

MONITOR
Ancient, Free, & Accepted Masons
of Nebraska

Compiled in 1909 by:

George H. Thummel, Past Grand Master
Robert E. French, Past Grand Master and
Grand Custodian
Francis E. White, Grand Secretary

Revised in 1962 by:

Edward F. Carter, Past Grand Master
Chancellor A. Phillips, Past Grand Master
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Revised in 1990 by:

Charles W. Amidon, Past Grand Master
T. Leo Stines, Past Grand Master
Wayne G. Luenenborg, Past Grand Master

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PREFACE

Lincoln, Nebraska

May 10, 1991

*To the Members of the Masonic Fraternity Within the
Grand Jurisdiction of Nebraska:*

Brethren:

In the revision of the Monitor, your committee has generally followed the several previous monitors dating from 1909.

We have made revision only where modern conditions appeared to justify some change. The intent was to modernize without losing any of the valuable lessons taught in the beautiful rites and rituals.

The committee appreciates the invaluable assistance of the following brethren who actively participated in this revision: W.: Augustine S. "Gus" Scolaro, Grand Custodian; R.: W.: James L. "Sonny" Eatmon, Deputy Grand Master; W.: Kenneth G. Fleming, Grand Marshal; M.: W.: Wayne G. Luenenborg, Past Grand Master; and W.: Jerry L. Rittenburg, Grand Senior Deacon.

Your committee submits the result of its labors, in the hope that it will meet with the approval and expectations of the Craft.

Committee on Nebraska Work

M.: W.: Charles W. Amidon, PGM,

281/327, *Chairman*

M.: W.: T. Leo Stines, PGM, 36

M.: W.: John M. McHenry, PGM, 19

OFFICE OF THE GRAND MASTER

Lincoln, Nebraska, May 10, 1991

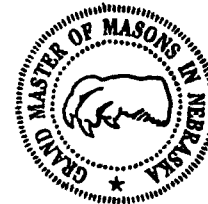
*To the Master, Wardens, and Brethren of all Subordinate
Lodges within the Jurisdiction of the Most Ancient and
Honorable Fraternity of Free and Accepted Masons
of Nebraska:*

Greetings:

WHEREAS at the One Hundred Thirty-Fourth Annual Communication of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska, held in Grand Island on February 1 and 2, 1991, the assembled delegates by their vote approved the proposed revision to the monitor of this Grand Jurisdiction as prepared and submitted by the Committee on Nebraska Work,

NOW, THEREFORE, I, James N. DeMoss, Grand Master of Masons in Nebraska, make known and direct that the monitor as revised by the Committee on Nebraska Work, consisting of M.: W.: Charles W. Amidon, PGM, as Chairman; and M.: W.: T. Leo Stines, PGM, and M.: W.: Wayne G. Luenenborg, PGM, members, is the adopted monitorial work for all lodges within this Grand Jurisdiction and that from and after December 31, 1991, it shall be unlawful in this Grand Jurisdiction, to use in whole or in part, any monitor while conferring degrees, except as is provided for in the revised monitor on February 2, 1991.

IN WITNESS WHEREOF I have hereunto set my hand and seal this 10th day of May, 1991, in the City of Lincoln, Nebraska.



James N. DeMoss
JAMES N. DeMOSS

Grand Master

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MONITOR

OPENING AND CLOSING OF THE LODGE

The hour of opening the lodge, as specified in the bylaws (or as called if the communication is to be a special one), having arrived, the Worshipful Master will take his place in the East and proceed to open the lodge in accordance with the work of this Grand Jurisdiction.

Care must be taken that none are present but the members and brethren who are properly vouched for, followed with the precaution that the avenues are securely guarded, and the Tyler informed of his duty, as well as the qualifications necessary for those who seek to pass.

The officers and members are then reminded by the Master of their duties in the lodge and to each other, and of his intention to proceed to business. A prayer is offered, and the lodge is declared open for the transaction of business. It is proper here to remark that the Master who would have a successful administration should never fail to open the lodge at the time specified in the bylaws; for, by first fulfilling the law himself, he can, with more propriety, demand its fulfillment at the hands of the other members.

To open a lodge in form, there are five classes of ceremonies to be performed (esoteric).

