

THE OFFICIAL
MONITOR
GRAND LODGE A.F.&A.M.
ILLINOIS

THE
OFFICIAL MONITOR

OF THE

MOST WORSHIPFUL
GRAND LODGE ANCIENT FREE
AND ACCEPTED MASONS



STATE OF ILLINOIS

ADOPTED 1962

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

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ON MONITOR

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OPENING PRAYER

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

CLOSING PRAYER

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

FIRST DEGREE

INTERROGATORIES BY THE SECRETARY

Mr. _____. As you have petitioned for initiation into our mysteries, it becomes my duty to propound to you several interrogatories to which I must require of you unequivocal answers: In the first place,

1. Do you believe in the existence of God?

2. Have you resided in this state six months or more, next preceding this date?

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

4. Do you seriously declare upon your honor, in the presence of these gentlemen,* that unbiased by friends and uninfluenced by mercenary mo-

* The Stewards of the Lodge should always be present

tives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

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

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

As you have been elected by a unanimous ballot to become a member of our Fraternity, it becomes my duty to inform you that the institution of which you are about to become a member is of no light and trifling character, but of high importance and due solemnity.

Masonry consists of a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usages by types, emblems, and allegorical figures. Even the ceremonies of gaining admission within these walls are emblematical of events which all mankind must sooner or later experience. They are emblematical, at least in some small degree, of your great and last change, of your exit from this world to the world to come. You are undoubtedly aware that whatever man may acquire on earth, whether wealth, honor, titles, or even his own merits, can never serve him as a passport to the Grand Lodge above, but previous to his gaining admission there, he must find himself poor and penniless, blind and naked, dependent on the will and pleasure of the Supreme Grand Master. He must be divested of the rags of his own righteousness and clothed in a garment from on high. * * * * *

Are you willing to submit to these rules?

I will then leave you in the hands of true and trusty friends, who will give you the necessary instruction and prepare you in a proper manner for your initiation, as all candidates have been who have gone this way before.

FIRST SECTION

PRAYER AT INITIATION

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

Response. So mote it be.

SCRIPTURE READING

Psalms 133

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

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

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and 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.

* * * *

The three great lights in Masonry are the Holy Bible, square, and compasses.

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

THE LAMB-SKIN OR WHITE LEATHER APRON

* * * * *

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

OR

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

It may be that in the coming years, upon your head may rest the laurel wreaths of victory; from your breast may hang jewels fit to grace the diadem of an eastern potentate; nay more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and perfection, be conferred

upon you as this which I now bestow. It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall contain your remains, and with them laid beneath the clods of the valley.

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

welcome words: Well done, thou good and faithful servant! Enter thou into the joy of thy Lord.

THE TWENTY-FOUR INCH GAUGE

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

THE COMMON GAVEL

is an instrument made use of by operative masons to break off the rough and superfluous parts of stones,

the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECOND SECTION

My Bro. you have now passed through the forms and ceremonies of your initiation.

* * * * *

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, conveyed by sea in floats to Joppa, thence by land to Jerusalem, where they were set up by wooden mauls prepared for that purpose. The building when completed, its several parts fitting with such exactness, had more the appearance of the handiwork of the Supreme Architect of the Universe than of human hands.

* * * * *

Masonry regards no man for his worldly wealth or honors.

* * * *

it is the internal and not the external qualifications of a man that should recommend him to be made a Mason.

* * * *

This was in conformity to an ancient Israelitish custom. We read in the book of Ruth of the manner in former times concerning redeeming and concerning changing. Then to confirm all things, a man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel. This, therefore

* * * *

* * * * * Hoodwink * * * * *

* * * * * Cable Tow * * * * *

* * * * * Three Distinct Knocks * * * * *

* * * *

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

* * * *

* * * * * Reception * * * * *

* * * *

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

* * * *

No atheist can be made a Mason.

* * * *

* * * *

when you could neither foresee nor avoid danger you were in the hands of a true and trusty friend in whose fidelity you might with safety confide.

* * * *

there were guards placed at the south,

west and east gates of the outer court of King Solomon's Temple to see that none passed or repassed but such as were duly qualified and had permission.

* * * * *

* * * * *

the left has ever been considered the weaker part of man.

* * * * *

* * * * *

the right hand has in all ages been deemed the seat of fidelity. The ancients at times worshipped a Deity under the name of Fides, which we sometimes see represented by two right hands joined; at others by two human figures holding each other by the right hand.

* * * * *

* * * * *

The lamb has in all ages been deemed

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

* * * * * Metallic Kind * * * * *

* * * * * Northeast Corner * * * * *

the first stone of a building is usually laid in the northeast corner.

