learns.

Freemasonry was not created at a given moment, or even in a single day, month, or year. It is a growth whose roots extend in many directions; a growth which has been nourished by the aspirations and the achievements of the human race from the very dawn of history. The distant origins, the actual beginnings of our Craft are veiled in the vague mists of antiquity; and, to this day, they remain one of the great enigmas of our ancient and honorable Fraternity.

The voluminous literature of Freemasonry is replete with historical treatises by a host of eminent brethren, each seeking an equitable answer to the questions above. Innumerable theories have been advanced. Unfortunately some are highly imaginative, misleading, even fantastic. Others, however, are rational, credible; the fruits of diligent, scholarly research, supported by reliable documentary evidence, scientific data, and logical deduction. No reasonable field of inquiry has escaped a searching study. Yet, the problem remains but partially solved.

Occasionally new and valuable facts have appeared to support a favored hypothesis; and it momentarily seemed that the end of the trail was

near. To these findings the Fraternity responded with eager expectancy, "At last the real answer has been found!" But always, inevitably, an essential link in the chain of proof was weak or entirely missing. Thus, the stamp of uncertainty remains indelibly impressed upon the earliest chapters in the story of Masonry's origin.

Modern critical knowledge of Freemasonry is prepared to show, however, that its roots run deep, very deep, into the sub-soil of civilization. "It is apparent from the most casual study of the records of primitive peoples that their religions, philosophies, social systems, folk thought and folk ways had much in common, however widely they may have been separated from one another by time or clime. Comparisons between these and certain superficial phenomena of Freemasonry disclose resemblances which cannot but arrest the attention of reflective minds. Even if there had been no pretentious claims of antiquity for the Craft, intuition would at once bridge the chasms of centuries and connect it with more than one of the ancient societies that have flourished in the past, and which, in all essentials save that of chronological continuity, form with it a part of the common human inheritance . . .

"The modern student of Freemasonry, fortunately, is not compelled to rely upon legendary lore on the one hand, or, on the other, the documentary researches of skeptics. The Fraternity's claim to ancient beginnings rests upon a surer foundation than either can supply. Its ascertainable age is great, but its probable age is greater. In substantially its present form, as a speculative society, it has existed for more than two centuries. In its earlier operative form it existed through many other centuries—at least through

a great part of that long period when Gothic builders were dotting Europe with God's cathedrals. It is significant that at the earliest moment to which that form can be traced, it already had venerable legends boasting of beginnings far more remote."¹

It is not within the scope of this short essay to develop the substantial evidence which supports Freemasonry's kinship with such ancient cults and societies as the Ancient Mysteries of Greece, the Roman Colleges of Artificers (Roman Collegia) or the Comacine Masters, which are among the more prominent of many others. The student will find this expertly and fascinatingly discussed in many of the excellent books to be found in all Masonic libraries; and he will be amply rewarded for having read them.

H. L. Haywood and James E. Craig,² prominent modern authors, admirably summarize the status of Masonry's claim to ancient beginnings in the closing paragraphs of their chapter on "Origins and Intimations." Having established numerous evidences of the relationships mentioned above, they conclude, "Such evidences of Masonry's share in the common stock of the world's cult phenomena, if rightly understood, make plain many things which have been obscure. It is true they do not prove the continuous existence of the Fraternity from before the Flood to the institution of the first Grand Lodge. They do not establish connection between it and any particular band, society, group or cult in existence before the Dark Ages. But they do reveal the essential kinship of Freemasonry with the religious and philosophical societies of previous ages;

¹ A History of Freemasonry, by Haywood and Craig.

² Ibid.

nor is there today any other similar society which can deny Masonry's prescriptive right to claim these relics as its own or dispute with it the palm for honorable age.

"Modern Freemasonry is in the truest sense a reservoir into which the cult lore and social experiences of countless eons of human experience have poured their treasures. Into this mighty lake, streams have trickled from the remotest mountain tops; it is fed from innumerable founts. It signifies little how the life-giving waters have found their way into its bosom, by what channels they have come, across what continents they have flowed.

"Fortunately for the peace of mind of the modern initiate there are no arbitrary tests of faith in these matters, so there can be no trials for heresy or danger of sorcerer burning. There are certain ancient doctrines known as the Landmarks which every duly obligated Freemason is bound to respect; there are prescriptions of Masonic conduct which he is bound to obey. But if he chooses to believe that the Fraternity descended by some mysterious process from the planet Neptune he is as free to do so as he would be to believe that Neptune itself is the ghost of a previous planetary incarnation of the world. Conversely, if he prefers to regard some of the ancient legends as pure allegories, there is none with authority to deny him that privilege. In either case, the great symbolical teachings of the Craft will remain unaffected."

Perhaps the best prediction we may essay here concerning Masonry's future is "that since heretofore it has never failed to respond to the contemporaneous requirements of humanity there is

no reason to suppose it ever will fail."³ Its recorded history of the past three centuries may serve effectively as a roadguide to our destiny, "whither we are traveling"; but, as yet, no man can say with certainty "from whence we came."

No doubt each intelligent effort to draw aside the mist which veils our infancy brings us closer and closer to reality. Man—with patient persistence and with science as tool and servant—has triumphed over many perplexing problems of our universe. So may the final clue to Masonry's origin one day yield to vigilant, persevering effort.

Perhaps some neglected, moldy record, yellowed and fragile from being too long denied the light, may yet emerge from dank cellar or webby garret to clarify Freemasonry's nativity. Archeologists of this day, or as yet unborn, may conceivably unearth some ancient crypt wherein the story of our beginnings will be revealed by curious inscriptions or hieroglyphics.

Time, patience, research, unceasing effort, these are the keys to which the door of Masonry's remote past will finally yield. In the interim, *our actual recorded history*, established by irrefutable documentary evidence, is an ancient and honorable story that all men may read. It should be a source of humble yet gratifying pride to every Craftsman. Read it! Remember it! Measure up to it! . . . It demands much, but it offers more.

OPERATIVE AND SPECULATIVE MASONRY

In approaching any study of Masonic history, be it of ancient or modern periods, it is well to keep

in mind that "Freemasonry, to paraphrase St. Paul, has both a physical body and a spiritual body. The physical body is the form and organization of the Fraternity; the spiritual body is its philosophy, which is" (according to one of our best definitions) "a course of ancient hieroglyphical moral instruction, and is taught agreeable to ancient usage, by types, emblems, and allegorical figures. It matters little, therefore, insofar as the eternal truths of Freemasonry are concerned, just where and how the institution had its origins. If we keep this fact in mind, and learn the moral, ethical, and spiritual lessons which are brought out in the evolution of the Craft, as we actually know it from medieval periods to the present day, our minds can be at peace in the midst of the confusion which greets us from time to time in our studies."⁴

The oldest existing written record of our Craft is a document known as the Halliwell Manuscript, or Regius Poem, written by an unknown author about 1390. Although written nearly six centuries ago, it shows Freemasonry to have been very old, even at that remote date.

Prior to the beginning of the 18th century, our brethren were engaged in the actual, manual, *operative* work of construction. Hence we designate them as Operative Masons. They were a remarkable class of men; highly skilled artists, designers, builders of religious and public edifices which have since been the admiration of every age. It has been said that they were the true torch-bearers of civilization during the Middle Ages.

It was customary for these Craftsmen, or Operative Workmen engaged in the art and science of

⁴ Short Readings in Masonic History, by J. Hugo Tatsch.

building, to organize themselves into a band or society called a Lodge. Such organizations were also known as Craft Guilds, or Fellowships of Operative Masons. They were governed by a Master and two Wardens, with the assistance of officers equivalent to a Secretary and Treasurer.

The aims and purposes of the Lodge were to improve its members in the particular work in which they were engaged; to inculcate true friendship and mutual aid; to maintain a charity fund from which relief to its members, their widows and orphans, could be dispensed when needed; and to render due homage to the Grand Architect of the Universe, who was recognized as the Supreme Master of the Craft throughout the world.

These early Lodges, composed of operative workmen, conducted regular meetings; received and accepted new members by mystic rites, ceremonies, and initiation; arranged and classified the members into groups and laid the broad and general foundation upon which a Masonic Lodge is erected today. They bound their members by solemn vows, and severe penalties were inflicted for violations. (See "Modern Penalties," page 134).

In such manner the Fraternity, in its Operative Period, developed and flourished, particularly during the cathedral-building era in Continental Europe. Of necessity, it worked hand in hand with the Church and was thus, in a sense, its servant.

Then there developed, gradually, a period of transition throughout the world. As civilization advanced, knowledge became increasingly accessible to more and more of the peoples. This resulted in the general publication of many geometric and architectural principles which formerly had been possessed only by Freemasons.

Early in the 16th century came that stirring period of history known as the Reformation which was, according to Webster, "the important religious movement (reform) . . . which resulted in the formation of the various Protestant (protest-ant) Churches." The same influences which produced the Reformation had their effects upon Freemasonry. By 1600, according to the Harleian Manuscript (dated about the middle of the 17th century), our order had almost completely "severed its dependence upon the Church and became a refuge for those who wished to be free in thought as well as for Freemasons. It was still Christian — almost aggressively Christian — in its teachings. Not for another hundred years or more, and then only partially, did it rid itself of any sectarian character whatever and become what it is today, a meeting ground for 'men of every country, sect, and opinion,' united in a common belief in the Fatherhood of God, the brotherhood of man, and the hope of immortality."⁵

With the Reformation, the Gothic style of architecture began to lose favor. Largely because of this, the Craft Guilds also began a corresponding period of decline, for they were unable "to preserve or continue the monopoly so long exercised by them. 'Cowans' increased in spite of all regulations and efforts to the contrary; the Masters gradually lost their exclusive powers, and toward the end of the 17th century it became evident that the building monopolies and close Corporations of the Freemasons' Lodges had seen their day. It was not the speculatives that caused the decline of the Operative Lodges, but the causes came from within."⁶

⁵ Introduction to Freemasonry, by Carl H. Claudy.

⁶ Freemasonry from 1600 A.D. to the Grand Lodge Era, by Wm. James Hughan.

Prior to the 17th century only an Operative Mason could become a member of the Craft. During the 17th century, however, a new practice was inaugurated. Men of wealth, culture, and distinction who had no intention of ever becoming builders, or Operative Masons, were admitted to membership in the Craft Guilds. They were probably actuated in their desire for membership "mainly from friendly feelings toward the operatives, and to exhibit or manifest an interest in their welfare. The funds were increased by gentlemen joining, and the Lodges were made all the more popular, by the admission of the local squires and others of means in the neighborhood of a Lodge. It was a secret society that was thus joined, and this may have led some to seek admission, from the mystery surrounding the Initiation ceremony. The esoteric character of the Craft has been a source of wonder and curiosity to outsiders for many centuries."⁷

Thus a slowly expiring Craft was effectively stimulated and revived by the gradual admission of "gentlemen," non-operative members, or Speculative Masons as we call them today. The life of the Fraternity was saved; its tenets, precepts, customs, and Landmarks preserved; and, with its membership thus enlarged, the Craft entered upon a corresponding increase in prestige, influence and power.

ORGANIZED MASONRY—THE GRAND LODGE ERA

The year 1717 is the dividing line "between the old Freemasonry and the new; between a Craft which was slowly expiring and one which began to grow with new vitality; between the last

⁷ Ibid.

lingering remains of Operative Masonry and a Craft wholly speculative."⁸

In 1717, four Lodges in London met and feasted at the Goose and Gridiron Ale House on June 24th, St. John the Baptist's Day. There and then was organized and established the first Grand Lodge of Masons, which was known as the Grand Lodge of England. Anthony Sayer, "gentleman," was elected first Grand Master. Later, in 1730, the Grand Lodge of Ireland was organized; and in 1736, the Grand Lodge of Scotland.

The "Old Charges," which should be familiar to every Craftsman, is a term descriptive of the manuscript documents upon which the early post-1717 historical treatises of Freemasonry are based. They have been appropriately called the title deeds of Freemasonry and are treated separately, elsewhere in this Monitor.

In 1723, the Rev. James Anderson, active in the Revival of 1717, published the Ancient Constitutions of Free Masons. It was reprinted in America (1734) by Benjamin Franklin of Philadelphia. These important records are mentioned here because they were the earliest sources of organized Masonry's system of government and ethics. They therefore played an essential role in the destiny of our Fraternity as we know it today.

"In our perspective, a Grand Lodge is as much a necessary part of the existing order of things as a State or Federal Government. In 1717 it was a new idea, accompanied by many other new ideas. Some brother or brethren saw that if the ancient Order was not to die, it must be given new life through a new organization. . . . The newly formed Grand Lodge went the whole way. It pro-

⁸ Introduction to Freemasonry, by Carl H. Claudy.

posed to, and did take command of its Lodges. It branched out beyond the jurisdiction originally proposed 'within ten miles of London' and invaded the provinces. It gave enormous powers to the Grand Master. It prohibited the working of the 'Master's Part' in private Lodges, thus throwing back to the ancient annual assemblies. It divided the Craft into Entered Apprentices and Fellowcrafts. It resolved 'against all politics as what never yet conduced to the welfare of the lodge nor ever will'.⁹

Finally, the Grand Lodge of England eliminated the ancient charge which read, in part, "to be true to God and Holy Church" and substituted the ancient charge as we know it today. (See page 27, "Concerning God and Religion," under the heading of "Ancient Charges.") This "founded modern Speculative Masonry on the rock of non-sectarianism and the brotherhood of all men who believe in a common Father regardless of His name, His church, or the way in which He is worshiped . . . and became a fundamental of the Craft."¹⁰

Freemasonry prospered in England from the time the first Grand Lodge was formed in 1717. Later some dissention appeared in the ranks of the Craft and the "Great Schism" took place (1751), with the formation of a second Grand Lodge (England) known as the Atholl or Grand Lodge of Ancients. Lawrence Dermott, a name familiar to all Masonic students, was the moving spirit in this new organization. Paradoxically, the original Grand Lodge of England was thereafter known as the Grand Lodge of Moderns.

⁹ Ibid.

¹⁰ Ibid.

This is an important and highly interesting period in Masonic history, but it involves too much detail to become a part of this brief sketch. The student is therefore again referred to our libraries, with renewed assurance that his study will be amply rewarded. Suffice it to say that these two Grand Lodges finally came together, in 1813, and organized the United Grand Lodge of England, which continues to this day. From the documentary "Articles of Union" (1813) came the following important specifications for Symbolic ("Blue Lodge") Masonry, "It is declared and pronounced that Ancient Craft Masonry consists of three degrees, and no more, viz., those of Entered Apprentice, the Fellow Craft, and the Master Mason including the Holy Royal Arch."

FREEMASONRY COMES TO AMERICA

There has been much speculation concerning the presence of Freemasonry in America prior to 1717; but, apparently, no acceptable evidence has been forthcoming to confirm this contention. It is known, however, that Speculative Freemasonry—as represented by individual Masons—did appear in the American Colonies soon after the first Grand Lodge of England was organized. These earliest American Masons were members of English Lodges who had emigrated to the New World and also colonists who had been initiated during return visits to the Mother Country.

Daniel Coxé of New Jersey was the first American provincial Grand Master. In 1730, he received a deputation from the Duke of Norfolk, Grand Master of England, appointing him Provincial Grand Master of New York, New Jersey, and Pennsylvania, for two years. Historians dis-

agree as to whether or not he ever exercised his powers.

The first Lodge in America of which there is documentary evidence was in Philadelphia as early as 1730.

In 1733, a number of Masons then residing in Boston, petitioned the Grand Lodge of England for authority to establish Masonry in the new world and as a result, Henry Price "father of duly constituted Masonry in America" was appointed Provincial Grand Master of New England and Dominions and Territories thereunto belonging. He formed a Grand Lodge in July, with Andrew Belcher as Deputy Grand Master and Thomas Kennelly and John Quane as Grand Wardens. Grand Master Price then granted the petition of eighteen brethren and constituted them into a Lodge. This body, later consolidating with two others, is now St. John's Lodge of Boston.

Thereafter, about the year 1750, another group of Masons residing in Boston applied to the Grand Lodge of Scotland for a warrant to organize a Masonic Lodge in Boston under the authority of that Grand Lodge. In 1752, a deputation was received from the Grand Master of Scotland, constituting the petitioning Masons a regular Lodge, to be known as St. Andrews Lodge No. 82, under and by virtue of the Grand Lodge of Scotland. Within a short time, this new Lodge petitioned for authority to establish another Grand Lodge in America.

On December 27, 1769, the Festival of St. John the Evangelist was celebrated in due form by the members of St. Andrews Lodge. When festivities were at their height, a commission was read from

the Grand Master of Masons of Scotland, appointing Joseph Warren (who later fought so gloriously at Bunker Hill) to be Grand Master of Masons in Boston and within one hundred miles of that city. He was immediately installed according to ancient usage, and proceeded at once with the appointment and installation of other Grand Lodge officers.

The story of Freemasonry during the American Revolution is one to which the Fraternity may refer with everlasting pride. Every American Mason should know it, in detail. It cannot be justly recorded in this brief summary.

Members of the two Grand Lodges were disorganized and scattered in consequence of the war. Subordinate Lodges carried on as best they could under handicaps that were most severe. Military Lodges came into being among both the American and British troops and thus helped to preserve the mystic tie. Despite political rancor and controversy, the passions and bitterness of the times were lost within the asylum of Masonic Lodges, where brother greeted brother on the level and parted on the square.

An astonishingly large number of Revolutionary leaders were Masons: George Washington and most of his generals, John Hancock, Benjamin Franklin, Paul Revere, James Monroe, Anthony Wayne, Ethan Allen, Nathaniel Greene, and many others whose names are almost equally familiar. It is significant, too, that among the leaders of the British forces may be found an almost equally distinguished roll of Masons.

When the conflict subsided, members of the two Grand Lodges again assembled to reflect upon the general state of Freemasonry in America.

Since the political relations between this country and England had been severed by the war, it was quickly determined that Masonic allegiance to the Grand Lodge of England and the Grand Lodge of Scotland had also been severed.

Therefore, a new Grand Lodge was organized, descending from and built upon the ruins of the original two; and from it were chartered other Grand Lodges throughout the country. American Masonic Lodges thus became sovereign and independent.

Should there be but one Grand Lodge for the entire United States; or, should each State and Territory be independently sovereign? The sound wisdom of the Craft determined upon the latter course. Unhindered by Church or State, the growth of Freemasonry in our country was both rapid and extensive. Grand Lodges were organized in the several states, as expediency determined, and each was sovereign within the limits of its own Grand Jurisdiction.

Today, there are forty-nine Grand Lodges in the United States of America, one for each state and one for the District of Columbia. In several of our territories are Grand Lodges; the others have Masonic Lodges which are subordinate to one of the Grand Lodges within our continental boundaries. There are more than 15,000 Masonic Lodges scattered throughout the length and breadth of this nation, with a total membership of almost three million.

MASONRY IN INDIANA ¹¹

Masonry in Indiana descended from Virginia by way of Kentucky. The Grand Lodge of Vir-

¹¹ Adapted from: History of Freemasonry in Indiana, by Daniel McDonald.

ginia was founded in 1777. It granted charters to various Lodges in Kentucky, which was then a part of the territory of Virginia. After the Grand Lodge of Kentucky was organized, in 1800, it issued dispensations for the formation of Lodges in Indiana as follows: Vincennes, Charlestown, Madison, Corydon, Salem, Lawrenceburg, Vevay, and Rising Sun. The Lodge at Brookville, the only other Lodge in the then Territory, received its charter from Ohio. These were all the Lodges there were in Indiana prior to organization of the Grand Lodge of Indiana in 1818. The first Lodge organized in the Indiana Territory was at Vincennes, which was chartered by the Grand Lodge of Kentucky, August 31, 1809.

The Territory was admitted to the Union as a State in 1816, and the brethren deemed it advisable to take steps looking to the formation of a Grand Lodge. Accordingly, a convention of representatives of all the above Indiana Lodges met at Corydon on Dec. 3, 1817, for the purpose of taking the preliminary steps for such organization.

Agreeably to a resolution from this convention, delegates from the same Lodges met in the town of Madison, Indiana, on Jan. 12, 1818, and there consummated the organization of the Grand Lodge of Indiana, electing Alexander Buckner, of Charlestown, as the first Grand Master.

The several Lodges there represented then surrendered their charters and were granted new charters by "The Grand Lodge of Indiana." On the same day, a special committee made a report, containing twenty-four sections, embracing the main features of the Constitution as it exists today. The Grand Lodge seal, still in use of course, was also adopted at that time, after being described in complete detail.