To call a lodge from refreshment to labor

into a degree that has been formally opened with the five classes of ceremonies, there must be three classes of ceremonies performed, viz., congregating, purging, and tying. It is not lawful or proper to call a lodge from refreshment to labor into a degree that has not been formally opened with the five classes of ceremonies.

The closing of a lodge in one degree also closes the lodge opened on all lower degrees. The closing of a lodge in a higher degree and then opening it in a lower degree makes the communication a special one. Examination for proficiency must be held in a lodge that has been opened in the degree in which the brother is being examined.

Opening Prayers

One of the following, or other suitable opening prayer, must be used.

May the favor of God, refreshing as the dew of Herman, and as the dew that descended on the mountains of Zion abide with and govern us in all our proceedings. Amen

Response: So mote it be.

Or this:

May the blessing of Heaven rest upon this meeting, so happily begun. May it be conducted in order and closed in harmony. Amen.

Response: So mote it be.

Or this:

Direct us, O Lord, in all our doings, with

Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life. Amen

Response: So mote it be.

Closing Prayers

O Lord, protect us all the days of this life, that when the shadows lengthen and the evening comes, and the busy day is hushed, and the fever of life is over, and our work is done, then in Thy mercy, grant us a safe lodging and a holy rest and peace at the last. Amen

Response: So mote it be.

Or this:

Our Father, Who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Response: So mote it be.

Benediction at Closing

To be given by the Master

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.

THE ENTERED APPRENTICE MASON

The declarations to be assented to by a candidate in the reception room previous to initiation, to be propounded by the Senior Deacon.

Do you seriously declare, upon your honor, before these witnesses, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Candidate will answer.

Do you seriously declare, upon your honor, before these witnesses, 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 of being serviceable to your fellow creatures?

Candidate will answer.

Do you seriously declare, upon your honor, before these witnesses, that you will cheerfully conform to all the ancient, established usages and customs of the Fraternity?

Candidate will answer.

The preparation room must be in perfect order. All articles necessary must be in suitable and proper condition, neat and clean.

When the candidate for initiation shall have entered the preparation room, the Master, Chaplain, or some other qualified brother, shall, by direction of the Worshipful Master,

repair thither and address him as follows:

Mr. _____, as you have petitioned for admission into our ancient and honorable order, and have been accepted by a unanimous ballot, it becomes my duty to inform you that the institution of which you are about to become a member is by no means of a light and trifling character, but of high importance and sublimity. Even the ceremony of gaining admission within these walls is emblematical of that last great change, our transition from this world to the world to come. You are aware that whatever a man may have gained upon earth, of title, wealth, or honor, can never serve him as a passport to Heaven; but, previous to his gaining admission there, he must become poor and destitute, blind and naked, dependent upon the sovereign will of Him who rules the universe. He must divest himself of the rags of his own unrighteousness and be clothed in a garb furnished from on high. In order to impress these truths more firmly upon your mind, it is necessary to conform to all the rules and ceremonies which have been practiced by Masons of all ages. If you wish to conform to these rules, I will leave you in the hands of true and trusty friends, who will give you all necessary instruction. Are you willing to comply with these requirements?

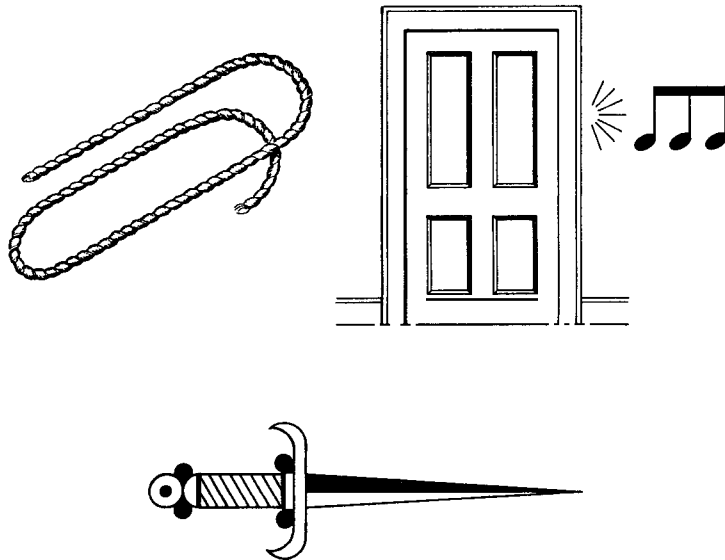
Candidate must answer in the affirmative.