* * * * *

THIRD SECTION

I will now proceed to explain to you what constitutes a lodge, its form, supports, covering, furniture, ornaments, lights, jewels, how situated, and to whom dedicated.

A lodge consists of a certain number of Free and Accepted Masons, duly assembled, with the Holy Bible, square and compasses, and a charter or warrant empowering them to work. Our ancient brethren met on a high hill or in a low vale the better to guard against the approach of cowans and eavesdroppers ascending or descending.

THE FORM OF A LODGE

is an oblong rectangle extending from east to west between north and south, from the earth to the heavens and from the surface to the center. It is said to be thus extensive to denote the universality of Masonry and that

a Mason's charity should be equally extensive.

THE SUPPORTS

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

They are represented by the three principal officers of the lodge, the Worshipful Master, Senior and Junior Wardens. The Worshipful Master represents the pillar of wisdom, it being supposed that he has wisdom to open and govern his lodge, set the craft to work and give them proper instruction. The Senior Warden represents the pillar of strength, it being his duty to assist the Worshipful Master in opening and closing his

lodge, pay the craft their wages if any be due so that none may go away dissatisfied, harmony being the strength and support of all institutions, especially ours. The Junior Warden represents the pillar of beauty, it being his duty to observe the sun at meridian height, the beauty and glory of the day.

THE COVERING

of a lodge is the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of a ladder, called Jacob's ladder, having three principal rounds, denominated faith, hope, and charity; teaching faith in God, hope in immortality, and charity to all mankind. But the greatest of these is charity; for faith may be lost in sight—hope ends in fruition—but charity extends beyond the grave, to the boundless realms of eternity.

THE FURNITURE

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

The Bible we dedicate to the service of God, because it is His inestimable gift to man, * * * *; the square to the master, because it is the proper Masonic emblem of his office, and by it he is constantly reminded of the duty he owes to the lodge over which he has been called to preside; and the compasses to the craft, who, by due attention to their use, are taught to circumscribe their desires, and keep their passions within due bounds with all mankind, but more especially with our brethren in Freemasonry.

THE ORNAMENTS

of a lodge are the mosaic pavement,

the indented tessel, and the blazing star.

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

LIGHTS

A lodge has three lights, situated east, west and south. There is none in the north because of the situation of King Solomon's Temple, which was

placed so far north of the ecliptic that neither sun nor moon, at meridian height, could dart any rays into the northern part thereof. The north, therefore, we Masonically term a place of darkness.

JEWELS

A lodge has six jewels; three immovable and three movable. The immovable jewels are the square, level and plumb. The square teaches morality, the level equality, and the plumb, rectitude of life; and are worn by the three principal officers of the lodge, the Worshipful Master, Senior and Junior Wardens.

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

The rough ashlar is a stone taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the

workmen, to be adjusted by the working tools of the fellow craft. The trestle board is for the Master to draw designs upon.

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

SITUATION

Lodges are situated due east and west because King Solomon's Temple was so situated. King Solomon's Temple was so situated because Moses, after safely conducting the children of Israel through the Red Sea when pursued by Pharaoh and his hosts had erected by Divine command, a tabernacle, dedicated to God, which was placed due east and west to perpetuate the remembrance of that mighty east wind by which their miraculous deliverance was wrought and to receive the rays of the rising sun. This tabernacle was an exact model for King Solomon's Temple of which every lodge is a representation. So, all lodges are, or ought to be, situated due east and west.

DEDICATION

Lodges in ancient times were dedicated to King Solomon * * * in mod-

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

TENETS

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

BROTHERLY LOVE

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

RELIEF

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand

aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH

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

My Brother: you * * * *

THE FOUR CARDINAL VIRTUES

Temperance, Fortitude, Prudence
and Justice.

TEMPERANCE

is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, if not to * * * * which alludes to * * * *.

FORTITUDE

is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from

rashness and cowardice, and like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted and which was emblematically represented upon your first admission into the lodge when * * * * * which alludes to * * * * *.

PRUDENCE

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

be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry may be unlawfully obtained, ever remembering the solemn obligation you took * * * * * which alludes to * * * * *.

JUSTICE

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

My brother: it is hoped and ex-

pected that you will apply yourself to the study of Masonry as Entered Apprentices served their Masters in ancient times, which was with Freedom, Fervency and Zeal, emblematically represented by

CHALK, CHARCOAL AND CLAY

because there is nothing more free than chalk, the least touch of which leaves a trace behind; nothing more fervent than charcoal, to which when well ignited, the most obdurate metals yield; nothing more zealous than clay or mother earth which is constantly being employed for man's use and is as constantly reminding him that as from it he came so to it he must sooner or later return.