Brother McDonald says, "The most important step in the formation of the Grand Lodge was the adoption of the 'Illustrations of Masonry, published by Brother Thomas Smith Webb,' for the government of the Grand Lodge and subordinate Lodges. . . ." ¹² It is of interest to note that much of our monitorial work, contained herein, is taken directly from that publication.

"And so it came to pass that the Grand Lodge was legally organized in Indiana on the 12th day of January, 1818; and it is somewhat remarkable, owing to the newness of the country at that time, the lack of educational facilities, and the somewhat crude material out of which the organization necessarily had to be constructed, that the foundation was so substantially and satisfactorily laid. Our ancient Indiana brethren builded better than they knew. No Grand Lodge has existed so long with so little friction, and has so satisfactorily extricated itself from so many difficult problems, as has the Grand Lodge of Indiana." ¹³

Its history is one in which its members may take much pardonable pride, and it stands today with an honorable record of more than one and one-quarter centuries and with more than 500 Lodges.

¹² Ibid.

¹³ Ibid.

THE CHARGES
of a
FREEMASON
Extracted from the
ANCIENT RECORDS OF LODGES
BEYOND SEA

*To Be Read At The Making Of New Brethren, Or
When The Master Shall Order It.*

GENERAL HEADS

- I. Of GOD and RELIGION.
- II. Of the CIVIL MAGISTRATES, supreme and subordinate.
- III. Of LODGES.
- IV. Of MASTERS, WARDENS, FELLOWS and APPRENTICES.
- V. Of the MANAGEMENT of the CRAFT in WORKING.
- VI. Of BEHAVIOR, viz.:
 1. In the Lodge while CONSTITUTED.
 2. After the Lodge is over and the BRETHREN not gone.
 3. When Brethren meet without STRANGERS, but not in a LODGE formed.
 4. In the presence of STRANGERS NOT MASONS.
 5. At HOME and in your NEIGHBORHOOD.
 6. Towards a STRANGE BROTHER.

I. CONCERNING GOD AND RELIGION.

A Mason is obliged, by his Tenure, to obey the Moral Law, and if he rightly understands the Art he will never be a stupid Atheist nor an irreligious Libertine. But though in Ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, what-over it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is to be Good Men and True, or Men of Honour and Honesty, by whatever denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATES,
SUPREME AND SUBORDINATE

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed and Confusion, so Ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answered the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourished in times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood

must and ought to disown his Rebellion, and give no Umbrage or ground of political jealousy to the Government for the time being; they can not expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES

A LODGE is a Place where Masons assemble and work; Hence that Assembly, or duly organized Society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and General Regulations.

It is either Particular or General and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annex'd. In Ancient Times no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe Censure, until it appeared to the Master and Wardens, that pure necessity hindered him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of a mature and discreet age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All Preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despis'd; Therefore, no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and therefore every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity; Candidates may nevertheless know, that no Master should take an Apprentice, unless he has sufficient Employ-

ment for him and unless he is a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest parents; that so, when otherwise qualify'd, he may arrive to the Honour of being a Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his Merit.

No brother can be a Warden unless he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master until he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singularly great Merit in the Opinion of the Lodges.

These rulers and Governors, Supreme and Subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love, and Alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land, or confirmed by Custom, shall be observed.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer

of the Lord's Work; who is to be called Master by those who work under him. The Craftsmen are to avoid all ill language, and call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their Wages justly, shall be faithful to the Lord and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustomed to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's absence to the Lord's profit; and his Brethren shall obey him.

All Masons employed shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the work be finish'd.

A Younger Brother shall be instructed in working, to prevent spoiling the materials for want of Judgment, and for increasing and continuing of Brotherly Love.

All the tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employed in the proper Work of Masonry; nor shall Free-Masons work with those that are Not Free without an urgent Necessity; nor shall they teach Labourers or Unaccepted Masons, as they should teach a Brother or a Fellow.

VI. OF BEHAVIOUR

1. IN THE LODGE WHILE CONSTITUTED.

You are not to hold private Committees or separate Conversations, without leave from the Master, nor to talk of anything impertinently nor unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretense whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies (unless you carry them by Appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to Law about what concerneth Masonry, with an absolute Necessity apparent to the Lodge.

2. BEHAVIOUR AFTER THE LODGE IS OVER AND THE BRETHREN NOT GONE.

You may enjoy yourself with innocent Mirth, treating one another according to Ability, but

avoiding Excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an Easy and Free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore, no private Piques or Quarrels must be brought within the Door of the Lodge, far less any quarrels about Religion, or Nations or State Policy, we being only, as Masons, of the Universal Religion above mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against All Politicks, as what never yet conduced to the Welfare of the Lodge, nor ever will.

3. BEHAVIOUR WHEN BRETHREN MEET WITHOUT STRANGERS BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being over-seen or overheard, and without encroaching on each other, or derogating from that respect which is due to any Brother, were he not a Mason. For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a man that he had before; nay, rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid Ill Manners.

4. BEHAVIOUR IN PRESENCE OF STRANGERS NOT MASONS.

You should be cautious in your Words and Carriage, that the most penetrating Stranger should

not be able to discover or find out what is not proper to be intimated; and sometimes you may divert a discourse, and manage it prudently for the Honour of the Worshipful Fraternity.

5. BEHAVIOUR AT HOME, AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise Man; particularly not to let your Family, Friends and Neighbors know the Concerns of the Lodge, etc., but wisely to consult your own honour, and that of the Ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Family be not neglected or injured, nor you disabled from working.

6. BEHAVIOUR TOWARDS A STRANGE BROTHER.

You are cautioned to examine him, in such a Manner as Prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd. But you are not charg'd to do beyond your Ability, only to prefer a poor Brother, and a Good Man and True, before any other People in the same Circumstances.

FINALLY, all these Charges you are to observe, and also those that shall be communicated unto you in Another Way; cultivating Brotherly-Love, the Foundation and Cap-stone, the Cement and Glory of this ancient Fraternity, avoid all Wrangling and Quarreling, all slander and Back-biting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, so far as is consistent with your Honour and Safety, and no further. And if any of them do you Injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand-Lodge at the Quarterly Communication, and from thence to the Annual Grand-Lodge, as has been the ancient laudable Conduct of our Forefathers in every Nation; never taking a Legal Course but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may find the Affair of Masonry with more Alacrity and Success; but with respect to Brothers or Fellows At Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must, however, carry on their Process of Law-Suit, without Wrath or Rancor (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the Benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

AMEN, SO MOTE IT BE.

DECLARATION OF PRINCIPLES¹

Freemasonry is a charitable, benevolent, educational, and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which

¹ In order to correct any misunderstanding and to refute willful misrepresentation, this "Declaration of Principles" was adopted by the Grand Lodge of Indiana on May 24, 1939. It merely puts in concrete form what we have taught and practiced since the beginning of our Grand Lodge.

will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any State in which he may be.

Masonry abhors Communism as being repugnant to its conception of the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenet of faith in God.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds, and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness, and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

THE ANCIENT LANDMARKS

"The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve. . . ."

"Landmarks in Freemasonry are certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Masonry that no Masonic authority may derogate from them or do aught but maintain them."¹

The Grand Lodge F. & A. M. of Indiana, in common with several other Grand Jurisdictions, has never officially adopted a specific list of Ancient Landmarks; although it recognizes their existence by direct references to them in ritual and ceremonies.

Throughout the Masonic world, there is a marked divergence of opinion as to what actually do constitute all of the true Landmarks of Freemasonry; and a rather wide variety are recognized by various Grand Lodges. *The seven which follow, however, are common to all.* Thus they may be considered as universally acceptable wherever Landmarks have been officially adopted.

It is not the intention of this very brief review to infer that the following list is exhaustive or exclusive. It merely presents those Landmarks upon which all authorities apparently agree, thus indicating to the thoughtful Craftsman the fundamental nature of Landmarks, as well as a sound basis upon which to approach a more thorough study of this interesting and important subject.

The following Landmarks are common to all officially adopted lists:

¹ The Landmarks, by Roscoe Pound, 1916 Mass. Proc., 805.

- (1) *Monotheism* is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. Freemasonry is not concerned with theological distinctions. This is the basis of our universality.
- (2) *Belief in Immortality* is the ultimate lesson of Masonic philosophy. "The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man and endowing him with a soul, which is the reflection of His image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death?"²
- (3) *The Volume of the Sacred Law* is an indispensable part of the furniture of a Lodge. In our jurisdiction it is usually the Bible, but any candidate not a Christian may have substituted for it any other volume he considers sacred: e.g., the Old Testament, Koran, Vedas, or Laws of Confucius. In one Lodge in China, there are three Sacred Books open on the altar at the same time, and the candidate elects one of the three on which to be obligated.
- (4) *The Legend of the Third Degree*. This is the most important and significant of the legendary symbols of Freemasonry. It has descended from age to age by oral tradition, and has been preserved in every Masonic rite, practiced in any country or language, with no essential alteration.
- (5) *Masonic Secrecy* includes only methods of recognition and of symbolic instruction. It does not extend to everything relating to the institution. A secret society is one whose

² Michael Pupin

members are not publicly known, and whose existence is concealed from the world. Masonic bodies, however, meet openly; there is no secrecy concerning membership or officers; and Masonic symbols and philosophy are discussed in thousands of books accessible to anyone. Masonry has no part in subversive activities, yet its secrets belong to the fraternity just as the private affairs of a family are its own concern.

- (6) *Symbolism of the Operative Art* means that Masonic symbols are taken from architecture. Almost without exception they relate to the building art: Square, Level, Plumb, Ashlars, Pillars, Trestle-Board, etc. The grand idea of Masonry is that the development of character is like the Building of a Temple; the same rules apply to both. There must first be a plan, then a foundation and framework, and finally, proportion and harmony of line. There must be "wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." This is a practical truth of universal application to all forms of achievement. The symbols of Freemasonry are drawn from the experience of the ages.
- (7) *A Mason must be a freeborn male adult* primarily because he must be master of his time, his resources, and himself. In Operative Masonry women and young men could not work at the mason's trade; so traditionally membership in the Craft has been confined to male adults, and from long usage this practice has become imbedded in the Fraternity as a Landmark.

(Adapted from Manual for Lodges of Instruction, by courtesy of the Grand Lodge A. F. & A. M. of Massachusetts.)

PART II

INTRODUCTORY

BASIC MASONIC PHILOSOPHY

Behind the ceremonies of all Masonic degrees lies a fundamental conception of this world in which we live and man's place in it. It is based on the belief common to all religions and to almost all systems of philosophy that there exists somewhere a Supreme Being who created this world, and of whom all mankind are the instruments and servants. With the particular attributes of this Supreme Being, and the manner and form in which He should be worshiped, Masonry has no concern. It emphasizes three fundamental ideas: first, that God exists; second, that men are put into this world to exercise their faculties and work as God's instruments; and third, that their work is to be performed in accordance with certain principles of morality and justice which are indicated by the laws of Nature and by revelation contained in Sacred Writings. Freemasonry has no sacred book of its own. In our Jurisdiction it adopts the Bible as a symbol of all Sacred Books.

The Masonic ritual has to do with the building of a great Temple. In the erection of this Temple many workmen are engaged, divided into crafts according to their ability and skill and directed by overseers who are called masters and wardens.

The work is proceeding according to the plan of a Great Architect. None of the masters or workmen know why the Temple is being built or what use is to be made of it after it is built. Nor do the master or the wardens or any of the workmen know the whole plan. The Architect furnishes only

designs, drawn on a Trestle-Board, from which each craftsman is given the details he must know in order to carry out that part of the work which it is his duty to perform. The workmen merely know that each must work with all his heart and soul and strength and to the utmost of his ability and skill, because the Great Architect has ordered it so.

Each understands that the successful completion of the work depends not only on his individual effort but also on the united coöperation and harmony of the Craft. Each understands also that there can be no cessation of the work until the Temple is completed, at which time the Great Architect has let it be known that the whole design will be disclosed as well as the object and purpose of its building. This is no fanciful picture designed for an evening's entertainment, but is intended to represent and does faithfully represent the life of man.

He finds that in this world he must work if he is to receive the wages of life, which consist not merely of a "living": food, clothing, and shelter; but those equally essential satisfactions: interest in life, happiness, and contentment. He finds that he cannot choose the work he would like to do, but must adapt himself to conditions and circumstances imposed by a power outside himself. He gets his directions for doing his work from study of the forces and the laws that govern the natural world and from written words of wisdom embodied in what are known as Sacred Volumes, or Bibles. He finds that he cannot work alone, that his work is dependent on mankind and they on him, wherefore are formed governments, societies, and other organizations for coöperative effort. He sees many things happen to himself and to others the reason

for which he cannot fathom. At one time the world seems good, at another bad. Sometimes the work he is doing appears without purpose and without result. He continues to put forth effort only because he must.

The ritual harmonizes these discordant impressions. The Temple that is being built is the Temple of character; the great books of nature and revelation are the Trestle-Board; the voice of conscience is their interpreter; man is the workman; and the Supreme Architect is God.

(From—Manual for Lodges of Instruction, the Grand Lodge of Massachusetts).

MONITORIAL

OPENING AND CLOSING LODGE

Ceremony—an act or series of acts in formal and dignified procedure oftentimes symbolical, impressive, and profound—had its origin in the very beginnings of human society. No lawful communication of any Lodge can be held without the ceremony of opening and closing with appropriate rites and dignity. This has been universally practiced among Freemasons from time immemorial.

Such a procedure impresses awe and reverence upon the receptive mind. It also attracts attention to certain solemn and necessary rites which are fundamental to our precepts and practices. To begin well augurs for a successful and harmonious ending; and when order and method are neglected at the beginning, they will seldom be found in evidence at the end.

To conduct the ceremonies of opening and closing a Lodge properly and with that degree of dignity and excellence worthy of their lofty purposes, should be the particular study of every Mason. Those who have the time-honored privilege

of officiating should be especially attentive to their duties. Toward these brethren every eye is naturally directed for propriety of manner and conduct. From them our brethren who are less informed will expect an example worthy of imitation. No Mason present can be exempted from a share in these ceremonies. They are a general concern in which all must assist.

OPENING

FIRST: Congregate—At the sound of the Worshipful Master's gavel, the officers and brethren assume their places, properly clothed. Conversation ceases as all are seated.

SECOND: Purge—Under the direction of the Senior Warden, the right of each one to be present is ascertained, in a manner prescribed by the ritual. (See sections on "Avouchment" and "Examination of Visitors" on page 48).

THIRD: Tile—Make certain that the outer avenues or approaches to the Lodge are securely guarded.

FOURTH: Lecture, Notice of Intent and Concurrence—The Worshipful Master interrogates his officers concerning their duties and gives formal notice of his intent to open his Lodge, to all present. Certain esoteric rites are employed by means of which each brother signifies his concurrence in the ceremonies, and his knowledge of the degree on which the Lodge is to be opened.

FIFTH: Prayer—Every Mason is taught that no man should ever enter upon any great or important undertaking without first invoking the blessings of Deity. The Lodge therefore addresses an appropriate prayer to the

G.A.O.T.U., through its Chaplain, the Worshipful Master, or any brother present. (See "Prayers," page 45.)

SIXTH: *Three Great Lights*—With due reverence and solemnity, the Three Great Lights are displayed in a manner characteristic for each degree. The Senior Deacon should be particularly careful that the arrangement is exact and distinctive. (The hinge of the Compass should point toward the East.)

SEVENTH: *Declaration*—This is the true official opening, regardless of a previous declaration of intent. The opening is the act of the Master.

EIGHTH: *Three Lesser Lights*—These Lights are now illuminated.

NINTH: *Notice to Tiler*—The Tiler is informed that the ceremony of opening is complete. He should not give an alarm for any brother desiring admission until after this notice is received.

OF BEHAVIOUR IN THE LODGE WHILE IN SESSION (Adapted from the Ancient Charges)

The brethren are not to hold private committees or separate conversations without leave from the Master, nor talk of anything impertinent, behave unseemly, nor interrupt the Master or Wardens or any other speaking to the Master, nor behave themselves in an unbecoming manner while the Lodge is engaged in what is serious and solemn, nor use personal or unbecoming language upon any pretense whatever. . . . No private piques or quarrels shall be brought within the door of the Lodge, far less any discussion or differences which are concerned with religion, race or politics.

CLOSING

In closing the Lodge, a ceremony similar to the opening takes place. Here the less important duties of Masonry are observed. The necessary degree of subordination in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and His blessing invoked and extended to the whole Fraternity.

Each brother faithfully locks up the treasure he has acquired, in his own secret repository, and, pleased with his reward, retires to enjoy and disseminate among the private circle of his brethren the fruits of his labor and industry in the Lodge.

These are faint outlines of ceremonies which universally prevail among Masons in every country, and distinguish all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations. (Webb's Monitor.)

PRAYERS

A Lodge cannot be lawfully opened or closed without some form of prayer. It is not without significance, however, that at no place in any Masonic ceremony is a specified prayer required. Prayer that does not come from the heart and soul of the supplicant is a mockery.

At the appropriate place in the opening and closing ceremonies, an extemporaneous prayer may be offered; or the Chaplain, the Worshipful Master, or any designated brother, may use one of the following.

PRAYERS APPROPRIATE TO THE OPENING OF A LODGE

(1) 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. Response—So Mote It Be.

- (2) Supreme Architect of the Universe, in Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us; so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that beauty and order which reign forever before Thy throne. Amen. Response—So Mote It Be.

PRAYERS APPROPRIATE TO THE CLOSING OF A LODGE

- (1) And now may the blessing of Heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen. Response—So Mote It Be.
- (2) Supreme Grand Master, Ruler of Heaven and Earth: Now that we are about to separate and return to our respective places of abode, wilt Thou be so pleased to influence our hearts and minds that we may each one of us practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy holy Word. Amen. Response—So Mote It Be.

SIGNIFICANCE OF "AMEN" AND "SO MOTE IT BE"

Although these terms are synonymous in one sense, the word "Amen" has a broader meaning than simply "so be it," or our Masonic response "So Mote It Be." Many consider "Amen" to signify

"that is all," or "the end"; but its real equivalent might be better understood as a repetition of the whole prayer, or summarized in the words, "Oh God, I pray this!" as though one who had concluded his prayer would say: "This is my prayer; Oh God, hear it!"

Frequently "Amen" is used as a response, uttered by the hearers and not the speaker, and it thus has the meaning "so be it," the hearer signifying that he adopts as his own the words which have been said by the speaker. Masonry does not use the word "Amen" in this sense, but instead uses the phrase "So Mote It Be."

Some Masons have advanced the idea that "Amen" has a direct connection with "that which was lost," and is "the symbol of completion and establishment, the full realization of all that shall be ours when the temple is completed and mastership shall be attained."¹ Although an interesting possibility, this is merely symbolic conjecture, of course.

In Revelation 3:14, God is called "The Amen." " . . . These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Other Biblical references can be found concerning this widely used word. For example, "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord." *Psalms 106:48*.

RECEPTION OF VISITORS

Since time immemorial, the Fraternity has recognized "the right of every Freemason to visit and sit in every regular Lodge." This right is qualified by two factors: first, the visitor must

¹ "Masonic Symbolism," by Charles C. Hunt.

prove that he is a regular Mason, in good standing in a regular Lodge; and, second, the Master may exclude any visitor who might seriously disturb the peace and harmony of his Lodge, at his discretion. (No visitor can be admitted to a Lodge while a single member present objects; nor can an objecting member be required to assign his reasons therefor, but may do so if he chooses. General Regulations.)

AVOUCHMENT

A visitor must prove his standing as a Freemason by strict trial, due examination, or lawful information. The latter includes the privilege of "Avouchment" by a brother who is himself known. No avouchment can be accepted however, except from a brother who is present in the Lodge at the time; and no brother can legally vouch for a visitor unless he has actually sat with him in some regular Lodge. The voucher cannot extend to a higher degree than the degree at which they were both present.

In any and every event, the visitor must exhibit evidence that his current dues are paid in full. If no brother present can legally vouch for a visitor, he must submit to an examination by a committee appointed for the purpose by the Worshipful Master.

EXAMINATION

"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender . . . and beware of giving him any hints of knowledge." (Ancient Charges).

The examination of a visitor consists of three essential parts:

- (1) *Documentary Evidence*: Visitor must exhibit an official receipt for current dues, and may offer such other evidence of his Masonic position as he wishes, such as diplomas, letters of introduction, etc.
- (2) *The Test Oath*: With his right hand on the Holy Bible, let him take the test oath in the following form:

"I, A— B—, in the presence of Almighty God, do hereby and hereon most solemnly swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason, in a just and lawfully constituted Lodge of Free and Accepted Masons; that I am not suspended or expelled, and know of no just cause why I should be. So help me God." Require him to kiss the Bible. (Note: A visitor has the right to call for and inspect the charter of the Lodge before he takes the test oath.)