The obligations of Freemasonry contain reference to certain physical penalties, which are symbolic in nature and are intended only to

impart the historical lessons of fidelity.

A brother will remain with the candidate until the Senior and Junior Stewards take charge. No trifling or frivolous remarks should be made to the candidate. Let dignity and solemnity be strictly observed.

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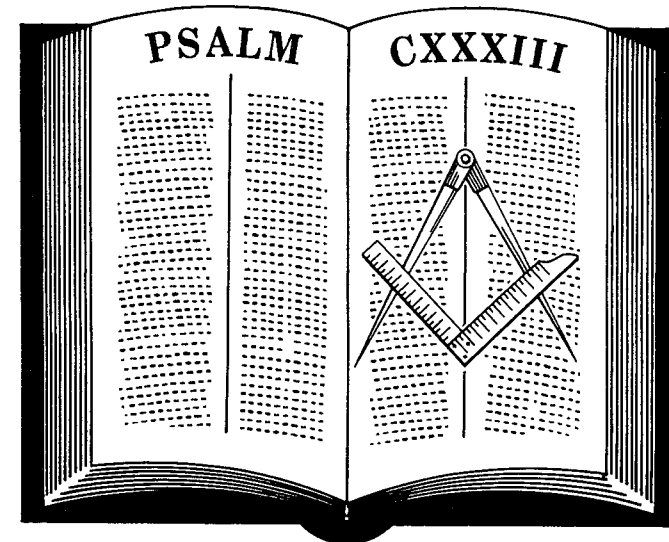
Prayer Used at the Initiation of a Candidate

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.

* * * *



The following passage of Scripture must be used: Psalm CXXXIII. Stars (☆) denote rap of the gavel.

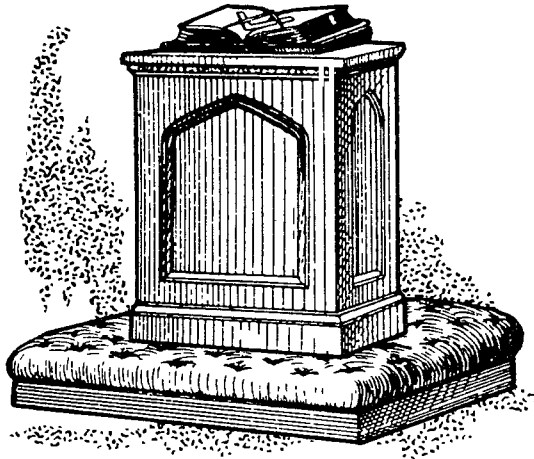
☆ Behold, how good and how pleasant it is for brethren to dwell together in unity.

☆ 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 Herman, and as the dew that descended upon the mountains of Zion: for

there the Lord commanded the blessing, even life for evermore.

* * * *



The following passage of Scripture is here used: Genesis 1:1- 3.