CHARGE — FIRST DEGREE

MY BROTHER: Having passed through the ceremonies of your initiation, I congratulate you on your admission into our ancient and honor-

able Fraternity. Ancient, as having existed from time immemorial; honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution having for its foundation the practice of the moral and social virtues. And to so high an eminence has its credit been advanced, that, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel to patronize our mysteries and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts

it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency, for comfort and support. To your neighbor, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him, as in similar cases you would that he should do unto you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as

well to His glory as to the welfare of your fellow-creatures.

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

As an individual, you are charged to practice the domestic and public virtues. Let temperance chasten, fortitude support, prudence direct you, and justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those true Masonic ornaments—brotherly love, relief, and truth.

Finally: Be faithful to the trust committed to your care, and manifest

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

* * * * *

SECOND DEGREE

FIRST SECTION

SCRIPTURE READING

1 Cor, chap 13

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly,

seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity—these three; but the greatest of these is charity.

THE PLUMB, SQUARE AND LEVEL

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

SECOND SECTION

MY BROTHER: Masonry is considered under two denominations,

OPERATIVE AND SPECULATIVE

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

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

Our ancient brethren wrought in operative and speculative both. We work in speculative only. They wrought six days before receiving their wages; they did not work on the seventh because

IN SIX DAYS

God created the heaven and the earth, and rested on the seventh day; the

seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

PILLARS

The first object to which I will call your attention * * * * two brazen pillars, one on your left hand, the other on your right. The one on the left hand is called Boaz and denotes strength; the one on the right is called Jachin and denotes establishment. Taken together they allude to a promise of God to David that he would establish his kingdom in strength. They were cast on the plains of Jordan in the claygrounds between Succoth and Zeredathah, where all the brazen vessels of King Solomon's Temple were cast by one Hiram Amon or Abi, a widow's son of the

tribe of Naphtali. They were cast hollow * * * *

They were each thirty-five cubits in height, twelve in circumference and about four in diameter. They were adorned by chapters of five cubits each, making in all forty cubits high.

These chapters were ornamented with lily-work, net-work and pomegranates which denote Peace, Unity and Plenty. The lily from its purity and the retired situation in which it grows denotes Peace; the net-work from the intimate connection of its parts denotes Unity, and the pomegranate from the exuberance of its seed denotes Plenty.

These pillars were further adorned by pommels on their tops, representing globes, denoting the universality of Masonry. Let us pass on.

WINDING STAIRS

* * * * * a flight of winding stairs,

consisting of three, five and seven steps.

THE NUMBER THREE

alludes to the three degrees which every Master Masons Lodge confers. Also, to the three principal officers of the Lodge, the Worshipful Master, Senior and Junior Wardens.

THE NUMBER FIVE

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

OF ITS ANTIQUITY

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

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

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

THE INVENTION OF ORDER IN ARCHITECTURE

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

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

The Number Five further alludes to The Five Human Senses, which are hearing, seeing, feeling, smelling, and tasting.

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

THE NUMBER SEVEN

alludes to the seven liberal arts and sciences which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

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

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

A point is a position without dimensions.

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

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

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

THE ADVANTAGES OF GEOMETRY

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

OUTER DOOR

* * * * *

In consequence of a quarrel between Jephtha, Judge of Israel, and the Ephraimites. The Ephraimites had long been a turbulent and rebel-

lions people whom Jephtha had sought to subdue by wise and lenient measures but without effect. They being highly incensed and fraught with vengeance at not being called upon to fight and share in the rich spoils of the Ammonitish war, gathered together a mighty army and crossed the river Jordan to give Jephtha battle; but he being apprised of their intentions, assembled the men of Gilead, gave them battle and put them to flight. And to make his victory more complete, he placed guards at the several passes on the banks of the river Jordan and commanded them, if any should attempt to pass that way to demand of them, say * * * *. But they being of a different tribe could not frame to pronounce it aright and * * *, which trifling difference proved them enemies and cost them their lives. And there fell at that time, of the Eph-

raimites, forty and two thousand; since which time * * * * *.

* * * * **INNER DOOR** * * * *

* * * * **MIDDLE CHAMBER** * * * *

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GEOMETRY

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, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demon-

strate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us—all framed by the same Divine Artist—which roll through the vast expanse and are conducted by the same unerring law of nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of

antiquity on which the utmost exertions of human genius had been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture—symbols most expressive—have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

O. O. O.

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CHARGE—SECOND DEGREE

MY BROTHER: Being advanced to

the second degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science, divided into different degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon the mind.