- (3) *Examination in the Lectures*: The extent of this examination may be prescribed by the Worshipful Master. However, the shortest examination that may lawfully be accepted in this Grand Jurisdiction is in those portions of the first section of each degree which commence at the first question, and include the obligation. All signs, words, tokens and the perfect points of entrance must also be given.

The examination should be thorough and sufficiently strict to prevent imposition. The questions of the Lectures being propounded and answered, further questions may be propounded by the committee in such form as to embrace everything connected with the workings of the Lodge and the

conferring of the degrees. When this is done, the committee will report to the Worshipful Master the errors made by the visitor, if any, and the general proficiency in Masonry which he evinces.

The Worshipful Master will then decide whether to admit or reject him, and order the committee to retire and report his decision. If favorable, the Worshipful Master will order the Senior Deacon to show the visitor the courtesies of the Lodge, as designated in the ritual.

"In every clime a Mason may find a home, and in every land a brother." "The right of visitation . . . inures to every Freemason as he travels through the world . . . because Lodges are justly considered as only divisions for convenience of the universal Masonic family." (Mackey). The Lodge is his home and every member present should give him a fraternal welcome, and make him feel that he is not a stranger but a brother among them.

ENTERED APPRENTICE DEGREE¹

INTERROGATORIES BY THE SENIOR DEACON

1. Do you seriously declare upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?
2. 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 for knowledge, and a sincere wish to be serviceable to your fellow-creatures?
3. Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?

PREPARATION

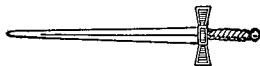
The initiatory ceremonies of Masonry are by no means of a light or trifling nature. Masonry consists of a course of moral instruction, illustrated by types, emblems and allegorical figures. *The preparation of a candidate is a part of this emblematical instruction which is explained to him at the proper time.*

The impressions made upon the candidate are now highly important. Only proper officers should

¹ Albert Pike has said, "The symbolism of Masonry is the Soul of Masonry." The teachings of our gentle Craft have full meaning only for those who understand and appreciate the abstruse significance of Freemasonry's emblems and symbols. The earnest Craftsman is therefore urged to carefully study the symbolism of each degree as it is reviewed in Part III, beginning on page 121.

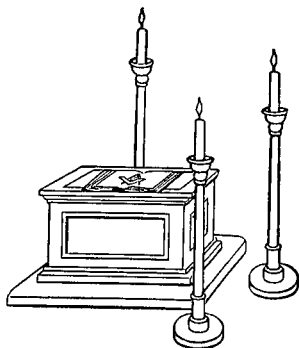
enter the room where he is being prepared. The utmost decorum must prevail, that the candidate may be thoroughly imbued with the solemnity and importance of the step he is about to take. (Joking the candidate is a reprehensible Masonic offense and is absolutely prohibited.)

RECEPTION



No man should ever enter upon any great or important undertaking without first invoking the blessing of Deity.

PRAYER AT INITIATION



The following, or an extemporaneous prayer for the occasion, may be offered:

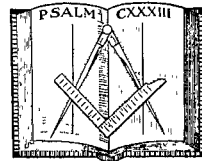
Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become

a true and faithful brother among us. Endue him with a competency of Thy Divine wisdom, that, by the secrets of our art, he may be 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.

CIRCUMAMBULATION

SCRIPTURAL LESSON



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 mountains of Zion; for there the Lord commanded the blessing, even life for evermore.—*Psalm 133.*

OBLIGATION

LIGHT

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness 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.—*Genesis 1:1, 2, 3.*

THREE GREAT LIGHTS

The Holy Bible is the rule and guide of faith; the Square to square our actions; and the Compass to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason.

THREE LESSER LIGHTS

As the Sun rules the day and the Moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge with equal regularity.

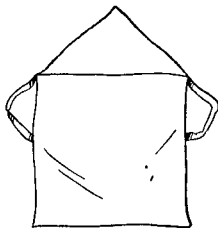
.....

STRENGTH

.....

THE BADGE OF A MASON

The Lamb-skin, or White Leather Apron, 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 could 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; I hope you will wear it with equal pleasure to yourself, and honor to the fraternity.¹

OPTIONAL APRON LECTURE

By action of the Grand Lodge in 1923, the following classic may be interpolated as indicated in the Ritual.

"It may be, that in the coming years, upon your head may rest the laurel leaves of victory; upon

¹The "Order of the Golden Fleece" is a celebrated Order of Knighthood in Austria and Spain, founded by Philip the Good, Duke of Burgundy and of the Netherlands, at Bruges, in January, 1429, on the occasion of his marriage with Isabella, daughter of King John I of Portugal. This Order was instituted for the protection and propagation of the Church, and the Fleece was probably taken as its emblem because so much of the staple trade of the Low Countries at that time was wool. . . . Traditionally, the Fleece refers to the Golden Fleece, which, according to the old Greek legend, was the cause of the expedition of the Argonauts, led by Jason. . . . Since it was first instituted, this Order has been considered, on the Continent of Europe, as the highest and most important of all civil Orders. It has no standing in England, however, hence we hear little about it now.

The "Roman Eagle" was highly famous amongst the Romans. It was a figure of an Eagle with outstretched wings, sometimes of silver, occasionally of gold, but more frequently of bronze, carried in the same way as a standard or banner, i.e., at the head of a staff. The Romans took the idea from the Persians and first introduced it about B.C., 104, as an emblem of honor to be carried before their chief ruler. The great Roman Eagle was the highest emblem of dignity, honor and power in that mighty nation.

The "Order of the Garter" is the highest Order of Knighthood in Great Britain, and amongst the various Orders in the World it is considered to be the most honorable and the most exclusive. It was first called, and is still sometimes referred to as, "The Order of St George." Its present full title is "The Most Noble Order of the Garter." . . . The "Star" and the "Garter" are not two separate Orders, but the two together form the principal parts of the insignia of one Order. The high estimation in which the "Order of the Garter" is held, both here and abroad, partly accounts for its being mentioned so prominently in the words of recommendation to the young Mason. (Adapted from, Masonic Symbolism, by Chas. C. Hunt).

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, 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 soul shall have passed upward and inward through the Pearly Gates, will an honor so distinguished, so emblematic of purity and all perfection be bestowed upon you as this which I now confer.

"It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which contains your earthly remains, and with them laid to rest beneath the silent clods of the valley.

"Let its pure and spotless surface be to you an ever-present reminder of purity of life and 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 their toilsome journey and from your nerveless grasp shall drop forever the working tools of life, may the record of your thoughts and actions be as pure and spotless as this fair emblem which I place within your hands.

"And when your spiritual body 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: 'Well done, good and faithful servant, enter thou into the joys of thy Lord'."

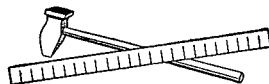
THE RITE OF DESTITUTION—A MEMORIAL

.....

THE NORTHEAST CORNER

... You there stand a just and upright Mason ...

THE WORKING TOOLS



The working tools of an Entered Apprentice are the *twenty-four inch gauge* and the *common gavel*.

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 hours for our usual avocations; and eight for refreshment and sleep.

The common gavel is an instrument made use of by operative masons, to break off the corners of rough 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 minds and consciences of all the vices and superfluities of life; thereby fitting our bodies as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

CHARGE AT INITIATION INTO THE E.A. DEGREE

My Brother: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or a more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself.

To God in never mentioning His name, but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the Chief Good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

NOTE: This is a very old charge. The substance of it was written in 1774 by Hutchinson, and published in his "Spirit of Masonry." Preston considerably enlarged and improved it subsequently, and inserted it in his "Illustrations." Webb afterward reduced it to its present abridged form, simply by omitting many of Preston's paragraphs.

In the State, you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent appearance at our meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give as you will be ready to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

LECTURE—FIRST SECTION

.....

LECTURE—SECOND SECTION

At the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any tool of iron. The stones were all hewn, squared and numbered in the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, carried by sea in floats to Joppa, and from thence by land to Jerusalem, where they were set up by wooden mauls prepared for that purpose; and when the building was erected, its several parts fitted with such exactness that it had more the appearance of being the handiwork of the Supreme Architect of the Universe, than that of human hands.

Masonry regards no man for his worldly wealth or honors. The internal and not the external qualifications of a man should render him worthy to be made a Mason.

We read in the Book of Ruth that "this was the manner in former times concerning redeeming and concerning changing, for to confirm all things a man plucked off his shoe and gave it to his neighbor, and this was a testimony in Israel."—*Ruth 4:7.*

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."—*St. Matthew 7:7—also St. Luke 11:9.*

No man should ever enter upon any great or important undertaking without first invoking the blessings of Deity.

No atheist can be made a Mason.

In every regular and well governed Lodge there is a representation of King Solomon's Temple, in which we learn there were guards stationed at the South, West and East gates, to see that none passed or repassed but such as were duly qualified and had their permission.

The left was supposed to be the weaker part of man. . . . The right hand was supposed by our ancient brethren to be the seat of fidelity, which was said to be sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand. The right hand is therefore . . . a token of our sincerity and a pledge of our fidelity. . . .

THE BADGE OF A MASON

The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the Lamb-skin apron as a badge of Masonry, is thereby constantly reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

In Operative Masonry the first stone of a building is usually placed in the North-east corner.

LECTURE—THIRD SECTION

WHAT CONSTITUTES A LODGE

A Lodge is a certain number of Masons, duly assembled, with the Holy Bible, Square and Com-

pass, and Charter, or Warrant, empowering them to work.¹

Our ancient brethren usually met on a high hill or in a low dell, the better to detect the approach of cowans and eavesdroppers, either ascending or descending.²

THE FORM OF A LODGE

The form of a Lodge is an oblong. It is as long as from East to West, as broad as from North to South,³ as high as from the earth to the heavens,

¹ A Charter is an instrument issued upon order of the Grand Lodge and executed by designated Masonic authority, empowering the brethren named therein and their successors, when duly assembled, to perform all regular Masonic work.

A Warrant is a similar instrument issued by the Grand Master during the recess of the Grand Lodge, which, for a limited period, empowers the brethren named therein to initiate, pass and raise all good men and true who may apply for that purpose and whom they may find worthy, and also to do certain other Masonic work.

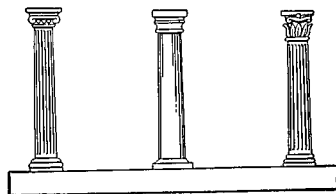
Should you, being in a strange place and unknown, desire to visit a Lodge, it will be your duty to request of the committee sent to examine you that they show you some such instrument. If they do not, you will retire without permitting yourself to be examined, for, if they have it not, you may well consider them to be an assemblage of irregular Masons.

² Before the erection of Temples for Divine worship, the celestial bodies were often worshiped on hills and the terrestrial ones in valleys. Hills or mountains were always considered the peculiar abode of the Deity; hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest hills.

³ There is a peculiar fitness in this theory, which really makes the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple of Solomon, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern and eastern borders. Beyond, far in the north, would be the Cimmerian deserts as a place of darkness, while the pillars of Hercules in the West, on each side of the Straits of Gades (now Gibraltar) might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor.

and as deep as from its surface to its center. It is of such vast dimensions to show the universality of Masonry, and that Masonic charity should be equally extensive.

THE SUPPORTS OF A LODGE



A Lodge is 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.

They are represented by the Worshipful Master, Senior and Junior Wardens. The Worshipful Master represents the pillar of Wisdom, it being supposed that he has wisdom to open his Lodge, set the Craft to work and give them proper instructions. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing his Lodge The Junior Warden represents the pillar of Beauty

THE COVERING OF A LODGE

The covering of a Lodge is a clouded canopy, or star-decked heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob in his vision saw ascending

from earth to heaven; the three principal rounds of which are denominated faith, hope, and charity; and which admonish us to have faith in God, hope in immortality, and charity to all mankind. The principal of these is charity; because our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF A LODGE

The furniture of a Lodge is the Holy Bible, Square, and Compass. The Bible points out the path that leads to happiness and is dedicated to God. The Square teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the Master. The Compass teaches us to limit our desires in every station, and is dedicated to the Craft.

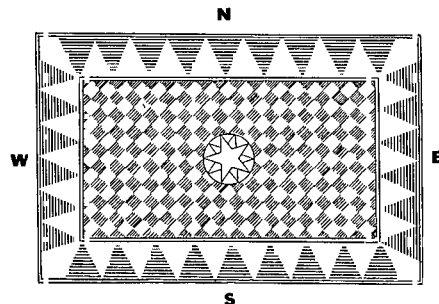
The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and on it we obligate a newly admitted brother; the Square to the Master, because being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside; and the Compass to the Craft, because, by a due attention to its use, they are taught to regulate their desires and keep their passions within due bounds.

THE ORNAMENTS OF A LODGE

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, that beautiful tessellated border

or skirting which surrounded it; and the Blazing Star in the center is commemorative of the star



which appeared to guide the wise men of the East to the place of our Saviour's nativity.

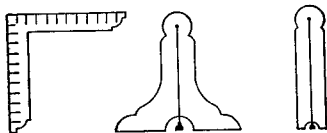
The Mosaic Pavement is emblematic of human life, checkered with good and evil; the beautiful border which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

SYMBOLIC LIGHTS

A Lodge has three lights, situated in the East, West, and South. There is none in the North because of the situation of King Solomon's Temple, it being situated so far north of the ecliptic that the Sun or Moon at their meridian height could dart no rays into the northern part of it; and so we Masonically term the North a place of darkness.¹

¹ In addition to the Three Great Lights and the Three Lesser Lights of Masonry, there are three Symbolic Lights of a

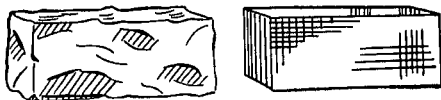
THE JEWELS OF A LODGE



A Lodge has six jewels; three movable and three immovable. The immovable jewels are the Square, Level, and Plumb. The Square teaches morality; the Level equality; and the Plumb rectitude of life.²

The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board.

The Rough Ashlar is a stone as 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 tools of a Fellow Craft; the Trestle Board is for the Master workman to draw his designs upon.



Lodge, and their situation is represented by the three principal stations: the East, West and South.

These three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light.

² The Square, Level and Plumb are called immovable because worn by the Worshipful Master, Senior and Junior Wardens, and they are always to be found in the East, West and South.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessings of God; and by the Trestle Board we are 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 Book of Life, which is our Spiritual Trestle Board.

SITUATION OF A LODGE

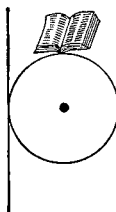
Lodges are situated due East and West because that was the situation of King Solomon's Temple. King Solomon's Temple was so situated because, after Moses had safely conducted the Children of Israel through the Red Sea, when pursued by Pharaoh and his hosts, he then, by Divine command, erected a tabernacle and set it due East and West, in order to perpetuate the remembrance of the mighty East wind by which their miraculous deliverance was wrought, and also to receive the rays of the rising sun; and as the Tabernacle was an exact model of King Solomon's Temple, therefore all Lodges should be situated due East and West.¹

DEDICATION OF A LODGE

Lodges were anciently dedicated to King Solomon. . . . In modern times they are dedicated to

¹ Freemasonry, retaining in its symbolism the typical reference of the Lodge to the world, and constantly alluding to the sun in its apparent diurnal revolution, imperatively requires, when it can be done, that the Lodge should be situated due East and West, so that every ceremony shall remind the Mason of the progress of that luminary.

St. John the Baptist and Saint John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every



regular and well governed Lodge, a certain point within a circle, the point representing an individual brother, the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion.²

This circle is embordered by two perpendicular parallel lines representing Saint John the Baptist and Saint John the Evangelist, who were perfect parallels in Christianity as well as Masonry; and upon the vertex rests the Book of Holy Scriptures, which points out the whole duty of man. In going round this circle we necessarily touch upon these two lines as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed it is impossible that he should materially err.

TENETS

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

2 St. John the Baptist was the son of Zacharias and Elisabeth. The day which is celebrated in his honor is June 24th.

St. John the Evangelist was Galilean by birth, the son of Zebedee and Salome We commemorate him on December 27th.

The above dates were anciently established as Church Festival Days.

BROTHERLY LOVE

By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and low, the 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 are 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

The four cardinal virtues, referring to the perfect points of entrance, are: Temperance, Fortitude, Prudence, and Justice.

TEMPERANCE

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 contracting any licentious or vicious habit, the indulgence of 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, as well as to . . . , which alludes to the

FORTITUDE

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 secrets with which he has been so solemnly entrusted; and which was emblematically represented upon his first admission into the Lodge, when he was received , which alludes to

PRUDENCE

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 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 might be unlawfully obtained, especially bearing in mind that memorable period when , which alludes to . . .

JUSTICE

Justice is that standard or boundary of right which enables us to render to 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 principles thereof, ever remembering the time when he was placed , which alludes to

FREEDOM, FERVENCY, AND ZEAL

Entered Apprentices served their Master in former times, and should in modern times, with Freedom, Fervency and Zeal, represented by

CHALK, CHARCOAL, AND CLAY

Because there is nothing freer than Chalk, which, upon the slightest touch, leaves a trace behind; nothing more fervent than Charcoal, to which, when properly lighted, the most obdurate metal will yield; nothing more zealous than Clay, or mother earth, which is constantly employed for man's use, and is an emblem to remind us that as from it we came, so to it must we all return.

FELLOW CRAFT DEGREE

FOREWORD

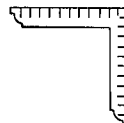
In passing the threshold of the Outer Court of this degree, the candidate approaches a portion of the work which is well worth years of constant study. The ceremonial is solemn and imposing; its symbolism should be understood by all who would advance further in the sublime mysteries of Freemasonry.

The Fellow Craft degree differs essentially from the Entered Apprentice, particularly in that the First degree of Masonry is symbolic and moral and is typical of the period of Youth; while the Second degree embraces history, science, and the liberal arts, and is emblematical of the period of manhood, with its increased duties and obligations. The mind of the recipient is fixed, by the nature of its ritual, upon the wonders of nature and art; and he is charged to become familiar with these evidences of God's bounty to mankind that he may be better enabled to occupy, with honor to himself and with profit to his fellow creatures, his allotted place in the great structure of human society.

The allegory of Freemasonry is the building of King Solomon's Temple at Jerusalem, and our most honored legends date from that epoch. The working tools there used furnish us with symbols, and many of our ceremonies are based upon conceptions practiced by its builders. In order to facilitate the work of building and prevent confusion in the payment of wages, the craft were divided into three classes, according to Masonic legend, or, as we designate them, degrees; and to each class was assigned methods of recognition. The second

class, or Fellow Craft, received their wages of Corn, Wine and Oil in the Middle Chamber. Hence we say a Lodge of Fellow Crafts represents the Middle Chamber of King Solomon's Temple, while that of the Entered Apprentice represents the Ground Floor. We term advancement to this degree as "passing" for in going from the ground floor to the middle chamber of King Solomon's Temple one necessarily passed between two beautiful brazen pillars which have marked significance to Masons.

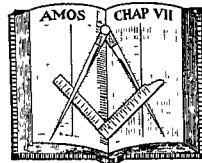
RECEPTION



The Square of Virtue should be a rule and guide to your conduct in all your future actions with mankind.

.....
CIRCUMAMBULATION

.....
SCRIPTURAL LESSON



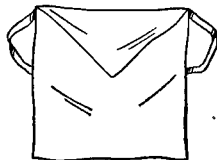
Thus he shewed me: and behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand.

And the Lord said unto me, Amos, what seest thou? And I said, A Plumblin. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more.—*Amos 7:7, 8.*

MORE LIGHT

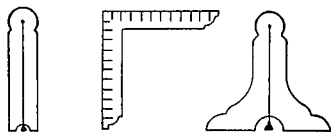
..... And God said, Let there be light, and there was light.

APRON



At the building of King Solomon's Temple there were eighty thousand Fellow Crafts, or hewers in the mountains and quarries

THE WORKING TOOLS



The working tools of a Fellow Craft are the Plumb, Square, and Level.

The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the Square to square their work; and the Level to lay 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, and remembering that we are traveling upon the Level of time to that undiscovered country from whose bourne no traveler returns.

.....

CORN — — WINE — — OIL

PLENTY — — HEALTH — — PEACE

.....