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

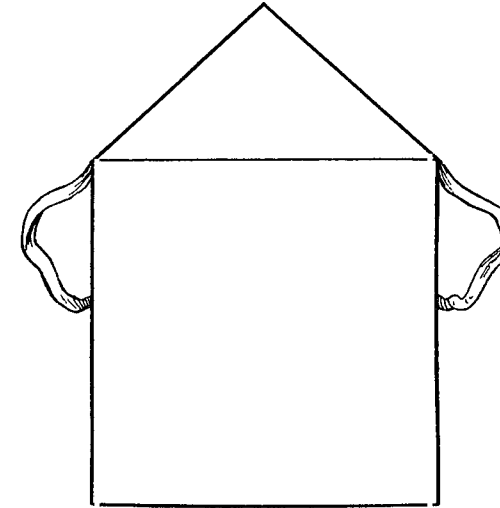
* * * *

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

The Three Lesser Lights

The Three lesser Lights are the Sun, Moon, and Master of the lodge * * * *

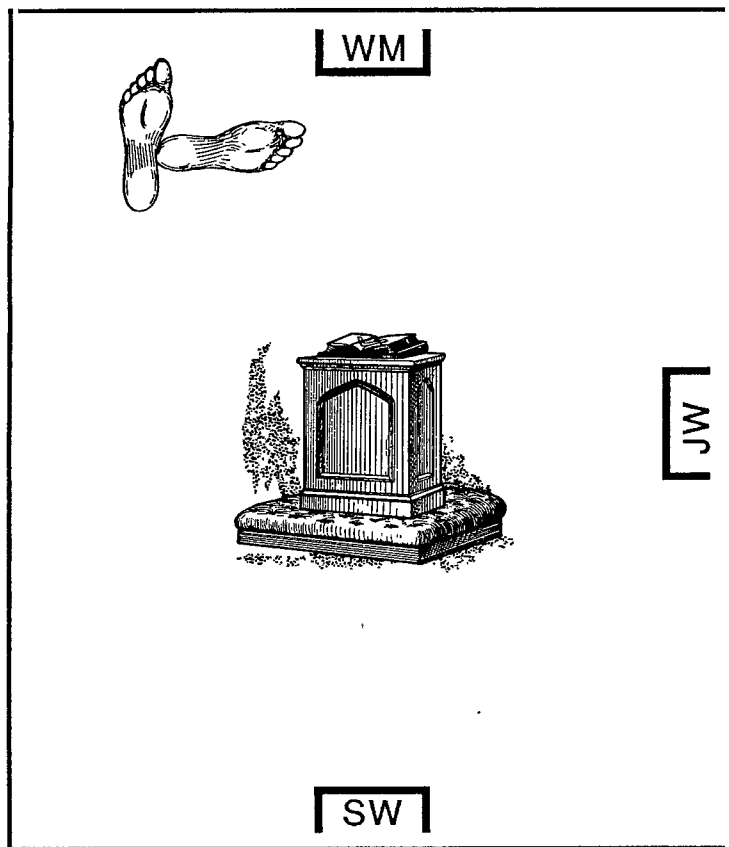
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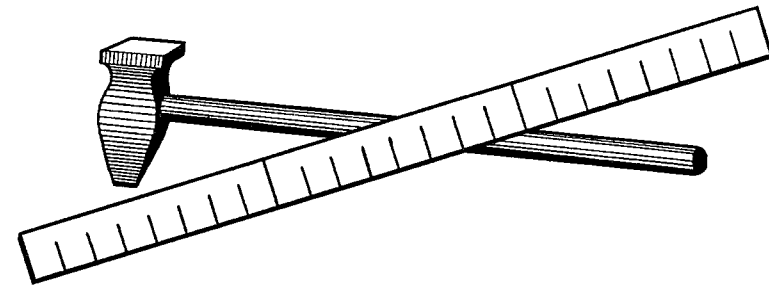
My brother, I now present you with the lambskin or, white leather apron. It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you at this time, or at any future 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. Let its pure and spotless surface be to you an ever present reminder of purity of life and rectitude of conduct, and a never-ending incentive to nobler deeds, higher

thoughts, and greater achievements. And when, at last, your weary feet shall have reached the end of their toilsome journey, and the working tools shall have dropped from your nerveless hand, may the record of your life and actions be as pure and spotless as the fair emblem placed in your hands tonight; and, when you stand 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, good and faithful servant, enter thou into the joy of thy Lord."

* * * *



This section closes with an explanation of the working tools of an Entered Apprentice Mason, which are the Twenty-four Inch Gauge and 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 vocations; 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 us, as

living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

* * * *

SECOND SECTION

My brother, the second section of the lecture of this degree is occupied with an explanation of the symbolic meaning of the ceremonies as detailed in the first section and will be given by . . .

Above introduction is given by the Worshipful Master.

* * * *



* * * *

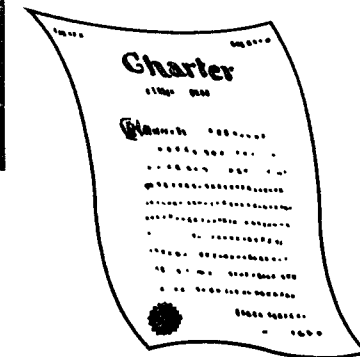
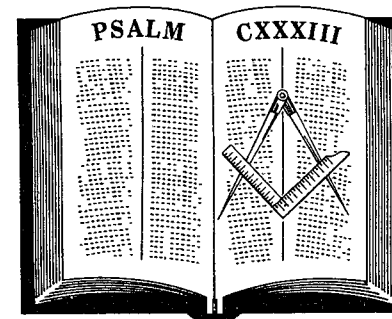
You were presented with the lambskin, or white leather apron, because the lamb has, in all ages, been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