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

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly

executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

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

Your past regular deportment and upright conduct have merited the

honor we have conferred. In your present character, it is expected that at all our assemblies you will observe the solemnities of our ceremonies, that you will preserve the ancient usages and customs of the Fraternity sacred and inviolate, and thus, by your example, induce others to hold them in due veneration.

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

* * * * *

THIRD DEGREE

FIRST SECTION

SCRIPTURE READING

Eccles. XII, 1-7

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

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

WORKING TOOLS

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

THE TROWEL

is an instrument made use of by operative masons to spread the cement which unites the building into

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

ABRAHAM,
ADONIRAM,
AMMISHADDAI,
* * * *

BENJAMIN,
BEZALEEL,
BELSHAZZAR.
* * * *

JETHRO,
JOSEPHUS,
JEDIDIAH,
* * * *
ZEBULUN,
ZEPHANIAH,
ZEDEKIAH.

SECOND SECTION

MASONIC DIRGE

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

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

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

PRAYER

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

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

MASTER MASON

THIRD SECTION

MY BROTHER: You have this evening represented * * * * * just before the completion of the temple; and Masonic tradition informs us that they erected to his memory a marble monument * * * * *

PILLARS

Masonry may be said to be supported by three great pillars called Wisdom, Strength and Beauty, by which are represented our three ancient Most Excellent Grand Masters: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar of Wisdom represents King Solomon, whose great wisdom contrived and executed that stupendous monument of architecture which immortalized his name and proved the

admiration of succeeding generations.

The pillar of Strength represents Hiram, King of Tyre, who strengthened and supported King Solomon in this great and glorious undertaking.

The pillar of Beauty represents Hiram Abif, by whose great skill in the arts and sciences and cunning workmanship the Temple was beautified and adorned.

TEMPLE

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

There were employed in its erection one hundred fifty-three thousand three hundred three workmen; namely, three Grand Masters, three thousand three hundred masters or overseers of the work, eighty thou-

sand fellow crafts or hewers in the mountains, and seventy thousand entered apprentices or bearers of burdens.

THE THREE STEPS

usually delineated upon the master's carpet are emblematical of the three principal stages of human life, namely, youth, manhood, and age. They also allude to the three degrees in Freemasonry, Entered Apprentice, Fellow Craft and Master Mason. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

EMBLEMS

MY BROTHER: I will now call your attention to nine classes of emblems or symbols of Masonry, eight of which are—the pot of incense, the bee-hive, the book of constitutions guarded by the Tyler's sword, the sword pointing to a naked heart, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass and scythe.

THE POT OF INCENSE

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

THE BEE-HIVE

is an emblem of industry, and recommends the practice of that virtue to

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

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

It might have pleased the great Creator of heaven and earth to have made man independent; but, as de-

pendence 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

reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated; ever bearing

in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

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

ALL-SEEING EYE

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

THE ANCHOR AND ARK

are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous

sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

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

language, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

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

THE SCYTHE

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

NINTH EMBLEM

Lastly, my Brother * * * * *

* * * * *

CHARGE—THIRD DEGREE

MY BROTHER: Your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regu-

lations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and therefore it becomes

your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate, and, by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and not suffer them, on any pretence, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable 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, * * * * Thus you will render yourself deserving of the

honor we have conferred, and worthy of the confidence we have reposed in you.

* * * * *

O O O

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

Let us imitate in all his varied perfection * * * * * Let us emulate his amiable and virtuous character, his unfeigned piety to God and his inflexible fidelity to his trust,

and as the * * * * * so may virtue, by its ever blooming loveliness, designate us as Free and Accepted Masons. With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dews already glisten upon our foreheads, with joy shall we obey the summons of the grand warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain

ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, my brethren, will we be fitly prepared for that spiritual building, that house not made with hands, eternal in the Heavens, where no discordant voice shall arise, and all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine ennoble every heart, and hosannas exalted employ every tongue.

TEST OATH

I, ————, of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon most solemnly and sincerely swear, that I have been regularly initiated as an E.A., passed to the degree of F.C. and raised to

the sublime degree of M.M. in a regularly constituted lodge of Masons, that I am not now under the sentence of expulsion or suspension and know of no good reason why I should not hold Masonic fellowship with my brethren, so help me God.

THIS MONITOR
IS THE PROPERTY OF

_____ LODGE

NO _____

INITIATED _____

PASSED _____

RAISED _____