MIDDLE CHAMBER LECTURE

OPERATIVE AND SPECULATIVE MASONRY

There are two kinds of Masonry—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 whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter 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 obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the con-

templative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

We work as Speculative Masons only, but our ancient brethren worked in Operative as well as Speculative Masonry. They worked six days and then received their wages. They did not work on the seventh day, because in six days God created the heaven and the earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunity to contemplate the glorious works of the creation, and to adore their great Creator.

PILLARS OF THE PORCH

(It was the custom of our ancient brethren to assemble on the evening of the sixth day of each week in the Middle Chamber of King Solomon's Temple, there to receive their wages as Fellow Crafts. Their way thither led through a long porch or passage of the Temple, at the outer entrance of which were placed two large columns, or pillars.)

..... These two great brazen pillars, the one on the right hand, the other on the left, are called Jachin and Boaz. The word Boaz denotes strength; the word Jachin denotes establishment. These names collectively allude to the promise of God to David, that he would establish his kingdom in strength.

These pillars were cast in the clay grounds on the banks of Jordan, between Succoth and Zarthan, where all the vessels of King Solomon's

Temple were cast by Hiram Abif, the widow's son, of the Tribe of Naphtali. They were cast hollow the better to¹

They were each thirty-five cubits in height and were adorned with chapters of five cubits, making in all forty cubits in height. These were adorned with lily work, net work and pomegranates, denoting Peace, Unity and Plenty. The lily, by its purity and the retired situation in which it grows, denotes Peace; the net work, by the intimate connection of its parts, denotes Unity; and the pomegranate, by the exuberance of its seeds, denotes Plenty.

These two pillars were further adorned with globes on their tops, representing the terrestrial and celestial spheres.

¹ It is said the two brazen pillars were placed at the porch of King Solomon's Temple as a memento to the children of Israel of their happy deliverance from the land of bondage, and reminded them of the pillar of cloud that overshadowed by day, and the pillar of fire that illuminated by night.

"For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

"And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits"—1 Kings 7:15-16.

"And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

"And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these"—Jeremiah 52:21-22. (Further Biblical references to the Pillars of the Porch may be found in 2 Kings 25:17, 2 Chronicles 3:15; and Ezekiel 40:49.)

"CUBIT: A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities." (Mackey).

THE GLOBES

The Globes are two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars. The sphere with the parts of the earth delineated upon its surface is called the terrestrial globe, and that with the constellations and other heavenly bodies the celestial globe.

The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the study of Astronomy, Geography, Navigation, and the arts dependent on them, by which society has been so much benefited. They also denote the universality of Masonry.

WINDING STAIRS

..... a flight of winding stairs, consisting of three, five and seven steps.

THE NUMBER THREE

(There are three degrees conferred in every Lodge. The three principal officers of a Lodge are the Worshipful Master, Senior and Junior Wardens.)

THE NUMBER FIVE

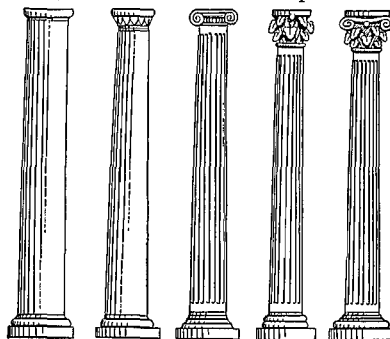
ORDER IN ARCHITECTURE

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 work.

From the first formation of society, order in architecture may be traced. When the rigor of the seasons obliged men to contrive shelter from the inclemency 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 the 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 FIVE ORDERS OF ARCHITECTURE

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



THE TUSCAN

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derived its name. Its column is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in

this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, dressed in her hair, as in contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN

The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high and its capital is adorned with two rows of leaves and eight volutes, which sustains the abacus; the frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, till, arriving at the tile they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the figure. The vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

THE COMPOSITE

The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric orders, is ten diameters high, and its cornice has dentils

or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

ANCIENT ORDERS OF ARCHITECTURE

The ancient and original orders of architecture revered by Masons are no more than 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 SENSES OF HUMAN NATURE

..... the five senses of human nature:
Hearing, Seeing, Feeling, Smelling, and Tasting.

HEARING

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, while thus our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of

Nature intended, by the formation of this sense, that we should be social creatures and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that by a proper exertion of our natural powers, our happiness may be complete.

SEEING

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that though the tongue may be taught to lie and dissemble, the countenance would display hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

Feeling is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension. These three senses, hearing, seeing and feeling, are deemed peculiarly essential among Masons.

SMELLING

Smelling is that sense by which we distinguish odors, the various kinds of which convey different opinions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtlety, as well in the state of life and growth as in the state of putrefaction. These effluvia, being drawn into the nostrils along with the air, are means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance to the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both organs it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc. Smelling and Tasting are inseparably connected,

and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons. By anatomical dissection and observation we become acquainted with the body, but it is by the anatomy of the mind alone we discover its powers and principles. To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception and all the active powers of the soul, present a vast and boundless field for philosophical disquisition which far exceed human inquiry, and are peculiar mysteries known only to nature and to nature's God, to whom we are all indebted for Creation, preservation and every blessing we enjoy.

The first three of these human senses are most revered by Masons

THE SEVEN LIBERAL ARTS
AND SCIENCES

The seven liberal arts and sciences are: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

GRAMMAR

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

Rhetoric teaches us to speak copiously and fluently on any subject not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted, and in it are employed the faculties of conceiving, judging, reasoning and disposing, all of which naturally lead on from one gradation to another, till the point in question is finally determined.

ARITHMETIC

Arithmetic teaches the powers and properties of numbers, which is variously affected by letters, tables, figures and instruments. By this art reasons and demonstrations are given for finding out any certain number whose relation or affinity to another is already known or discovered.

GEOMETRY

Geometry 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, and from a superficies to a solid. A point is a dimensionless figure or an indivisible part of space. A line is a point continued and a figure of one capacity, namely,

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

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 the 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 mathematics.

MUSIC

Music teaches the art of forming concords, so as to compose delightful harmony by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY

Astronomy is that divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While

we are employed in the study of this science we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the Glorious Author by His works.

OUTER DOOR



Plenty. an ear of corn hanging near a water-ford.

In consequence of a quarrel between Jephthah, Judge of Israel, and the Ephraimites. The Ephraimites had long been a treacherous and rebellious people, whom Jephthah sought to overcome by lenient measures, but without effect. They, being highly enraged at not being invited to fight and share in the rich spoils of the Ammonitish War, gathered together a mighty army. Jephthah also gathered together all the men of Gilead, gave them battle and put them to flight, and in order to make his victory more complete, he placed guards at the several passages of Jordan, and commanded that if any should attempt to pass that way to demand of them, "Say thou" But they, being of a different tribe, could not frame to pronounce it right, and said "" This

trifling defect proved them Ephraimites and cost them their lives, and there fell at that time of the Ephraimites forty and two thousand; since which time this word
 (Judges 12:1-6.)

INNER DOOR

MIDDLE CHAMBER

. At the building of King Solomon's Temple, the Fellow Crafts were paid in wages consisting of Corn, Wine and Oil.
 nourishment refreshment joy.

THE MORAL ADVANTAGES OF GEOMETRY

. Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, the wisdom, and the 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 various planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes 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 all 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 society 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 are 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 have 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 Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths, and thus, through a succession of ages are transmitted unimpaired the excellent tenets of our institution.¹

CHARGE ON BEING PASSED TO THE FELLOW CRAFT DEGREE

Brother—Being advanced to the Fellow Craft degree of Masonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason you are bound to discharge;

¹ This descant on Geometry is, perhaps, one of the oldest passages in our monitorial instruction. It originally constituted a part of an address, entitled "A Vindication of Masonry," delivered on May 15, 1741, by Brother Charles Leslie, before Vernon Kilwinning Lodge, in the city of Edinburgh, Scotland.

or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in duly enforcing them. 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 study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behaviour and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by perseverance in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are sacredly bound.²

² This charge is taken, with very little alteration, from William Preston, who first published it in his "Illustrations of Masonry."

MASTER MASON DEGREE

FOREWORD

Freemasonry is a "progressive science" and a knowledge of its philosophy and teachings can only be acquired by time, patience, perseverance and close application.

In the first degree, we are taught the duties we owe to God, our neighbor and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science and learn to trace the goodness and majesty of the Creator by minutely analyzing His works.

But the third degree cements the whole and is calculated to bind men together by mystic ties of fellowship, as in a bond of fraternal affection and brotherly love. It is among brethren of this degree that the Ancient Landmarks of the Order are preserved, and it is from them the rulers of the Craft are selected. It is in a Lodge of Master Masons that all business of a legislative character is transacted and all balloting takes place.

To a complete knowledge of the entire degree few, indeed, ever arrive; but it is an infallible truth that he who acquires by merit the mark of pre-eminence which this degree confers receives a reward which amply compensates for all his past diligence and assiduity.

RECEPTION

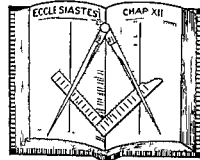
The Compass is peculiarly dedicated to this degree, and the Master Mason is taught that between its points are contained the most useful

tenets of our institution, which are friendship, morality, and brotherly love.



.....
CIRCUMAMBULATION

.....
SCRIPTURAL LESSON



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 shall 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.

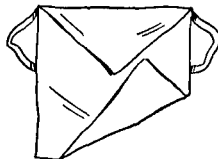
Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—*Ecclesiastes 12:1-7.*

.....

FURTHER LIGHT

..... And God said, Let there be light, and there was light.

APRON



At the building of King Solomon's Temple there were three thousand three hundred masters, or overseers of the work Since . . . the change from operative to speculative Masonry . . . Master Masons of today wear their aprons in Fellow Craft form

THE WORKING TOOLS

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

THE TROWEL



The trowel is an instrument made use of by operative masons to spread the cement which unites a 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 or best agree.

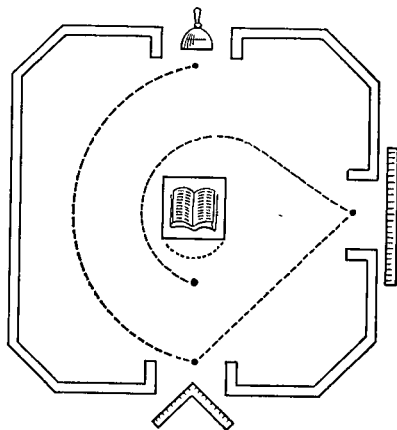
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The section of the Master Mason degree which follows, commonly called the "second section," is of pre-eminent importance. It recites the legend or historical tradition on which the degree is founded—a legend whose symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude and integrity.

.....

PRAYER

Prayer is intended to increase the devotion of the individual, but if the individual himself prays he requires no formulae.



TWELVE FELLOW CRAFTS

Abraham	Benjamin	Isaac	Jacob
Enoch	Daniel	Joab	Nathan
Amos	Elisha	Levi	Samuel

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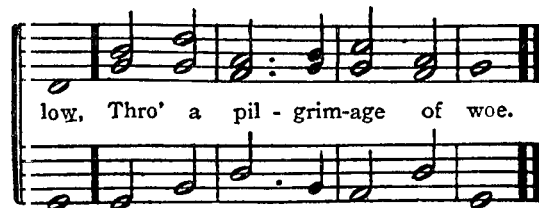
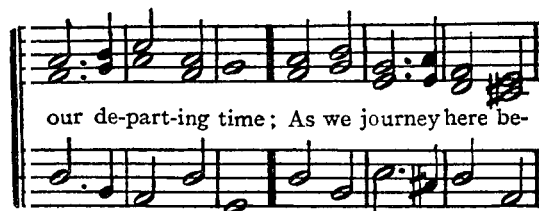
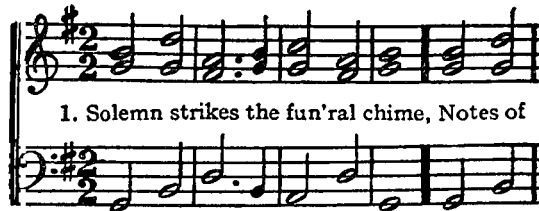
JOPPA¹

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¹Joppa (now called Jaffe) is a seaport town and harbor on the coast of Palestine, about forty miles in a westerly direction from Jerusalem. At the time of the building of King Solomon's Temple, Joppa was the only seaport possessed by the Israelites and was therefore the port through which all passage out of or into the country was effected.

DIRGE

Music—Pleyel's Hymn.



2nd. Verse

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

3rd. Verse

Here another guest we bring,
 Seraphs of celestial wing!
 To our funeral altar come,
 Waft a friend and brother home!

4th. Verse

Lord of all! below—above,
 Fill our hearts with truth and love!
 As dissolves our earthly tie,
 Take us to Thy Lodge on High.¹

PRAYER

Thou, O God! knowest our downsit-ting and our up-ri-sing, and understandest our thought 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 the flood decayeth and drieth up, so man lieth down, and

¹ The fraternity is indebted to David Vinton for the words to this majestic dirge, which has been sung over the graves of thousands of departed brethren. Brother Vinton was an American lecturer on Masonry during the first quarter of the 19th century.

riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

RAISING

.....

FIVE POINTS OF FELLOWSHIP

.....

CHARGE OF THE MASTER MASON DEGREE

Brother—Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order. In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension.

Universal benevolence you are always to inculcate; and by the regularity of your own behavior afford the best example for the conduct of others less informed. The Ancient Landmarks of the Order, intrusted to your care, you are carefully to pre-

serve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation, are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful and imitate the example of that celebrated artist whom you this evening represent.

Thus will you render yourself deserving of the honor which we have conferred upon, and merit the confidence that we have reposed in you.¹

LECTURE—FIRST SECTION

LECTURE—SECOND SECTION

LECTURE—THIRD SECTION

SUPPORTS

Masonry is supported by three Grand Masonic Pillars, called Wisdom, Strength, and Beauty. They are so called because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

They are represented by Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, who were our first three Most Excellent Grand Masters. Solomon, King of Israel, represents the pillar of Wisdom, because by his wisdom he contrived the superb model of excellence that im-

¹ This charge is taken from Thomas Smith Webb, who obtained it from Preston's "Illustrations of Freemasonry."

mortalized his name. Hiram, King of Tyre, represents the pillar of Strength, because he supported King Solomon in that great and important undertaking. Hiram Abif represents the pillar of Beauty, because by his cunning workmanship the Temple was beautified and adorned.

The Temple was supported by one thousand, four hundred and fifty-three columns, and two thousand, nine hundred and six pilasters, all hewn from the finest Parian marble.¹

WORKMEN EMPLOYED

There were employed in its building, three Grand Masters, three thousand, three hundred Masters or overseers of the work, eighty thousand Fellow Crafts in the mountains and in the quarries, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt the universal peace and tranquillity which pervaded the world at this important period.

THE THREE STEPS

The three steps usually delineated on the Master's carpet, are emblematical of the three principal stages of human life, namely: Youth, Manhood, and Age. 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 our knowledge to the discharge of our respective duties, to God, our neighbors and ourselves, so that in age, as Master Masons, we may enjoy the happy

¹ For additional important data concerning King Solomon's Temple, see page 107.

reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

NINE CLASSES OF MASONIC EMBLEMS

There are nine classes of Masonic emblems, eight of which are monitorial, namely: 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 the Scythe.

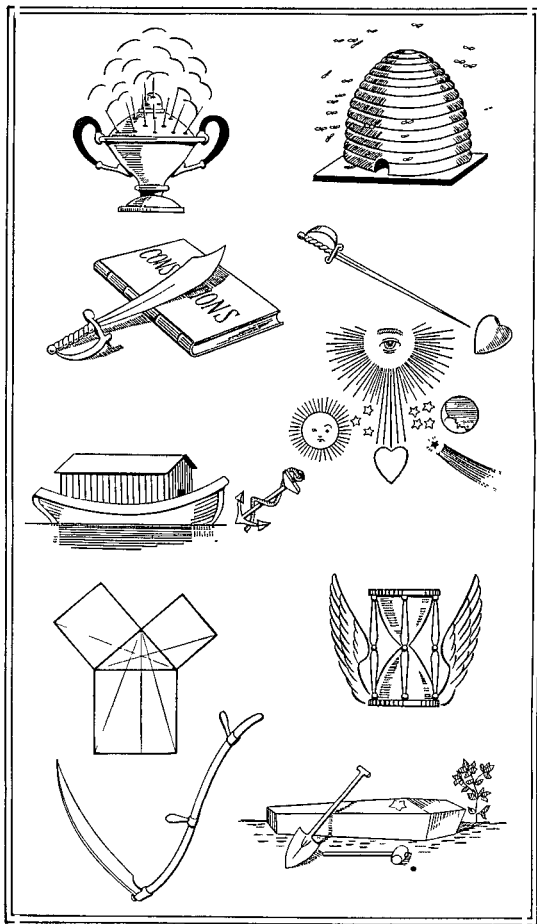
THE POT OF INCENSE

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the 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

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 this 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, 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 of all other beings; but as dependence is one of the strongest bonds of society, 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

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 enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

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 Eye¹, whom the Sun, Moon, and Stars

¹ The All-Seeing Eye: "In most of the ancient languages of Asia 'eye' and 'sun' are expressed by the same word, and the ancient Egyptians hieroglyphically represented their principal deity, the sun-god Osiris, by the figures of an open eye, emblematic of the sun, by whose light we are enabled to see, and which itself looks down from the midst of heaven and behold all things. In like manner Masons have emblematically

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

THE ANCHOR AND ARK

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 EUCLID²

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 raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, which in the joy of his heart he called Eureka, in the Grecian language signifying, "I have found it" and upon the discovery of which he is said to have sacrificed a hecatomb.³

represented the omniscience of the Great Architect of the Universe."

—Brown, "Stellar Theology and Masonic Astronomy"

² This problem is thus stated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the sum of the squares described upon the sides which contain the right angle."

—Euclid, Book I, Problem 47.

³ HECATOMB.—A sacrifice of a hundred oxen or cattle at the same time." (Webster).

It teaches Masons to be general lovers of the arts and sciences. .

THE HOUR GLASS

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. Today 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 still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

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, by chance, we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

ESOTERIC EMBLEMS

(The explanation of these emblems is not Monitorial, and, therefore, their true interpretation can be obtained only within the tiled recesses of the Lodge.)

The first three of these are striking emblems of mortality and afford serious reflections to a think-

ing mind; but they would be still more gloomy were it not for the Sprig of Acacia¹, which serves to remind us of that imperishable part of man which survives the grave, and bears the nearest affinity to the supreme intelligence which pervades all nature, and which can never, never, never die. Then finally, my brethren, let us imitate ; that, like him, we may welcome the grim tyrant Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

KING SOLOMON'S TEMPLE

We read in the Holy Writings that it was decreed in the wisdom of Deity aforetime, that a house should be built, erected to God and dedicated to His Holy Name. We also learn from the same sacred source, that David, King of Israel, desired to build the house, but, that in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking.

¹ The "Sprig of Acacia" has a solemn importance in the Masonic system. The acacia is a tree, noted for its flexible leaves of yellowish green, which droop down and wave in the breeze. It held a sacred place in the ancient initiations, and, like the weeping-willow, was the symbol of tender sympathy and undying affection. An emblem, too, of immortality, it was most fittingly employed to mark the last resting-place of the distinguished dead.

That promise was verified in the person and character of Solomon, his son, who ascended the throne, after David was gathered to his forefathers. Solomon wielded the scepter over Israel at a time when, as the great Jewish historian, Josephus, informs us, peace and tranquillity pervaded the world, and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon.

Having made peace with his enemies, and firmly settled the affairs of his kingdom, Solomon determined to carry into execution the important work of erecting the Temple. He commenced it in the fourth year of his reign, and that he might prosecute the work with greater expedition, he applied to Hiram, King of Tyre, the ancient friend and ally of his father, to furnish him with timber in abundance, cedar trees, fir trees and algum trees, out of Lebanon; and also to send him a man "cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue," and that could "skill to grave with the cunning men" of Judah and Jerusalem.

Hiram, King of Tyre, cordially responded, not only furnishing the cedar and cypress of Lebanon, but also sent him Hiram, the son of a widow of the tribe of Naphtali. He was the most skillful and accomplished artist of his age. From his designs and under his direction, all the rich and splendid furniture of the Temple was begun, carried on and finished. So highly was this distinguished master esteemed by Solomon, for his talent, his virtues and unblemished integrity, that he appointed him principal surveyor and master of the work.