* * * *

THIRD SECTION

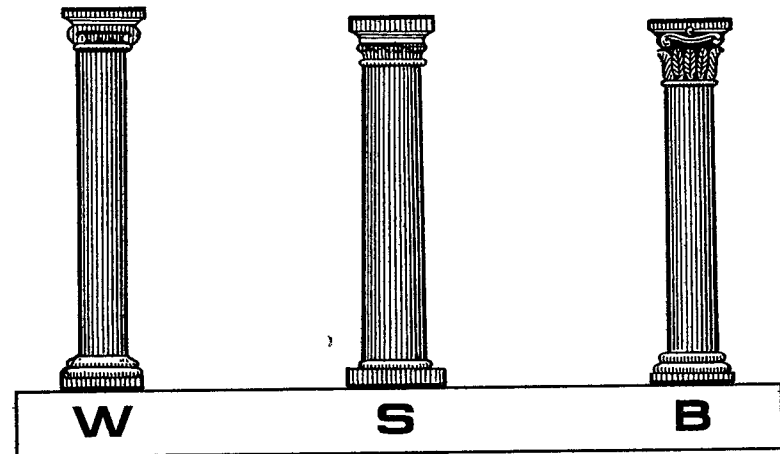
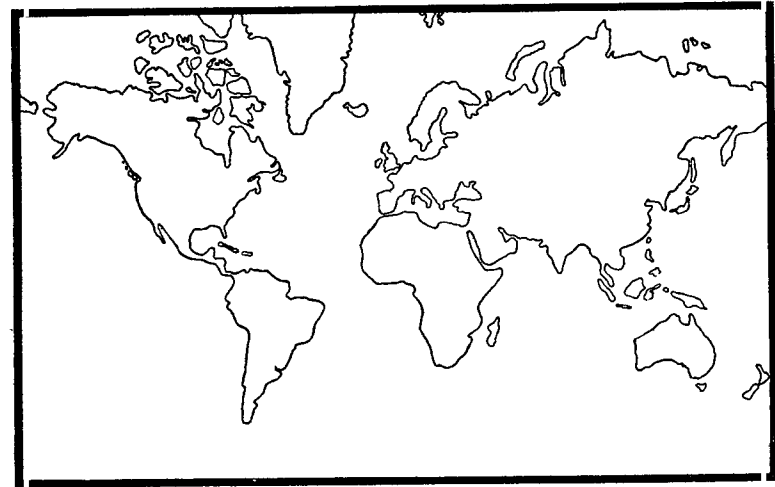
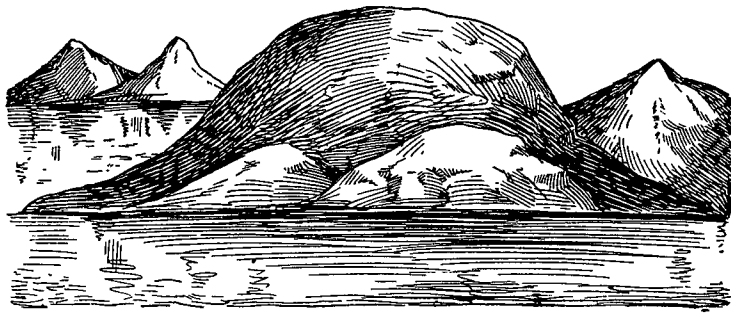
My brother, the third section of the lecture of this degree explains the nature and principles of our institution, and furnishes many interesting details relating to the form, supports, covering, furniture, ornaments, lights, and jewels of a lodge, how situated, and to whom dedicated, and will be given by . . .