The magnificent Temple of Solomon, which long challenged the admiration of the world, far exceeded in splendor all other structures which had hitherto been erected. It was begun in the month of April, four hundred and eighty years after the Children of Israel came out of Egypt; and was finished in October, seven years later. The Temple was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the Destroying Angel, which was visible over the threshing-floor of Ornan, the Jebusite.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn that although more than seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labor; and from sacred history it appears that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house while it was building.

The preparations for this Temple were immense. There were employed in it vast quantities of gold, and silver, and precious stones. Everything was made ready before it came to the spot, that nothing was to do but join the materials. The top of Mount Moriah, on which it was erected, was inclosed with a wall. Into this there was an entrance on every side. Into this outer Court, every clean Hebrew, or proselyte of the covenant, might enter. In the middle of the outer Court but nearer to the west end, there was a court of the Levites, stretching from east to west and surrounded by a low wall of about four feet high, that the people might, over the top of it, see what was doing by

the priests. This Court had two entrances, one on the north side, the other on the south. In this Court, just before the east end of the Temple, stood the brazen altar, and the brazen sea and lavers.

The Temple, stood from east to west, near the west end of the Court of the Priests. On each side of its entrance, at the Porch of the Temple, stood the two celebrated Pillars of brass; they were regarded as a striking memento of the promise of God that he would *establish* the throne of David and make the nation of Israel *strong* in His might.

Passing through this Porch you entered the Sanctuary, or Holy Place, at the west end of which stood the golden candlesticks; on the south side, and on the north, the ten golden tables, containing the loaves of shew-bread and the innumerable golden vessels for the service of the sanctuary, and in the middle between them stood the golden altar of incense.

Passing through the Sanctuary lengthwise, you entered by a fine veil and a two-leaved door of olive tree, into the Oracle, or Most Holy Place, into which the High Priest only might enter, and that only once each year, on the Day of Atonement.

In the Most Holy Place stood the Ark with its furniture; and Solomon made two new cherubim of olive-tree, which overshadowed the two golden ones and stretched their wings the whole breadth of the House. The wall of the House was reared with alternate layers of fine cedar wood and hewn marble; the inside was carved with figures of cherubim and palm trees, and the whole inside, floor, walls and roof, was overlaid with gold, and set with innumerable diamonds and precious stones.

In the erection of this superb edifice, we perceive not only the piety but the wisdom of Solomon. The arts had reached their highest state of perfection, and every species of knowledge peculiar to the Craft was lavished upon it.

BIBLE PRESENTATION LECTURE

(The presentation of a copy of the Holy Bible by the Lodge to each candidate, after the conclusion of the ritualistic ceremony of the Master Mason degree, has met with favor and M. W. Brother Charles C. LaFollette, in 1929 while Grand Master, offered the following as an appropriate address for such occasion. The presentation of a Bible and the use of this particular lecture are, however, both optional with the Lodge).

My Brother, you have been raised to the sublime degree of a Master Mason. As such you stand the peer of all your Brethren here, for by no word or deed have you marred or dimmed as yet the character that is now yours. We would it might be ever thus.

Thrice have you by most solemn vows bound yourself to be forever true. Thrice have you expressed a desire for Masonic light and you have beheld the great lights of Freemasonry, but this Book is the greatest Light, for the others are but symbols of what this Holy Book doth contain.

Every Master Mason is a builder, not only for this life but for all eternity. He who would build must have a plan. On this Bible, the Trestle-Board of life, is drawn the plan of all the ages, a most beautiful design, conceived by a Master Mind and wrought with utmost care. May you build and

rear the temple of your life according to this plan, that it, like the temple of old, may appear the work of the Almighty Hand of the Supreme Architect of the Universe.

I now present you with the Great Light of Masonry, the Holy Bible. However men may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry therefore opens this Book upon its altars with the command to each of its votaries that he diligently study therein to learn the way to everlasting life.

Adopting no particular creed, forbidding sectarian discussions within her Lodge rooms, encouraging each to remain steadfast to the faith of his acceptance, Freemasonry takes all good men by the hand and leading them to its altars, points to the open Bible thereon and urges upon each that he faithfully direct his steps through life by the light he there shall find and as he there shall find it.

If, from our sacred altar the atheist, the infidel, the irreligious man or the libertine, should ever be able to wrest this Book of Sacred Law, and thus remove, or even obscure the Greatest Light in Masonry, that light which has for centuries been the rule and guide of Freemasonry, then could we no longer claim for ourselves the high rank and title of Free and Accepted Masons. But so long as that Light shall shine upon our altars, so long as it shall illumine the pathway of the Craftsmen by its golden rays of truth, so long and no longer shall Freemasonry live and shed its beneficent influence upon mankind.

Guard then this book of Sacred and Immutable Law as you would guard your very life. Defend it as you would defend the flag of your country. Live according to its divine teachings, with the everlasting assurance of a blessed immortality.

My Brother, I trust you will search between the covers of this Book where you will find that Light which will illuminate your pathway to that Grand Lodge above where the Supreme Architect of the Universe presides.

CONCERNING A MASTER MASON'S CONDUCT AND RESPONSIBILITY

First, last and always, remember your obligation as a Mason, any violation of which is a Masonic offense and may result in your suspension or expulsion. It is also a Masonic offense with like penalties: to visit any clandestine body calling itself a Masonic Lodge, but not recognized as such by the Grand Lodge, or to converse on Masonic subjects with any member of such an organization; or to visit a Masonic Lodge whose charter has been suspended; or to solicit any person to apply for the degrees of Masonry, or to use any Masonic emblem on a business card or advertisement except for some legitimate Masonic purpose; or to engage in any business tending to corrupt public or private morals.

Remember also that drunkenness, gambling, cheating, brawling, profane swearing, or any other act in violation of the laws of God or man, especially if it involves moral turpitude, is a Masonic offense.

You are also warned not to vouch for any person desiring to visit a Lodge unless you, as a member

of an examining committee appointed by the Worshipful Master, have examined him strictly, under oath, and satisfied yourself that he is a Master Mason; or unless you have sat in a Lodge of Master Masons with him or have the positive or express guarantee that he is a Master Mason from a Brother Master Mason known to you as such.

When visiting another Lodge, always have with you your last receipt for dues or other documentary evidence that you are a Master Mason in good standing, as required by Masonic law.

Finally, remember always that the wearing of the Square and Compass, or any other Masonic emblem is no evidence that he is a Master Mason or that he ever saw the inside of a Masonic Lodge. In many locations in the United States, and possibly throughout the world, there are spurious and clandestine bodies claiming to be Masonic Lodges. Usually, they were organized by expelled Masons and impostors, and their membership consists largely of men rejected by the regular Lodges. You are enjoined to be continually on your guard against such persons, and if approached Masonically by them to ignore them.

All of this, that we may adequately protect the rights and privileges of the oldest and noblest of human institutions, known throughout the world as Freemasonry.

(Adapted from—"Masonic Code of Oregon and Manual of the Lodge").

ADDITIONAL CHARGES

The following charges are used in several Grand Jurisdictions during the opening and closing ceremonies of the Master Mason degree.

BRETHREN: The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation; there we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor and ourselves. Let us be united, and practice with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love.

It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-board, and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

BRETHREN: We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have

promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and to aid his reformation; to vindicate his character when wrongfully traduced; suggest, in his behalf, the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the household of the faithful.

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed that you have here labored in vain, and spent your strength for naught; for your work is with the Lord and your recompense with your God.

Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with you!

A TALK TO A NEWLY MADE MASTER MASON

(When all ritualistic ceremonies of the Master Mason degree have been completed, it is frequently desired to present a gift to the newly raised Brother; or, some close friend or relative (and a brother, of course) may desire to make a few

remarks appropriate to the occasion. The following suggests a pattern; or, if desired, it may be used verbatim.)

My Brother, I congratulate you. You are now a Master Mason, a member of an ancient and honorable institution; so ancient that its mystic symbols are found among the ruins of buried cities, carved by forgotten peoples on the tombs of bygone kings and on the rocks in secret caverns; so ancient that its origin is lost in the midst of tradition; honorable because from time immemorial its principles and teachings have been the inspiration of great men, the men who have led in the march of human progress.

The principles of Liberty, Equality, and Fraternity, which are the very foundation of our great Republic, were evolved ages ago by brothers of ours who did not even know of the existence of this new world; and we stand fast as a free people because our Nation has ever been loyal to those principles and standards of morality which are taught by Masonry, those basic principles and ideals conceived by our ancient brethren and handed down in secret conclave from generation to generation, finally finding expression in the Declaration of Independence and in the Constitution of a free Government.

Masonry, therefore, is constructive in its teaching; it seeks to build rather than tear down. The world needs builders, and we welcome you to our ranks. If you study Masonry it will become a part of your very being, for every symbol and every observance has some application to your own life.

And you must continue in your search for the secrets of a Master Mason, those secrets which will enable you to be a better builder; for we are

all builders, building, each one of us, the Temple of his own life and character; and each one building his own little part into that larger Temple which is the sum of all human achievement, that great structure rising slowly through the ages according to the plans drawn by the Great Architect of the Universe on His trestle-board. As Masons we are building on foundations laid by our brothers before the dawn of history; and the work must go on in generations yet to come until the mission of Masonry is fulfilled, until there is no further need of Service, until God's plan is accomplished.

So, My Brother, use your working tools. Make your ashlar perfect, breaking off its rough corners with your gavel and squaring it with the square of virtue so that it may be accepted by the Master Builder and be fitted into its own particular place in His great design.

You have now completed all the work which the Lodge requires of you in order that you may be admitted to full membership. You are now entitled to vote, hold office, serve on committees, and demit. If you feel that in your initiation, passing, and raising, you have experienced the height of your ambition, then all that is necessary in order that you may continue to enjoy these privileges is that you pay your dues promptly each year and continue to live a respectable life.

We hope, however, that in your progress through the degrees, even in your limited experience of Masonry, you have caught a glimpse of value far beyond the mere privileges of membership; something greatly to be desired, something worth striving for, something which can become a vital force in your life. Masonry is truly a progressive

science; and as we advance in knowledge, our obligations to ourselves and to our brethren correspondingly increase. No man has been able to go far enough into the past to find the beginnings of Masonry, nor has he been able to look far enough into the future to see its ultimate goal. No man has ever climbed to the highest peak of Masonic experience or dug to the deepest depth of Masonic truth.

If Masonry is to mean to you all that it should, you must first of all regard it as a philosophy of life relationship and be willing to give it the steady loyalty that such an important matter deserves. With loyalty there must be an inquiring mind, insisting upon knowing something of the structure and purpose of Masonry, the meaning of its symbols, its tremendous background, its ethical demands, its tolerance, and its great lesson of Brotherhood—a Brotherhood not limited to the confines of a Lodge or of the state or even of the nation; for Masonry is a World Brotherhood.

If you have in some measure caught the deeper significance of the ceremonies in which you have participated, you may perceive upon your own personal trestle-board the shadowy outlines of a new structure, a Temple which you are to build, a Temple of character, a spiritual Temple which is to be your life work. You will need a strong foundation, and you must build a superstructure that will be an honor to you and to the Fraternity to which you have pledged allegiance. In building, you will use, symbolically, the working tools of Masonry; remembering always the two great lessons taught in the majestic legend of the Master Mason degree: courage and fidelity.

My Brother, I have attempted to call to your attention very briefly some of the possibilities that

lie ahead of you as you cross the frontier of what has heretofore been to you an undiscovered country. Remember that he who gets should also give. In truth, the priceless treasures of Masonry can come to you only in such measure as you give back, of yourself, in service to the Fraternity and to your fellow men.

(Adapted from "Companion to the Monitor," Grand Lodge of Iowa.)

PART III

MASONIC SYMBOLISM

INTRODUCTORY

One of our great Masonic scholars once said, "The symbolism of Masonry is the soul of Masonry. Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the pre-eminence of Freemasonry over all other orders consists. In other respects, some of them may compete with it, rival it, perhaps even excel it; but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare, truth."¹

"In our Masonic studies, the moment we forget that the whole and every part of Freemasonry is symbolic or allegoric, the same instant we begin to grope in the dark. Its ceremonies, signs, tokens, words, and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important, yet the study of no aspect of it has been so much neglected."² "Take from Freemasonry its symbols and but the husk remains, the kernel is gone. He who hears but the words of Freemasonry misses their meaning entirely."³

These brief quotations firmly establish the vital role of symbolism in the Masonic system. It seems fitting, therefore, that every Craftsman should

¹ Albert Pike.

² Symbolism of the Three Degrees, by Oliver Day Street.

³ Introduction to Freemasonry, by Carl H. Claudy.

have a clear conception of what a symbol really is and why the study of Masonic symbolism is so essential to a comprehensive knowledge of our art.

Literally, a symbol is a comparison. The word *symbol* is derived from two Greek words meaning to throw together, to place side by side. Thus, "a symbol is a visible representation of some object or thing, real or imagined, employed to convey a certain idea."⁴

We have no other way to express ideas than by the use of symbols. Words themselves are only symbols. When we say a man is "lion-hearted," we use symbolism. In ordinary usage, however, by symbol we mean an object which stands for an idea. The Flag is a symbol of our Country; the Cross is a symbol of Christianity; the Square is a Masonic symbol of Virtue.

Extending this conception further, ceremonies and actions may also be symbolic. The military salute is a symbol of obedience and discipline. A hearty handclasp may symbolize several ideas, friendship, faith, sympathy. Kneeling for prayer is a symbol of humility, submission, obeisance—reverence.

It may be fairly asked why Masonic ritual should be composed so largely of objective and ceremonial symbols; why it would not be simpler to give a series of lectures. The answer, of course, lies in the well-established fact that it is not enough merely to *state* ideas; they must be *driven home* with emphasis which will not only impress but will also be retained by the recipient's mind.

"Freemasonry is rehearsed to the candidate by the rendition of ritual, imparted to his mind by story, and impressed upon the memory by symbols.

⁴ Supra, note 2.

By drama, story and symbol, the eye, the ear and the recollection continually enrich the mind and quicken the conscience of the thinking members of the Craft."⁵

Symbols are more vivid than words. They can express more than words can say. Who can explain a flower, or say what a melody means? "If in Masonry we speak of a Temple, we do not mean one of stone and mortar. If we speak of a square, we do not mean one of steel or wood. If we speak of the compass, we do not mean one of metal."⁶

Symbols are more impressive than words. The person who sees the symbol makes his own interpretation. The thought then is his own. He has done more than see the symbol; *he has created an idea*. That is important! For a man holds to his own ideas, and remembers them; and a symbol can express in a flash a whole series of ideas; thus it does the work of many speeches.

"The story of Freemasonry, like other records told by the tongue would become stale by repetition and fall upon the ear less vigorously each succeeding time we heard it, were it not that the facts historical and the philosophies social and individual are linked to words by pictures, an orderly system of spoken sounds and symbols illustrating and impressing the eye and the ear simultaneously. . . . For this reason Freemasonry uses the simplest of symbols; the tools and materials of the Stonemason's trade are sufficient for this purpose and they are found everywhere. . . .

"Our symbols are truly the quarried treasures of the Fraternity, set forth to be applied by each of us in the upbuilding of his character. . . . And, after

⁵ Symbolism of Freemasonry, by Albert G. Mackey, as revised by Robert I. Clegg.

⁶ Supra, note 2.

all, that is Freemasonry. To morally square perfectly every contributing element that makes us what we are; to take each of these and apply them one to another uprightly to the formation of a praiseworthy life, and to build our personal structure so that we may stand upon our record securely before men with an integrity perpendicularly like unto the plumb, with a purpose absolutely level, as is the implement of that name, and, withal, as positively square as ever the most accurate of such tools would verify. *That is the purpose of our Craft.*"⁷

"In the ceremonies of making a Mason, we do not attempt to do more than to indicate the pathway to Masonic knowledge, to lay the foundation for the Masonic edifice. The brother must pursue the journey or complete the structure for himself by reading and reflection."⁸ When our ritual ends, we have but given him a pattern, a blue-print, so to speak, for the erection of his own, personal Temple.

" . . . the symbolism of Masonry, like Masonry itself, is many sided. . . Each view is of value and it is well that the subject should be approached from every direction, but as no man can comprehend it all, it is fitting and right that each student should concentrate his attention on that division of the subject in which he is most interested."⁹

True, the ritual does assign a definite meaning to a certain few of our emblems and symbols; and these interpretations must be considered as basic and official; and, in the main, universal. But this does not signify that the meanings thus as-

⁷ Supra, note 5.

⁸ Supra, note 2

⁹ Masonic Symbolism, by Charles C. Hunt.

signed are restricted and cannot be expanded if, in so doing, their value to the individual is thereby enhanced.

"He whose soul is not stirred to its very depths by the knowledge that the principles of his beloved Order have inspired men in every age and clime, as well as he to whom the beautiful teachings of our progressive science are but moral platitudes, is an individualist interested only in his own, narrow self, indifferent to the practical application of the useful rules of architecture whence his spiritual structure shall derive figure, strength and beauty. The science is of no avail unless it leads to the practice of the art, and though we should possess all knowledge and be able in beautiful and sublime language to utter the thoughts that arise in us as we contemplate the glorious work of our Order, it profiteth us nothing. It is not by intellectual attainment or oral expression that we become Masons, but by the way in which we acquire the science and couple it with the art of Temple building, and practice it in our everyday association with our fellow men. 'No degree of Masonry is of any avail, unless it bears fruit in action'."¹⁰

Literally, every word, every act, every forward step in our ritual has a definite purpose and can be properly interpreted as being applicable to some phase of human existence. It is not within the scope of this Monitor, however, to attempt a detailed and exhaustive review of each and every Masonic emblem and symbol.

¹⁰ Supra, note 9.

Adapted from the "Manual for use in Lodges of Instruction," compiled by its Committee on Education, Grand Lodge of Massachusetts.

The following general explanations indicate the broad and basic symbolism of each degree, the great lesson it seeks to convey and the significance of its position in the entire Masonic system. They are representative of Masonic conceptions and interpretations which have been accepted and promulgated by Masonic scholars of every age. They are, in effect, an introduction to a detailed study of Masonic Symbolism. The earnest seeker for *further light* will, it is hoped, find in them a source of stimulation for investigation, reflective study, and expanded interpretation.

THE BASIC SYMBOLISM OF FREEMASONRY

The principles of Freemasonry are not detached statements of a number of different principles but they are all inter-related so as to form a system of moral principles. That this system may be better understood it is taught by allegories and symbols mainly built around the builder's art and science. The ancient builders believed that a divine spirit should give life to a building and human beings were sacrificed to furnish this life. This was forbidden in the Bible and God himself said he would dwell in the temple which King Solomon built in His honor.

Many men believe that when God breathed into men's nostrils the breath of life, he became a living soul as well as a living body. Biblical emphasis is often placed upon the living soul which is to be a dwelling place for the Almighty. Masonry seems to carry out these ideas in using the building of King Solomon's Temple, which was also to be God's dwelling place, as a fitting

symbol of the spiritual temple man is to erect in his own soul.

For this reason, in our modern Masonic ritual, frequent mention is made of certain events which are said to have happened at the building of King Solomon's Temple. The Bible tells us that the Great Architect of the Universe caused His name to dwell in this Temple, between the Cherubim and on the ark of the covenant, and in the construction of the Temple we learn many lessons applicable to character building. Because of these lessons, legends, and allegories which illustrate some phase of character building have been ascribed to the building of this Temple.

It must be evident to every thinking Craftsman that "there is a close analogy between man's physical and spiritual needs. No sooner had the necessities of his physical nature impelled him to provide shelter from the inclemency of the weather than the growing needs of his soul caused him to recognize the symbolical relation between his physical and spiritual development, and that the principles which govern in the construction of his material buildings also hold good in the building of his spiritual temple.

"It is this symbolic relationship which Freemasonry emphasizes in its mysteries and it is this emphasis which distinguishes it from other societies which teach good morals, the Fatherhood of God and the Brotherhood of Man. Man feels the need of a home for his soul as well as for his body and Masonry, recognizing this need, applies, in all its ceremonies and instruction, the principles of material building to that of spiritual.

"This fact must be borne in mind if we would understand Masonic symbolism. The symbols which we use may have other interpretations than those

which we give, just as a word may have different meanings in different connections, and we must therefore remember that our interpretation is based upon their use in teaching the principles of character building.

"When the Great Light of Masonry speaks of man as having been made in the image of God it does not refer to his material body, but to the spiritual nature of his soul. 'God is a spirit: and they that worship him must worship him in spirit and in truth.' (*John 4:24*). Hence the temple that we build is a spiritual building, a house not made with hands, eternal in the heavens."¹

In the building of this temple we are seeking the realization of an ideal. This search for the ideal is found in some form in every Masonic ceremony. The way in which the rough ashlar becomes perfect, the fitting ourselves as living stones for a spiritual building, the mystic ladder reaching from earth to heaven, the stairs which lead to the middle chamber, the loss of the Word that makes a true Master, which future ages will bring to light, the unfinished temple that is some day to be completed—all these as A. S. McBride says: "symbolize the throbbing, yearning, seeking of the human heart for something better and happier than the actual world around us. But the grand ideal in Masonry, to which all the rest are subsidiary and contributory, is that which represents the soul of man as a Holy Temple and dwelling place for the Most High. This ideal has, no doubt, been expressed by poets, prophets and philosophers, but in Masonry only has it been made the basis of an organization, having a system of instruction, as unique in form as it is rare in history."

¹ Masonic Symbolism, by Charles C. Hunt.

SYMBOLISM OF THE ENTERED APPRENTICE DEGREE

Freemasonry is an allegory of human life. The Lodge represents the world into which a man is born and in which he lives, labors, and finally lays down his working tools to embark upon his voyage to another and better world.

In ancient times the earth was commonly believed to be flat; and that part of the world known to man at the time of King Solomon's Temple was, roughly, in the form of an oblong square—or, a rectangle. Hence we are told in the first degree that the form of a Lodge is oblong and its dimensions from east to west, from north to south, from the earth to the heavens and from the surface to the center—meaning that *the field of Masonry includes all the earth and all human experience*.

The Entered Apprentice degree is intended symbolically, to represent the entrance of man into the world in which he is afterward to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for Light. Not that physical light which springs from the great orb of day as its fountain, but that intellectual light which emanates from the primal source of all things, from the Great Architect of the Universe, Creator of the sun and of all things that it illuminates.

The Entered Apprentice is brought from darkness to light; and he first discovers the three Great Lights of Masonry, which symbolize the most important things in our existence as human beings created in the image of God. Throughout the degree he is taught the basic principles of right living.

Hence the great, primary object of the first degree is to symbolize the birth of intellectual light into the mind. The Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

Further, the first degree is intended to represent, or symbolize, Youth just entering on the struggles, the trials, and the duties of an early and responsible existence. On his first admission into the Lodge, the candidate is reminded of the weak and helpless state of man when he first enters the world—unprepared for its exigencies of the present, ignorant of the vicissitudes of the future, and dependent for his safety and his very existence on that God in whom alone, in all trials and difficulties, is there any sure and abiding trust.

As the youth is prepared for a useful and virtuous education for his journey through life, so the Entered Apprentice obtains those first instructions whereon to erect his future moral and Masonic edifice. He receives the elementary details of that universal language in which hereafter he is to converse with his brethren of all nations, so as to understand and be understood by Masons of every tongue and dialect under the sun. He is directed to take as a staff and script for his journey, a knowledge of all the virtues that expand the heart and dignify the soul. Secrecy, obedience, humility, trust in God, purity of conscience, economy of time, are all inculcated by symbolic ceremonies too impressive in their character to ever be forgotten, if he will heed them well.

And lastly, as charity forms the chief cornerstone of all Masonic virtues, the beauty and holi-

ness of this attribute are depicted in emblematic modes which no spoken language could equal. The Entered Apprentice degree is, in short, one of probation and preparation for a more advanced position, and more exalted privileges and duties.¹

“Freemasonry is a many-sided subject. There is something in it which arrests and appeals to the shallowest mind or the most frivolous moral character. At the same time, there is much in it which has claimed the thought and attention of the world’s greatest intellects and wisest philosophers. It presents many aspects for study and investigation, either of which will amply repay the efforts of the intelligent mind and will lead to knowledge not merely curious, as some suppose, but of the utmost *practical value*.”²

Let us, therefore, examine the symbolism of the first degree from another point of view; one which supplements and expands the explanation previously given.

The symbolism of this degree is for the apprentice. An apprentice Mason is one who has begun the study of Masonry. Certain qualifications are necessary for every apprentice. The qualifications of a Masonic apprentice are a belief in God, a desire for knowledge, and a sincere wish to be of service to his fellow creatures.

Possessing these qualifications, the candidate must follow a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usages, by types, emblems, and allegorical figures. This is symbolism, and symbolism is a universal language. It is the language in which God reveals Himself to man.

¹ Adapted from the North Dakota Monitor.

² Symbolism of the Three Degrees, by Oliver Day Street.

"One of the first important lessons impressed upon the candidate after his entrance into the Lodge is intended to signify to us that the very first idea that ought to be instilled into the mind of the child is a reverence and adoration for Deity, the great and incomprehensible author of its existence. From beginning to end, the Entered Apprentice degree is a series of moral lessons. This is a hint so broad that one need not be wise in order to understand that the moral training and education of the child should precede even the development and cultivation of its intellect."³

The apprentice in the moral science should give up the rags of his own righteousness and also all precious metals, symbolical of wordly wealth and distinction, and all baser metals, symbolical of offense and defense, in order that he may realize his dependence upon moral forces only. Individual wealth or special ability counts for nothing in the building of character; nor does either take the place of character. Even with these advantages man is always dependent on his fellows.

He should be clad in garments signifying that he comes with pure intentions to learn the noble art and profit by its lessons, not to proselyte among others, but to develop and improve himself. Although literally and truly in darkness, he signifies his desire to be enlightened and that he will proceed with an open mind, unprejudiced and free of dogmatic opinion. He is also symbolically bound to and dependent upon the Lodge (i. e., to the brethren and so to the rest of mankind), as an infant is bound to the mother by the life cord. (Origin of the word "cable-tow" is not clearly known. It comes down to us from the earliest

³ Supra, see note 2.

operative masons. Today its meaning is generally accepted as the scope of one's reasonable ability.)

Being satisfied that he is worthy and well qualified to receive and use the rights and benefits of Masonry, he is admitted and is immediately impressed with the fact that secrecy is of cardinal importance in the Masonic sense. Realizing that the good intentions of the candidate, his own righteousness or even the Lodge organization, are not sufficient, we invoke the blessing and aid of God upon our search for knowledge and truth. Thus we have the primal conception that the Lodge operates under direction and by order of the Supreme Architect of the Universe.

In his search for Light, the candidate must start from the North, or darkness, and travel toward the East and then by way of the South to the West, and back into darkness. He again comes out of the North and passes through the same course again and again in his development, moving in the same direction as the sun, i. e., according to natural laws and the truth as gathered by human wisdom through the centuries.

Obstacles are met by the apprentice in his progress, so similar that they seem identical. The little occurrences of daily life may seem unimportant but they determine whether we will be permitted to advance. The apprentice must ever be worthy and well qualified.

The apprentice must advance on the square by regular upright steps. His work is good work, but not finished work. Thus he makes an oblong, or an imperfect, square. Obligations are ties, and also duties assumed. They are not, primarily, promises or oaths. (See footnote page 134). We

must assume them if we would advance, and having assumed them we are bound by them whether we will or not.

Then the Light breaks and we begin to see. We find that others, even the most learned, stand like the beginners. The Master is on a level with the apprentice, and extends a hand which is grasped fraternally. There before him is the key to the Master's Word—an open book.

God's Holy Book, His revelation to us, is the guide in our search for Light. To the Jew, the Holy Book is the history of Israel, substantially the Old Testament. To the Christian it is the Old and the New Testament. To the Mohammedan it is the Koran; to the Hindu, the Veda. But whatever book it is, it is the Holy Book for the seeker of Light and that which he believes to be the word of God. The Holy Book together with the Square and Compass are the Great Lights of Masonry, representing the three leading principles of the Masonic philosophy:

- a. That there is an Architect whose eye is All-Seeing.
- b. That He gives directions to the Craft (symbolized by the Sacred Book).
- c. That man's conscience and will are given him to enable him to know and obey these directions (symbolized by the Compass).
- d. That the Architect's directions are upright and just (symbolized by the Square).

In 1943, the Grand Lodge approved the following addition to our Preliminary Instructions, "These Lodges of Operative workmen bound their members by solemn vows, and severe penalties were inflicted for violations. These penalties are still used owing to their antiquity, and to impress upon the candidate the importance and serious nature of their agreements, but the only penalties inflicted by Masonic Lodges today are (1) Reprimand, (2) Suspension, (3) Expulsion"

All that Masonry stands for is summed up in these symbols. Hence they are called the Three Great Lights.

There, too, before him are the Lesser Lights. Man has need of two divergent qualities of character. He must have energy and initiative; he must also be tactful, resourceful, and adaptive. If he cannot break through an obstacle, he must go around it. The idea symbolized by the Lesser Lights is that he should combine these divergent qualities in carrying out the orders of the Supreme Architect. . . . The Sun, from ancient times, has always been a symbol of the masculine quality, energy and force; the Moon, of the feminine quality, adaptability and tact. To be energetic at the right time and to compromise at the right time is to be a Master. The Master is symbolical of the offspring of the great Active and Passive Principles. He is the mediator, the child of the two great forces. He sets the Craft to work upon their symbolic studies, which is no light responsibility to be assumed by the uninformed. Only chaos and disaster can overtake him who attempts the work he is not qualified to perform.

Then, as before, the candidate must follow the course of the sun. The seeker after Light always emerges from the North in the East and passes by way of the South to the West and again into darkness, with full faith and perfect confidence that day will follow night. He is continually subjected to tests and trials and always held responsible for what he has learned and for that which has gone before.

The ceremony which attends presentation of "the badge of a Mason" speaks for itself. The Apron was not only a practical article used by

operative masons in their work; it has also been from earliest times a kind of badge or decoration. Priests wore aprons. The symbolic significance of the Apprentice donning an Apron is not that he is pure but that he is working to be pure.

The "Rite of Destitution" symbolizes charity. The beauty and holiness of this attribute makes it the chief corner-stone of all Masonic virtues.

The first stone of a building is placed at the Northeast corner because that is the beginning, the line where darkness (North) ends, and light (East) begins. This custom is as old as mankind. The Entered Apprentice has but laid the foundation whereon to build his future moral edifice, that of life and character, and his position thus aptly symbolizes the end of the preparatory period and the beginning of the constructive period of human life.⁴

"The admonition there given him is to the effect that, having laid the foundation true, he should take care that the superstructure is reared in like manner. In other words, that his life, his moral temple, be kept in harmony with the moral precepts which have been given him in the Entered Apprentice degree.

"This likening of the human body to a temple of God is an ancient metaphor. Jesus' employment of it in speaking of His own body was but in keeping with a common practice among Jewish writers and teachers of His time. It immensely dignifies the physical body of man and teaches that, when kept clean both in the literal and moral sense, it is a fit place for even Deity himself to dwell. We have no more right to defile or abuse our

⁴ Symbolism of the First Degree of Masonry, by Ashbel W. Gage. Published by the Masonic Service Association in Vol. 15 of the Little Masonic Library.

bodies than had the Jew to defile the Temple of God upon Mount Moriah."⁵

"So much by way of Entered Apprentice symbolism. The Apprentice, having entered within the porch of the temple, has begun his Masonic life. But the first degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the next degree."⁶

SYMBOLISM OF THE FELLOW CRAFT DEGREE

"If . . . the Entered Apprentice represents childhood and youth, and the Master Mason old age, the Fellow Craft degree should, in order to complete the allegory, represent middle life and its labors, and that is precisely what it does with the greatest beauty and consistency.

"Although the candidate for the Fellow Craft degree is to be regarded as a seeker after knowledge, yet the first section of this degree consists chiefly of a reiteration of the moral teachings of the first degree. This is to remind the young man, as he is about to enter upon the serious labors and struggles of life, that virtue is to be always the first consideration, that no knowledge, no success which is purchased at the sacrifice of morals, honor or integrity is to be prized. This lesson is repeated more than once in the course of this degree, admonishing us that, no matter how

⁵ Supra, note 2.

⁶ Symbolism of Freemasonry, by Albert G. Mackey.

engrossed in the affairs of life we may become, we should never suffer the allurements of coveted gains to seduce us from the pathway of strict rectitude and justice.

"Although thus reiterating and emphasizing the moral precepts of the first degree, the Fellow Craft degree is as directly intellectual in its purpose and spirit as the Entered Apprentice is moral. 'The great theme of the *Second Degree* is the attainment of knowledge, the cultivation of the mind, and acquisition of the habits of industry'.⁷ This feature becomes predominant in the second section of this degree."⁸

Here new duties and increased obligations to their performance press upon the individual. The lessons of wisdom and virtue which he has received in youth are now to procure their active fruits; the talent which was lent, is now to be returned with usury. Hence, as the Fellow Craft degree is intended to represent this thinking and working period of life, it necessarily assumes a more important position in the Masonic scale, and is invested with a more dignified ritual, and a more extensive series of instructions.

As labor is the divinely appointed lot of man, in this degree the rewards of industry are set forth in emblematic forms, that by faithful performance of his task he may, in due time, be entitled to the wages for which he has wrought.

"This 'work of the world!' This great enterprise of organized human life! How is it to be carried forward? Not by ignorance, surely, for it is the very essence of ignorance to be helpless; neither can it be done by unskilled hands, for life is com-

⁷ Supra, note 6.

⁸ Supra, note 2.

plicated and involves an endless amount of technique. No, it rests on the shoulders of those who have knowledge, skill, and experience, and such is the principal idea of the Fellow Craft degree. It is the drama of education, the philosophy of enlightenment."⁹

"This degree, therefore, by fitting emblems, is intended to typify man laboring amid all the difficulties that encumber the beginner in the attainment of learning and science; the struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, Divine truth, the comprehension of which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in revelation of that 'hieroglyphic light which none but Craftsman ever saw'.¹⁰

The second section of the Fellow Craft degree is an allegory not of reflection, but of experience. Middle age is the time not only for work but also for education, the education obtained by experiments, trials, and errors of practical life as contrasted with that derived from mere schooling.

Passing between the Pillars of the Porch symbolizes entrance into the world of active life with the added suggestion that it is a world of dual nature partaking both of earth and heaven, indicated by the terrestrial and celestial globes. Their solid construction typifies the sort of development necessary in this world. That such development is to be acquired by skill and knowledge is symbolized by the fact that they were cast by a master workman.

⁹ The Symbolism of the Second Degree of Masonry, by H. L. Haywood, Vol. 15, Little Masonic Library.

¹⁰ Adapted from the North Dakota Monitor.

The Flight of Winding Stairs is especially symbolic. Education and achievement call for constant effort. The exercise of his faculties requires man to be ever climbing upward step by step. "The development of people is the central objective of Nature." Development requires the expenditure of energy.

There are three reasons why the stairs are winding:

- (a) Advancement in knowledge is spiral. In acquiring skill or mastering a problem, one keeps turning the subject in his mind, and as he does he gradually sees it more clearly until he gets above it and looks down upon it, comprehends and grasps it. . . . Nature, whose laws are a manifestation of God's purpose, builds freely with spirals.
- (b) It is common experience that very often what we achieve is not what we set out to accomplish. Man strives with a particular end in view and finds that the result is not at all what he expected. Some of our greatest scientific discoveries (X-rays, vulcanizing of rubber, dynamite, etc., for example) were the result of researches of men who were seeking for something else.
- (c) Man climbs the stairs but what he believes to be his goal may be only an illusion. The end and purpose of his striving is not for him to decide, but rather for the Supreme Architect. The future is never straight up or straight ahead, but always partially hidden from our view. God knows what He would have done. The workman's duty is to work toward the fulfillment of His plan.

The steps of the winding stairs are symbolic too, as elaborated in the lecture. The Lodge and its three principal officers are symbolic of the world and civilized society. In climbing the stairs of life we are dependent on the assistance of other men. We should, therefore, reciprocate by giving them assistance. Our labors should tend to advance society. We are to work for the good of mankind, not for ourselves alone.

The five senses of human nature are symbolic of the faculties we use in climbing the stairs. The first three—hearing, seeing, and feeling—are particularly essential because they are those most necessary to our intellectual and moral development.

The grand divisions of knowledge, which constitute the application man makes of his faculties, are seven, as enumerated. At the time the ritual was written it was supposed that the "seven liberal arts and sciences" constituted universal knowledge; and the second section lecture was included to provide Masons with learning which they could not readily obtain elsewhere, for there were no public schools in England, or anywhere else, at that time. The lecture in its present form is much abridged. It serves only a symbolic purpose today, suggesting the dignity and importance of knowledge. It is, at the same time, a profound pronouncement of some of the basic laws which govern the universe.

A workman's prime qualification is accuracy, clearness of comprehension. Though ninety-nine per cent of his work be perfect, yet, if he fails in the remaining one per cent, his failure may be complete. The true Fellow Craft must not only learn, he must thoroughly learn. He must not guess, he must know—he must be accurate.

The habit of relying on superficial knowledge is all too common. Many think that knowledge and skill are a mere trick, the result of a magic formula that can be passed along or bought for a fee. Many also jump at conclusions, fail to observe, listen inattentively, assume an understanding when they have it not, and are satisfied with giving an impression of knowledge. Thus they sow the seeds of their own failure. They are the Ephraimites of life. They have not the Pass!—And it is significant that the Craftsman does not comprehend the Pass until he has climbed the Winding Stairs; namely, until he has gained an understanding of the need of accuracy from actual experience.

The Pass is a preliminary qualification (outer door); the Word, the final qualification (inner door). Stability imports more than strength. It means persistence of strength, the capacity to endure, to withstand wear and tear, to function in use. The Word is the complement of the Pass. Only he who has both enters the Middle Chamber to become a Master Craftsman.

The word Geometry is derived from the Greek words *Ge* (earth or world) and *Metrein* (to measure), and literally means the science of measuring and analyzing the universe. Masonically speaking, Geometry comprehends all science, art, and philosophy, all skill and learning. All knowledge, in the last analysis, can be defined as an understanding of the world in which we live, its laws and forces, and of the living beings which inhabit it. Thomas Huxley said: "Education is the instruction of the intellect in the laws of Nature, and the acquisition of the ability to conform to those laws."

All discoveries of science demonstrate that the natural world is no haphazard collection of things and forces, but a system and a design governed by universal laws. All living things can be classified by tribes or species. Every animal has a balanced and proportioned structure, and functions by rule. Every plant and tree grows in geometric pattern.

Fabre, the great French scientist, says: "Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of a fir-cone, as it is in the arrangement of an Eperia's living web; we find it in the spiral of a snail's shell, in the chaplet of a spider's thread, and in the orbit of a planet; it is everywhere as perfect in the world of atoms, as in the world of immensities. And this universal geometry tells us of a Universal Geometrician whose divine compass has measured all things."

Geometry is particularly essential to Masons because a study of it leads to the conviction that behind such a universe there must be a Supreme Intelligence, an Architect who has planned and designed it, for and under whom we work, and from whom we receive our Wages.¹¹

SYMBOLISM OF THE MASTER MASON DEGREE

If the first degree is intended as a representation of youth, and the second of manhood, the third degree is emblematic of old age, with its trials, its sufferings, and its final termination in death.

¹¹ This, and much of the material in Part III, has been adapted from "Manual for use in Lodges of Instruction," published by the Grand Lodge of Massachusetts, A F & A. M.

The time for toiling is now over, the opportunity to learn has now passed away; the spiritual temple that we have all been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe to call him from the labors of earth to the eternal refreshment of heaven.

Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime degree.

As an Entered Apprentice, the Mason is taught those elementary instructions which were to fit him for advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering upon the active duties of life. As a Fellow Craft, the Mason is directed to continue his investigations in the science of the institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures. But as a Master, the Mason is taught the last, the most important and most necessary of truths, that having been faithful to all his trust, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. *This is still the great design of the third degree of Masonry.*

This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence.

By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and the lecture," as a distinguished writer has observed, "beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is, that youth, properly directed, leads us to the honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss.

"Many of the symbols of the Master Mason degree are common to the preceeding degrees. There is, however, discoverable in their use, as the degrees progress, an increasing seriousness and depth of meaning.

"For instance, in the first two degrees, the Lodge symbolizes the world, the place where all workman labor at useful avocations and in the acquisition of human knowledge and virtue. But in the Master's degree it represents the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or unclean was allowed to enter; it was there that the visible presence of the Deity was said to dwell between the Cherubim. In the Master's Lodge, therefore, we are symbolically brought into the awful presence of the Deity. The reference here to death and the future life is obvious and is a further evidence that this degree typifies old age and death.

"But there is even a deeper symbolism in the Master's lodge. The allusion is not only to the sacred chamber of Solomon's physical temple, it alludes also to the sacred chamber of that spiritual temple we all are, or should be, namely, a pure heart, and admonishes us to make of it a place fit for Deity Himself to dwell. . . .