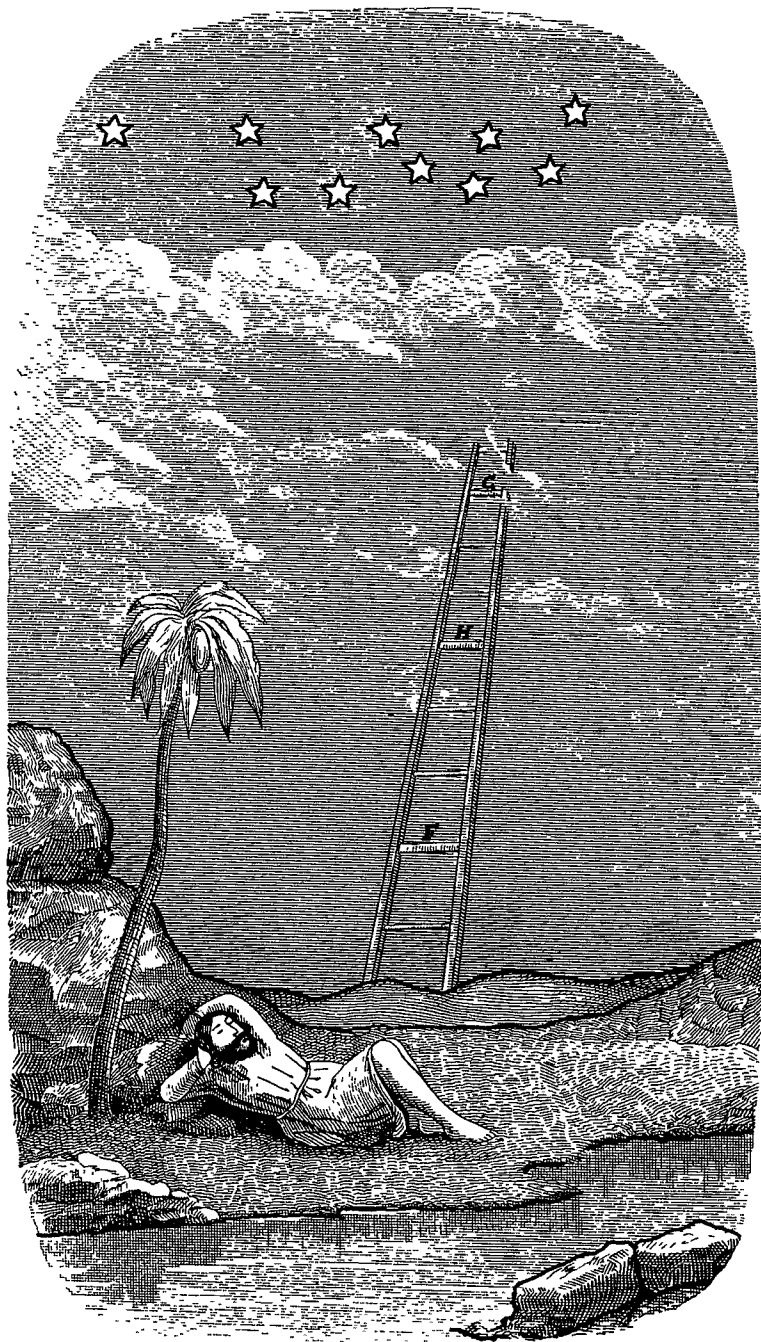
Above introduction is given by the Worshipful Master.



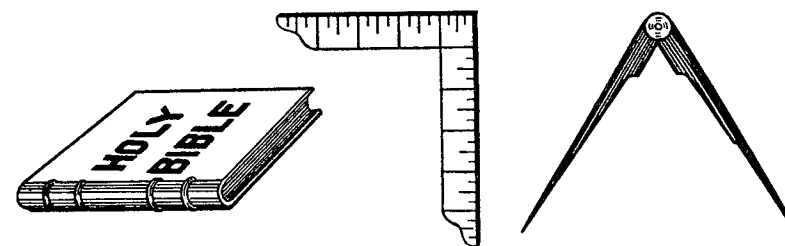
A lodge is a certain number of Masons, duly assembled, in a place representing the ground floor of King Solomon's Temple, with the Holy Bible, Square, and Compass, and Charter or Warrant empowering them to work.