"In the Entered Apprentice and Fellow Craft degrees, Light typifies the acquisition of human knowledge and virtue; in the Master Mason degree it typifies the revelation of divine truth in the life that is to come.

"In the first two degrees the Square and Compass denote the earth and inculcate and impress upon us the desirability of curbing our passion; in the Third degree the Compass symbolizes what is heavenly, because to our ancient brethren the heavens bore the aspect of circles and arches, geometrical figures produced with the Compass.

"In ancient symbolism the Square signified the earth, while the circle, a figure produced with the Compass, signified the sun or the heavens. The Square therefore symbolized what is earthly and material while the Compass signified the heavenly and spiritual."¹² The symbolism of the position of the Compass points in each degree is therefore enlarged, and culminates in the Master Mason degree where they signify "that in the true Master, the spiritual has obtained full mastery and control over the earthly and material."¹³

In its legend of the Craft "the Sublime Degree departs utterly from the familiar. Instead of being

¹² Manual of the Lodge, by Albert G. Mackey.

¹³ *Supra*, note 2.

concerned with moral principles and exhortations, as is the First degree, or with architecture and learning, as is the Second, it answers the cry of Job, 'If a man die, shall he live again?'

"The degree delves into the deepest recesses of a man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart.

"As a whole, the degree is symbolical of that old age by the wisdom of which 'we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.'

"But it is much more than that. It is at once the universal and yearning question of man throughout all ages, and its answer. It teaches no creed, no dogma, no religion; only that there *is* a hope of immortality; there *is* a Great Architect by whose mercy we may live again; leaving to each brother his choice of interpretations by which he may read the Great Beyond.

"It teaches of the power—and the powerlessness—of evil. For those who are happy in a belief in the resurrection of the physical body, the Sublime degree has comfort. For those whose hope is in the rising only of that spiritual body of which Paul taught, the degree assures of all the longing heart can wish.

"When the lesson of the greatest hope and the dearest wish of all mankind is made manifest, the Sublime degree turns to *this* life and *this* brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason may claim all that a man may have from his brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see

and hear without a thrill; a way at once awe-inspiring and heartening, terrible but beautiful, sternly uncompromising yet strangely comforting."¹⁴

The legend of the Craft "is at once the tragedy and the hope of man; it is virtue struck down by error, evil, and sin, and raised again by truth, goodness, and mercy. It is the story of the resurrection of that 'which bears the nearest affinity to that supreme intelligence which pervades all nature'. It is the answer to Job. It is at once the beginning of the even more sacred legend—of that which was lost—and the assurance that at long last he who seeks shall find. . . .

"The Hiram Legend is the glory of Freemasonry; the search for that which was lost is the glory of life.

"Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall travel in many lands and far, and see it not. You shall listen to all the words of all the tongues which all men have ever spoken and will speak—the Lost Word is not heard. Were it but a *word*, how easy it would be to invent another! But it is not a word, but *The Word*, the great secret, the unknowableness, the will o' the wisp to follow, a pot of gold at the end of the rainbow. Never *here* is it to be found, but the search for it is the *reason* for life.

"The Sublime Degree teaches that in another life it may be found.

"That is why it is the Sublime Degree."¹⁵

¹⁴ Introduction to Freemasonry, by Carl H. Claudy.

¹⁵ Ibid

PART IV

GENERAL INFORMATION

RECEPTION OF GRAND OFFICERS AND DISTINGUISHED GUESTS

(Reprinted from Indiana General Regulations)

RECEPTION OF GRAND MASTER

When the Most Worshipful Grand Master visits a Lodge, he must be received with the greatest respect and with suitable ceremony.

The Worshipful Master of the Lodge always should offer him the chair and gavel, which the Grand Master may or may not accept, at his pleasure. When the Grand Master surrenders the gavel to the Worshipful Master, the Grand Master should be seated at the right hand of the Worshipful Master.

He should be received in the following manner: The Lodge should be opened in form. The Grand Master should be in the Tyler's room, or a reception room nearby.

The Worshipful Master should inform the Lodge that a distinguished guest is in waiting, appoint a Reception Committee and direct such committee and the Senior Deacon to retire and escort the distinguished guest into the Lodge. The Tyler should make the usual alarm and announce that the Committee and Senior Deacon with a distinguished guest desire admission.

The Junior Deacon repeats the announcement, and, when given permission by the Worshipful

Master, the Senior Deacon and the Committee escort the Grand Master into the Lodge. Immediately on their admittance into the Lodge, the Worshipful Master should call up the Lodge, himself rising last. On arriving at the Altar the usual salutation should be given by those entering, which salutation should be returned by the Worshipful Master. The Senior Deacon then introduces the Grand Master to the Worshipful Master, who, in turn, introduces him to the Lodge, welcomes him and calls on the Lodge to unite with him in giving the Grand Honors to the Grand Master.

After the Grand Honors are given the Worshipful Master should direct the Senior Deacon to escort the Grand Master to the East. The Committee should retire to their seats. On arrival in the East, the Grand Master should be presented with the gavel and invited to preside. The Grand Master should immediately seat the Lodge. It would be appropriate at this time for the Grand Master to give an address, or at least to make some brief remarks suitable to the occasion. He may then proceed to preside over the Lodge for the ceremonies or business on hand, or he may return the gavel to the Worshipful Master. During the time the Grand Master is presiding, the Worshipful Master should be seated at his left hand.

RECEPTION OF DEPUTY GRAND MASTER OR SPECIAL DEPUTY OF THE GRAND MASTER

The regularly elected Deputy Grand Master, or a Special Deputy of the Grand Master when acting as Grand Master, is received in the same manner as the Grand Master, and is entitled to receive the Grand Honors and enjoy the same rights and prerogatives as the Grand Master.

RECEPTION OF PAST GRAND MASTERS

Past Grand Masters are entitled to receive the Grand Honors, but none of the other rights and privileges of the Grand Master.

RECEPTION OF OTHER GRAND OFFICERS

Officers of the Grand Lodge, other than the Grand Master and Deputy Grand Master, should be received in the same manner as the Grand Master, with the exception that they are not entitled (as such) to receive the Grand Honors and do not have the right to preside.

RECEPTION OF OFFICERS OF OTHER GRAND

JURISDICTIONS

Officers of other Grand Jurisdictions should be received in the same manner as our own of the same rank and accorded the same courtesies, with the exception that they are not entitled to preside.

ORDER OF PRECEDENCE

On entering the Lodge, the Senior Deacon enters first, followed in single file by the distinguished guest (or guests), then the Committee.

If there be more than one distinguished guest, the Senior Deacon enters first, followed in single file by the several distinguished guests in order of their rank, the Committee being last.

The following is the order of precedence:

1. Grand Master.
2. Special Deputy of Grand Master.
3. Deputy Grand Master.
4. Past Grand Masters in order of year of service; the one who has been Past Grand Master longest preceding other Past Grand Masters.

5. Past Deputy Grand Masters, in the same order of Past Grand Masters.

(NOTE: The above named five classes are entitled to Grand Honors.)

6. Senior Grand Warden.
7. Junior Grand Warden
8. Grand Treasurer
9. Grand Secretary.
10. Grand Chaplain.
11. Grand Lecturer.
12. Grand Marshal.
13. Senior Grand Deacon.
14. Junior Grand Deacon.
15. Grand Steward and Tyler.
16. Worshipful Masters.
17. Past Worshipful Masters.

(NOTE: In the event several distinguished guests are presented to the Lodge at one time, some of whom are entitled to receive Grand Honors, and some of whom are not, all such distinguished guests may be received into the Lodge at one time, and the Worshipful Master will introduce to the Lodge those who are entitled to Grand Honors, and at once accord them such Grand Honors; and then immediately proceed to introduce to the Lodge all other distinguished guests).

GRAND HONORS

Grand Honors are given as follows:

1. Strike the palm of the left hand three times with the palm of the right hand. (Pause a moment.)
2. Strike the palm of the right hand three times with the palm of the left hand. (Pause a moment.)

3. Strike the palm of the left hand three times with the palm of the right hand.

WHO ARE ENTITLED TO GRAND HONORS

Whether of our own Grand Jurisdiction or of another Grand Jurisdiction recognized as regular by us, the only persons entitled to Grand Honors are:

- (a) Grand Master.
- (b) Special Deputy of Grand Master while so acting.
- (c) Deputy Grand Master.
- (d) Past Grand Masters.
- (e) Past Deputy Grand Masters (not Past Special Deputies).

SOURCES OF MASONIC LAW

The law by which the Institution of Freemasonry is governed is derived from the following sources:

1. The Ancient Landmarks—(See page 37).
2. The Ancient Charges—(See page 26).
3. The Old Regulations.
4. The Constitution, By-Laws, Rules of Order, and General Regulations of our Grand Lodge (Generally known in this Jurisdiction as "The Blue Book" of General Regulations).
5. The usages and customs of the Fraternity.

A Grand Lodge is a body of Masons in which is inalienably vested the government of the Craft within its jurisdiction. The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Indiana is the sovereign Masonic authority to which every Indiana Lodge and every member owes allegiance. It is composed of its officers, permanent members, and the representatives of the regularly chartered Lodges working under its authority.

The Grand Master, who is elected at each stated meeting of the Grand Lodge (usually annually), is clothed with almost absolute Masonic power; and is therefore much more than the mere presiding officer of an organization. He is the Grand Master of Masons in his jurisdiction, possessing all the powers and prerogatives conferred upon the occupant of that office by the landmarks, usages, and laws of Freemasonry.

The Deputy Grand Master, Senior and Junior Grand Wardens, Grand Secretary, Grand Treasurer, and a Grand Trustee are also elected at each stated meeting of the Grand Lodge. Other Grand Officers and committee members are appointed by the Grand Master.

A chartered Lodge is a body of Masons congregating and working by virtue of a charter granted by the Grand Lodge. A Lodge under dispensation is a body of Masons congregating and exercising certain limited functions by the authority of a dispensation granted by the Grand Master, or sometimes the Grand Lodge.

RECORDED CONSTITUTION AND LAWS

Inasmuch as the written constitution and laws of each Grand Lodge are in print and the by-laws of every Lodge may be consulted by its members, information on this subject may be obtained with comparatively little effort. (See Indiana "Blue Book" of General Regulations.)

Rules, resolutions, and edicts, having the force of laws, whether adopted by the Grand Lodge or issued by the Grand Master, may be found in the printed proceedings of the Grand Lodge; and they remain in effect until repealed or withdrawn. An example of a resolution having the force of law, and which also embodies sound Masonic doctrine, may be found in the following declaration of fundamental principles, adopted by the Grand Lodge of Colorado in 1921:

"1. The government of the Grand Lodge is neither a monarchy, an oligarchy, nor a 'pure democracy.' It is a representative constitutional republic. Every attempt to graft upon it any of the distinguishing characteristics of the first three forms named is forbidden by the injunction against 'innovations upon the body of Masonry'

"2. The Grand Lodge, which is but the entire body of the Craft in the jurisdiction, acting through its duly chosen representatives, and restricted only by the landmarks, has the sole power and authority to determine what is and what is not 'Masonic,' and to fix the conditions under which a petitioner may enter Freemasonry, or, having entered, remain. Its only guide is its best judgment as to what is required by the good of the Craft and from its decision there is no appeal.

"3. The only title to Masonic office is the best judgment of the brethren voting, or the officer appointing, uninfluenced by improper solicitation and exercised with no consideration in mind but the highest good of the Craft.

"4. The Fraternity, its activities, titles, ceremonies, symbols, and emblems, are not to be used for political or commercial purposes. It repudiates all solicitation for its degrees, all advertisement, all unseemly publicity. It tolerates no foreign meddling in its affairs. It interferes with no man's religion and will not concern itself with matters of political or legislative policy."

USAGES AND CUSTOMS HAVING THE FORCE OF LAWS

Many Masonic usages and customs which have the force of laws are not specified, described, or even alluded to, in the written statutes of the Fraternity; and in that respect they resemble the "Ancient Landmarks." (See page 37).

The Masonic system of government, which is based to a considerable extent upon unwritten landmarks, traditions, usages, and customs, may be puzzling to one unfamiliar with Masonry and in theory unworkable; but in practice extending over hundreds of years it has functioned admirably, which after all is the real test of its value.

Subject to discipline by the Grand Lodge for abuse of his power, the Master is the supreme authority in the Lodge. As he is responsible to the Grand Lodge, that is to the entire Fraternity, for the manner in which his Lodge is governed, it is his duty to declare out of order and to refuse to put any motion which, if carried, would violate any law, rule, regulation, edict, or order of the Grand Lodge or Grand Master, or any principle of Masonry; and the question of whether it would do so must be determined by the Master alone. Consequently, parliamentary rules, while useful guides, are not binding upon the Master; and no appeal to the Lodge from his decision is permitted, although an appeal may be made to the Grand Master or the Grand Lodge. When a discussion is under way in the Lodge, the Master may terminate it at his pleasure; and he may also participate in debate without leaving the chair, in fact Masonic usage requires that he shall not vacate

his station on such occasion, it being his duty to give the Craft proper instruction for their labor.

The training a man receives in Masonry before he arrives at the Master's chair tends to make him conservative and inclined to respect the rights of his brethren. In all likelihood, long before he is called upon to preside over the Lodge, the influence of Masonry has created in him the will to follow the admonition expressed in the charge, that his duty to his neighbor requires him to act upon the square, to do unto others as he would have others do unto him, and to treat his brethren with the courtesy, kindness, and consideration due to the members of one family.

Then, too, in the Lodge the members themselves, actuated by the spirit of Masonry, treat one another as brethren; and have no disposition to say or do anything that would wound a brother's feelings or cause him to lose in the slightest degree his self-respect. In discussions in the Lodge the use of ill-natured ridicule, sarcasm, or irony, is as much out of place as it is in the family circle; and calmness, moderation, and kindness distinguish the meetings of a Masonic body.

In no other society is so much consideration extended to the minority; and so anxious are Masons to preserve harmony that frequently a majority of the members who favor a measure brought before the Lodge will refrain from adopting it simply because of their feeling that unanimity should prevail.

It is the observance of these and other general rules of conduct, most of them unwritten, prompted by the brotherly love that is inspired by the spirit of Masonry, that for centuries has made the Masonic Lodge a most delightful fraternal home,

where men of all ranks and classes, seeking relief from the strife and turmoil of life, and leaving their worldly distinctions outside the tiled door, may meet and dwell in peace and harmony upon that common Masonic level where even the most humble will receive the consideration due him as a man and Mason.

(Adapted from "The Plan,"
by William W. Cooper.)

GAINING ENTRANCE INTO A LODGE AFTER IT IS OPEN

When members or visitors arrive after Lodge is opened and desire admission, the Tyler gives the alarm. When the J.D. has opened the door, he reports: "A Brother (or Brothers) (or Visitors) properly clothed and vouched for, desire admission." The J.D.'s report to the Master should be in the same words.

At times the Tyler may have to report, "A visitor for whom I cannot vouch." In such cases he gives the name and address, previously ascertained. This is reported to the Lodge. Any Brother who believes he can vouch for the visitor should retire and make sure, outside, that it is the Brother he knows, and not another of the same name. Do not vouch without seeing. Then escort the visitor inside and introduce him. If no one can vouch for the visitor, the Master appoints a Committee to examine him; and they retire. (See "Reception of Visitors," page 47).

DIGNITY AND DECORUM

When the Brethren assemble, prior to opening Lodge, friendly intercourse and social enjoyment

are entirely proper. Boisterous and unseemly or undignified conduct is to be avoided. After Lodge has been convened by the Master, dignity and perfect decorum must prevail. No levity or departure from manly dignity and the strictest rules of decorum is admissible in any circumstances.

Only proper officers should enter the room where candidates are being prepared for initiation. The utmost decorum should prevail at that time, that the candidate may be thoroughly imbued with the solemnity and importance of the step he is about to take. Joking the candidate is a reprehensible Masonic offense and is absolutely prohibited.

SIGNS

Every Mason is carefully taught the proper signs in each degree. Every one entering a Lodge can learn from the Tyler, in advance, or learn for himself by observation, the degree in which the Lodge is open. It is highly important that care in this matter be exercised by all members. Signs should be given with precision.

WEARING YOUR APRON

The Apron must be worn where it may be seen—OUTSIDE of all clothing in *public ceremonies or funerals*; but in the Lodge Room it may be worn either over or under the coat provided only that it may be seen. This applies equally to the uniforms of the Armed Forces of the U.S.A. (General Regulations).

COLLATERAL AND NON-MASONIC BODIES

"All Freemasonry is based on the Lodge. From the Lodge one may join other Masonic groups. Freemasonry officially recognizes as Masonic bodies: Chapters of Royal Arch Masons, Councils of Royal and Select Masters, Commanderies of Knights Templar, and the several bodies of the Scottish Rite with its elaborate system of thirty-three degrees. These are sometimes called 'higher degrees.' They are higher only in the sense that they have higher numbers and that some of them are prerequisite for others. The man who has received the three degrees in the Lodge is a Master Mason. There is nothing higher and nothing superior to him in Masonry.

"There are certain other organizations, the best known of which are perhaps the Shrine and the Grotto, which are not Masonic organizations but organizations of Masons. That is to say, they draw their membership from the Masonic Fraternity, but they are not a part of it." (The Masonic Fraternity, by Frederick W. Hamilton).

MASONIC CALENDAR—RULES FOR MASONIC DATES

Freemasons, in affixing dates to their official documents, have a calendar peculiar to themselves, differing according to various Rites.

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it Anno Lucis (A.L.), "in the year of light"; not because they believe Freemasonry to be coeval with

creation, but because of its symbolic reference to the Light of Masonry. Lodges F. & A. M. in Indiana hold *Meetings*. — Add 4000 to the current year.

ROYAL ARCH MASONS date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A.I.), "in the year of discovery." Chapters R.A.M. hold *Convocations*. — Add 530 to the current year.

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of deposit." Councils R. & S. M. hold *Assemblies*. — Add 1000 to the current year.

KNIGHTS TEMPLAR commence their era with the organization of their Order, Anno Ordinis (A.O.), "in the year of their Order." Commanderies K.T. hold *Conclaves*. — Subtract 1118 from the current year.

THE ORDER OF HIGH PRIESTHOOD dates from the year of the blessing of Abraham by the High Priest Melchisedek, Anno Benedictionis, (A.B.), "in the year of the blessing." Councils of Anointed High Priests hold *Convocations*. — Add 1913 to the current year.

THE ANCIENT ACCEPTED SCOTTISH RITE uses the Hebrew chronology. Add 3760 to the current year. For example, 1946 plus 3760 equals 5706 A.M. (Anno Mundi—in the year of the World). Add another year in September, corresponding to Tisri, first month of the Hebrew year.

WHEN IS A MAN A MASON?

The following was written by Brother Dr. Joseph Fort Newton, as the closing paragraph of his widely read book "The Builders." It bids fair to become a Masonic classic.

"When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something

beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

GLOSSARY AND PRONUNCIATION

Explanations of uncommon words, Masonic terms and proper names.

While the following is a very helpful guide to definitions and correct pronunciation, it also contains much information of interest and value to the Mason.

The primary accent is shown thus (') and the secondary thus (").

ab'a-cus—The uppermost member or division of the capital of a column

A'bif (Ah')—His father, or my father. Hiram Abif is correctly translated "Hiram, my father," the "my father" being a term of great respect. Hiram, the Widow's Son, was the father of all his workmen in the same sense that the patriarchs of old were the "fathers" of their respective tribes.

a-ca'cia (a- as in about; -cia as in Lucia)—The shittim wood of the Old Testament. The evergreen; symbol of immortal life. (See page 107).

a-can'thus (a- as in about)—(Botanical) A genus of perennial plants, with large handsome flowers. (Architectural) An ornament resembling the foliage or leaves of the acanthus.

ac-cept'ed—Received. Anciently used Masonically to designate brethren not actual stone masons Non-operative Masons who were "accepted" into the Lodge.

ad-min'is-ter.

al'le-gor'i-cal.

al'le-gor'y—A figurative story. A story to illustrate a truth.

al'i-men'ta-ry—Pertaining to food or the function of nutrition.

almond (ahmund).

Am'mon-it'ish (-it', i long)—The Ammonites were descended from Ben Ammi, the son of Lot. They dwelt east of the river Jordan.

ample form—When any Masonic service is performed by the Grand Master, as the opening or closing of a Lodge or Grand Lodge, it is said to be in "ample form"; when done by any other qualified officer, it is said to be in "due form."

an'a-tom'i-cal—Relating to anatomy.

a-nat'o-my—The science of the structure of organisms, as of the human body.

Anderson, James—A Scotch clergyman and author of the first printed Constitutions of Freemasonry (1723).

- an'i-mat'ed** (-mat', a long)—Full of life or spirit; lively; vigorous; endowed with life.
- ap'pel-la'tion**—A name or title. Also, the act of appealing; or, the act of calling by a name.
- ap'pro-ba'tion**—The act of approving; approval; commendation.
- ap-pur'te-nan-ces** (both e's short)—Something belonging or attached to something else; an adjunct; an appendage.
- ar'chives** ('kivz-, i long)—The places in which public records or historic documents are kept.
- ar-tif'i-cer** (both i's short)—A skilful workman.
- as-cend'ing**.
- as-cent'**—The act of rising; a mounting upward; a climbing.
- ash'lar** (-lur)—A building stone.
- Ashmole**, Elias—One of the first known speculative Masons.
- a-troc'i-ty** (-tros'; all vowels short)—Enormous wickedness; an extremely cruel deed.
- at-tack'**.
- aught**—Anything; any part or item.
- av'o-ca'tion**—One's business or vocation; also, a calling away; a diversion.
- ax'is**.
- bade** (bad)—A form of the past tense of "bid"; to command; to order.
- bar'ba-rous** ('ba-, a as in about)—Being in the state of a barbarian; uncivilized, rude; cruel; brutal; savage.
- Belcher**, Jonathan—Generally conceded to have been the first known native born Mason in America.
- be-nef'i-cent** (i short)—Bringing about or doing good; characterized by charity or kindness.
- Blue Lodge**—Lodges are so called because of the universality of Masonry; and universality is symbolized by the blue clouded canopy. Blue is also a symbol of truth—one of our principal tenets.
- bourne** (born)—A boundary; a limit. Hence, point aimed at; goal; end.
- brethren**—Ancient plural for "brother." Masonically, "brethren" is commonly used; "brothers" but seldom.
- buoy'ed** (boy'ed)—Supported; sustained.
- cable-tow** (-toe)—"How long is a cable tow?" In older days, a cable tow was as long as an hour's journey, roughly, three miles. Today it is generally accepted to mean "the scope of a brother's reasonable ability," being so defined at the Baltimore Masonic Convention of 1843.
- Cal-lim'a-chus** ('a- short)—A Greek poet and grammarian, B.C. 320?—240?

- capital**—The head or uppermost member of a column, pilaster, etc.
- cav'il-ing**—Indulging in hypercritical argument or captious and frivolous objections; to find fault without good reason.
- ce-le's'tial**—Of or pertaining to the sky or heaven; heavenly; divine.
- ce-ment'**.
- chap'i-ters** ('i-short)—The capitals of pillars.
- cir'cum-spec'tion**—Caution; watchfulness.
- clan-des'tine** (i short)—Illegal, not authorized. A "clandestine Lodge" is a body of Masons uniting in a Lodge without consent of a legitimate Grand Lodge. A "clandestine Mason" is one made in, or affiliated with, a clandestine Lodge.
- col'umns** (-ums)—Wardens': One Warden's column is always erect, the other prostrate, because these pillars represent two of our three original Grand Masters, one of whom was always in charge of the Temple Building.
- com-mem'o-ra-tive** (i short)—Tending or intended to commemorate, or keep in remembrance.
- com'pass** (kum')—An instrument to measure and to draw circles. Sometimes used in the plural, compasses.
- com-pas'sion-ate**—To pity; to sympathize with.
- com-pos'ite** (-poz'it).
- con-cil'i-ate** (both i's short)—To pacify; soothe; gain; win over, to gain the good will of, to make friendly, to reconcile.
- con'cords**—(Music) An agreeable combination of tones heard simultaneously; harmony.
- con-form'a-ble**—Compliant, obedient.
- con-spir'a-cy** (all vowels short).
- Constitutions**, Book of—The Book of Constitutions, published in 1723 and compiled by Anderson, is the first and only version we have of whatever was actually adopted by the first Grand Lodge. It has therefore become the foundation law of all Grand Lodges. A number of Grand Lodges consider the Ancient Landmarks to be those principles set forth in the Old Charges, which form a part of Anderson's Constitution.
- con'tem-plate**—To consider thoughtfully; to meditate.
- con'tem-pla'tive** (i short).
- co'pi-ous-ly**—Abundantly, plentifully, amply.
- Cor'inth**—An ancient fortified city in Argolis, Greece.
- cour'te-sy**—(kur').
- cowan**—Masonically, an uninstructed Mason, or, a Mason without the word. In operative days, a man who erected walls without mortar, or of unsquared stones, unskilfully, was a cowan, or uninstructed mason. It is also a term for an "intruder," a "pretender," an "interloper."
- cow'ard-ice** (i short).

crafts'man—Anyone skilled as a workman. Masonically, a Mason.

cu'bit—A measure of length. (See page 77).

cy'cles.

dale—Masonic term for valley (or vale), or depression between high points.

de-fen'sive (i short).

de-files—A long narrow pass between hills, rocks, etc.

de-lin'e-ate—To represent by sketch, design, or diagram.

de-mit'—To leave with permission; a paper containing permission to leave. (Sometimes spelled dimit).

dem'on-strate.

de-mon'stra-tive (i short).

den'til—A small square block or projection in cornices, a number of which are arranged in an ornamental band.

de-scend'ing.

de-sir'ous (i long).

de'tes-ta'tion.

dev'as-ta'tion—A laying waste; desolation; ruin; havoc.

di-am'e-fers.

Di-an'a (-an'a as Anna)—A virgin goddess who presided over hunting, chastity and marriage.

dis-cre'tion-al-ly (-kresh'un)-According to one's discretion or judgment

dis-patch'—To send off to a destination, especially to send swiftly.

dis'qui-si'tion (-qui-, i short; -zish'un)—A systematic inquiry into, or discussion of, any subject; an elaborate essay, a dissertation.

di-vest'ed—Deprived; dispossessed; stripped.

Dor'ic—Relating to or characteristic of the district of Doris, in ancient Greece, or its inhabitants. Also, one of the Five Orders of Architecture.

dot'age (o long)—Senility, the childishness of old age.

due examination—Refers to the manner of carrying on an examination, which should be conducted with due caution, being careful to observe all the necessary preliminaries and conform to the regulations of the Grand Lodge.

due form—See "ample form."

due guard—A manual reminder of a position; probably a contraction of the French "Dieu garde" (God guard).

eaves'drop'pers.

e-clip'tic—A great circle of the celestial sphere; the apparent path of the sun, or the real path of the earth as seen from the sun.

ef-flu'via—Plural of "effluvium"—Subtle or invisible emanations; exhalation perceived by the sense of smell.

en-tab'la-ture (both a's short)—The superstructure which lies horizontally upon the column.

Eph'e-sus (first e short)—An ancient city of Ionia, in Asia Minor.

E'phra-im-ites (first e long)—Members of the Tribe of Ephraim.

e-qui'vo-ca'tion—The use of words or expressions susceptible of a double meaning; prevarication; ambiguity; evasion.

er-ro'ne-ous.

es'o-ter'ic—Secret.

es-sen'tial-ly.

e-va'sion—The act, means, or result of evading; equivocation; subterfuge.

ex-cess'.

ex-hort' (eg-zort')—To incite to well-doing by earnest appeal or argument; admonish.

ex'o-ter'ic—Open; revealed.

ex-tort'—To obtain by violence, oppression, threats, etc.

ex-u'ber-ance (egz-)-An overflowing quantity; superabundance.

Fellow Craft—Contraction of "Fellow of the Craft"; Masonically, a second degree Mason.

freeborn—Not born a slave. Masonically used in the old Roman sense, one with no slave ancestry.

Freemason—Masons are so called because early Guild Masons were free of the king's laws confining them to one locality.

Freemasonry—The Ancient Craft of Free and Accepted Masons.

frieze (freeze)—Any sculptured or richly ornamental band in a building.

fru-ition (-i' short)—The bearing of fruit; the yielding of natural or expected results; realization; fulfillment.

gra-da'tion—Regular advance upward or downward, as by steps; a step, degree, or rank in a series.

gut'tur-al—Pertaining to the throat.

hail—A salutation, or the answer to one.

hec'a-tomb—One hundred head of cattle.

hele—(Masonically pronounced "hail," but correctly pronounced "heel"). (Obsolete)—To hide; to cover or conceal.

hi'er-o-glyph'i-cal-ly (-glyph'i, short i in both syllables)—In the manner of writing in which pictures take the place of letters or words; also, in the manner of a character or word supposed to convey a hidden meaning.

high twelve—Noon; twelve o'clock.

hom'age (o short)—Reverential regard or worship.

hum'bly.

hy-poc'ri-sy (all vowels short).

id'i-om (i's short; -um)—A use of words peculiar to a particular language.

il-lus'trat-ed (a long).

im'me-mo'rial (both i's short).

im'pi-ous (both i's short)—Wanting in respect to God; profane; ungodly.

in-clem'en-cies—Harshnesses or severities of climate or weather.

in-cul'cat-ed (a long)—Taught; instilled, as by repeated admonitions.

in-di'cat (all vowels short)—Needy; poor; in want

in-dis'sol-u-ble—Not capable of being dissolved, melted or liquified.

in-es'tim-a-ble.

in-junc'tions—Orders; mandates, commands.

in-tel'li-gi-ble.

in-ter'ment

in-vi'o-la-ble—Not to be profaned, broken, injured, or treated with dishonor.

I-on'ic (first i long, second short, o short)—Pertaining to Ionia, the coast region and islands of West Asia Minor, colonized by Greeks. One of the Five Orders of Architecture.

ir-rev'o-ca-ble—Unalterable, incapable of being repealed.

Ja'chin (a long, -kin).

Jeph'thah (jef'tha)—A Judge in Israel.

Jop'pa—A seaport on the coast of Palestine. Now called "Jaffe." See page 96.

lam'en-ta-ble—Sorrowful; mournful; expressing grief.

Landmarks—The ancient usages, customs, rules and laws which cannot be changed without altering the character of Freemasonry. No final determination, satisfactory to all Masonic authorities, has ever been made as to an exclusive list of Landmarks. (See page 37).

laud'a-ble—Praiseworthy

lawful information—Lawful Masonic information can be obtained in three ways: (1) by sitting in a legally constituted and duly opened Lodge with a person; (2) by a Brother whom you positively know to be a Mason introducing you, in person, to a third party and vouching for him as a Mason; (3) by examining a visitor, under authority given by the Grand Master or the Master of a Lodge, and satisfying yourself that he is duly qualified.

Leb'a non—A mountain range in Syria.

leg'i-ble (lej-).

lei'sure (lee'; -sure as zure in azure).

le'ni-ent (i short).

lew'is—A "Lewis" is the minor son of a Mason.

lib'er-tine (-teen or -tin)—One who indulges personal liberty without regard to law. Free from restraint, uncontrolled; dissolute, licentious; loose in morals.

li-cen'tious—Exceeding the limits of propriety; wanton, lewd; loose, dissolute.

low twelve—Midnight.

man'u al—Pertaining to the hands.

masterpiece—Masonically, the work done by an operative apprentice to prove his fitness to be a fellow.

mem'o-ra-ble.

met'o-pes (-peez)—The space between two triglyphs of the Doric frieze, which, among the ancients, was often adorned with carved work.

mi-nut'est (i short, u long)—Exceedingly small.

mi-rac'u-lous (i short, u long).

mo-dil'ions (rhymes with millions)—The enriched block or horizontal bracket generally found under the cornice of the Corinthian and Composite entablature; so called because of its arrangement at regulated distances.

Molay, Jacques de—A famous Masonic martyr. The twenty-second and last Grand Master of the Knights Templar at the destruction of the Order in the 14th century.

mo-sa'ic—A surface decoration made by inlaying in patterns small pieces of variously colored glass, stone, or other material.

Naph'ta-li (naf'ta-lie)—One of the Twelve Tribes of Israel.

nau'seous (naw'shus)—Causing nausea; disgusting; sickening; loathsome.

non'age—Under twenty-one years of age.

oath—Sometimes incorrectly used as synonymous with "obligation." The obligation is a promise. The oath is the calling upon God to witness. In court one takes an obligation to tell the truth; the oath is "So help me, God."

ob'du-rate (u, a long)—Unyielding; stubborn; obstinate.

ob'so-lete—Gone out of use, no longer in use.

of-fen'sive (i short).

op'er-a-tive (a long, i short)—Masonically, a practical stone mason.

pal'li-ate—To cover up; to hide.

passed—Describes the advancement from Entered Apprentice to Fellowcraft.

pa'trons (a long, -trunz).

pat'ron-ize (a short).

pec'to-ral—Pertaining to the breast.

ped'al (e long)—Pertaining to the foot.

penalty—The only modern Masonic penalties are (1) suspension, (2) expulsion, and (3) reprimand.

per'se-ver'ing (-ver', e long).

Pha'raoh (-roe)—A title by which the monarchs of ancient Egypt were designated.

phe-nom'e-na (e's long)—Plural of "phenomenon—Things visible or directly observable, any unusual occurrences; marvels.

phil'o-soph'i-cal—Of or pertaining to philosophy, which is the love of wisdom as leading to the search for it; hence the general laws that furnish the rational explanation of anything; practical wisdom; reasoned science.

pi-las'ters (i short)—Right angled columnar projections.

pome-gran'ate (o short)—A tree (*Punica Granatum*) or the fruit of that tree. The fruit is as large as an orange and contains many rather large seeds, each one separately covered with crimson, acid pulp.

po'ten-tate (o long)—An absolute ruler.

pre-fer'ment—Advancement; promotion.

prem'i-ses—Propositions laid down that serve as a ground for argument or for a conclusion.

Presidents of the U.S.A.—Thirteen presidents of the United States are *positively known* to have been Masons. They are: Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin D. Roosevelt and Truman.

Preston, William—Distinguished teacher and writer of Masonic ritual.

Price, Henry—Conceded by most historians to have been the "Father of Freemasonry in America." He was Provincial Grand Master of New England in 1733, by a Deputation from the Mother Grand Lodge of London, England.

pro-fane—Masonically, this word means "without the Temple," "uninitiated," or "not a Mason." It should not be confused with its ordinary meaning: blasphemous, irreligious, wicked. When we speak of a man as a "profane," we mean merely that he is uninitiated in Masonry, not that he takes the name of God in vain.

pru-den'tial-ly—Prudently; in a practically wise, judicious, careful manner.

pu'tre-fac'tion.

Py-thag'o-ras (y as short i)—A Greek philosopher born about 582 B.C.

raised—Word signifying the completion of the ceremony of the Master's Degree.

re'ca-pit'u-late—To sum up; to review briefly.

re-cip'ro-cal (o long)—Mutual; done by each to the other; due from each to each.

re-cip'ro-cal-ly (o long).

rec'ti-tude (u long)—Quality of being upright.

refreshment—Lodges are called "from labor to refreshment," meaning to rest from work. Does not always mean something to eat and drink.

rep'tile (i short).

re-vered' (e's: (1) long; (2) long; (3) silent).

rev'er-en'tial.

re'in-vest'ed—Reclathed; regiven.

rig'or (rigger).

ruth'less (u long)—Cruel, pitiless.

sac'ri-fice (-fice: c as s in noun, as z in verb).

sal'u-ta-ry—Wholesome; healthful; beneficial.

Sanctum Sanctorum—The hidden, inner place; the holy of holies; the secret room of the Temple of Solomon in which rested the Ark of the Covenant, and where once each year, alone, the High Priest pronounced the name of the Most High.

Sayer, Anthony—Anthony Sayer, Gentleman, was the first Grand Master of the Mother Grand Lodge (1717).

ser'aph (e as in errand)—One of an order of celestial beings, each having three pairs of wings.

setting maul—A stone mason's tool.

Shib'bo-lesh (i short)—See Judges 12:6.

Skene, John—Generally conceded to be the first *known* Mason in America.

So Mote It Be—These are the oldest words in the ritual of which there is documentary evidence (See page 46).

spa'cious.

spec'u-la-tive (u long, i short)—Masonically, an accepted member of the Ancient Craft but not an operative Mason.

spher'i-cal (e, i short; -k'l).

St. John the Baptist—One of the two patron saints of Masonry. He is celebrated on June 24th.

St. John the Evangelist—The other patron saint of Masonry. We celebrate December 27th as St. John the Evangelist's Day.

strict trial—Refers to the matter sought to be obtained by an examining committee from a visitor, in order that they may satisfy themselves, that he is a Mason; in other words, he must "prove" himself duly qualified to enter a Lodge.

stu-pen'dous.

sub-ject' (verb).

sub'ject (noun).

sublime—Applied to the third degree of Masonry because of its lofty teachings.

sub-sist'ed.

sub'tle-ty (suttle).—The quality or state of being subtle; keenness, penetrativeness, discriminative.

Suc'coth (both vowels short).—The first camping place of the Israelites after the Captivity. (See "Zarthan")

sum'mons (summunz).—Orders issued by the Master or Grand Master to attend.

su'per-fi'ci-es (-fish-i-eez).—A surface or its area; the exterior part, superficial area, or face of a thing.

su'per-flu'i-ties.—Beyond what is needed; things which serve for show or luxury.

su-per'flu-ous.—More than is wanted or is sufficient; excessive.

sur-vey' (verb).

sur'vey (noun).

sus'tenance (e long).—That which supports life; food, provisions, means or living; also the act or process of sustaining.

sym'bol-ism.—The study or art of representation of truths by objects or words. (See PART III).

syn-on'y-mous (si-non-i-mus, all vowels short).—Equivalent or similar in meaning; closely related.

tab'er-na-cle (-nackle).—Portable tent-like structure erected for worship.

tem-pes'tu-ous ('tu-, u long; -us).—Turbulent; violent; stormy.

tem'po-ral.—Of or pertaining to time, that is, to the present life, this world.

ten'ets (both e's short).—Principles held true without proof.

ter-res'trial.—Pertaining to land or earth.

tes'sel-lat-ed (a long).—An architect's term denoting inlaid mosaic, composed of small stones arranged in designs.

the'o-rem.—A proposition demonstrably true, or one setting forth something to be proved.

Til'er or Tyl'er (i, y as i, long).—Guardian of the door of a Lodge.

token.—Mode of recognition.

tran-quil'i-ty.—Peace of mind.

tran-scend'ent.—Rising above, surmounting, going beyond, exceeding.

tra'verse (-urs).—To move across; to cross in traveling.

tres'pass.

tri'glyphs (i long; y as i short).—An ornament in the frieze of the Doric order, repeated at equal intervals.

u'ni-ver-sal'i-ty.

ve-rac'i-ty (all vowels short).—Truthfulness.

vi-cis'si-tudes (i's short; u long).—Changes of conditions or circumstances.

vo-lutes'.—A spiral scroll which forms the chief features of the Ionic capital and which, on a much smaller scale, is a feature of the Corinthian and Composite capitals.

vo'ta-ries (a short; -riz).—Those devoted, consecrated, or engaged by a vow or a promise; hence, especially, those devoted, given, or addicted to some particular service, worship, study or state of life.

wafts.—To bear along on a buoyant medium; to carry gently or lightly with waving motion, as is air or water.

Washington, George.—Washington was raised a Master Mason in the Lodge at Fredericksburg, Virginia, in 1753. He was Charter Worshipful Master of Alexandria Lodge No. 22; and he lived and died a member of these two Lodges (dual membership has always been permitted in Virginia). He was *proposed* as Grand Master of Virginia in 1777 but declined for reasons of state and because he had, at that time, never been Master of a Lodge. He was thrice proposed as General Grand Master of a General Grand Lodge of the U. S. A.—1779 (twice) and 1780, but declined the honor.

Worshipful.—Masonically, means greatly respected, worthy of respect. It is an old English word signifying "to be respected." We use the word in its ancient sense, not in its modern sense of denoting awe and humility before a Supreme Being.

widow's son.—Hiram Abif, "a widow's son, of the tribe of Naphtali."

Zar'than (th as in thin).—The same place as Zeredatha, mentioned in 2 Chronicles 4:17, between which and Succoth, Hiram Abif is said to have cast the brazen pillars and utensils for the Temple of Solomon. The "clay grounds" referred to were about 35 miles northeast of Jerusalem, and they contained a brown, arenaceous (sandy) clay, excellent for making moulds for casting pieces in brass, etc.

zeal'ous (zel; e short).—Ardently and actively interested; enthusiastically devoted.