* * * *

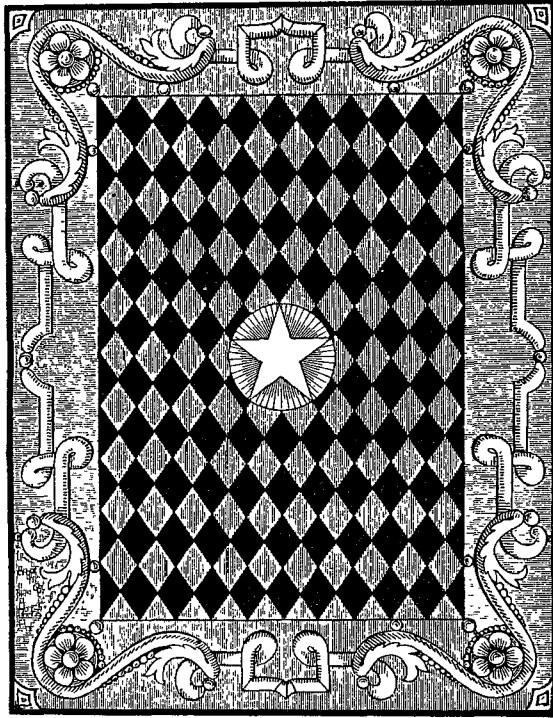




The covering of a lodge is no less than the clouded canopy or starry decked heavens, where all good Masons hope, at last, to arrive, by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, which admonish us to have faith in God, hope of immortality, and charity to all mankind. The greatest of these is charity; for our faith may be lost in sight, hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity.



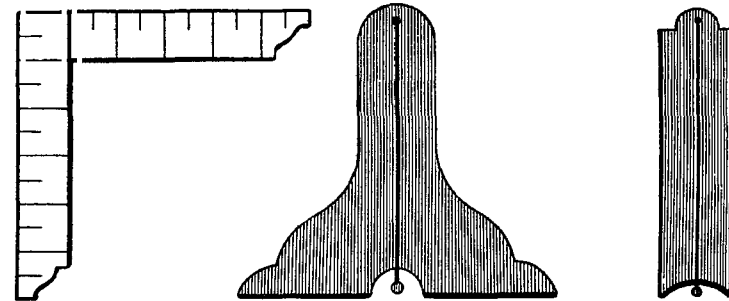
The furniture of a lodge is the Holy Bible, Square, and Compass. The Holy Bible is dedicated to God, the Square to the Master, and the Compass to the Craft. The Holy Bible is dedicated to God because it is the inestimable gift of God to man * *,* *; the Square to the Master because it is the proper Masonic emblem of his office; and the Compass to the Craft, because, by a due attention to its use, they are taught to circumscribe their desires and keep their passions within due bounds.



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

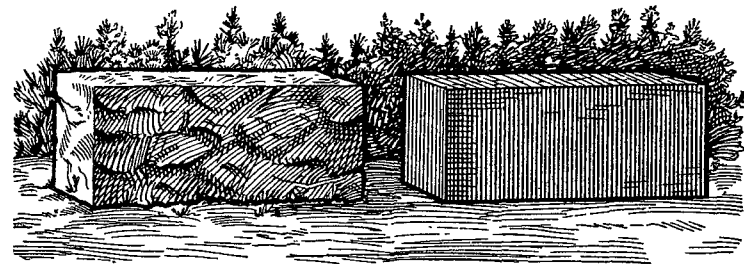
A lodge has three lights. They are situated in the East, West, and South. There is none in the North because of the situation of King Solomon's Temple, it being situated so far north of the ecliptic that the Sun or Moon, at their meridian height, could dart no rays into the north part thereof. The North,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

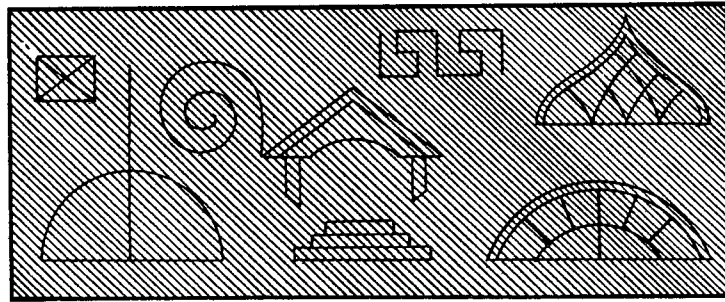
A lodge has six jewels, three immovable and three movable. The immovable jewels are the Square, Level, and Plumb * * * *.



The Square teaches morality; the Level, equality; and the Plumb, rectitude of life.

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



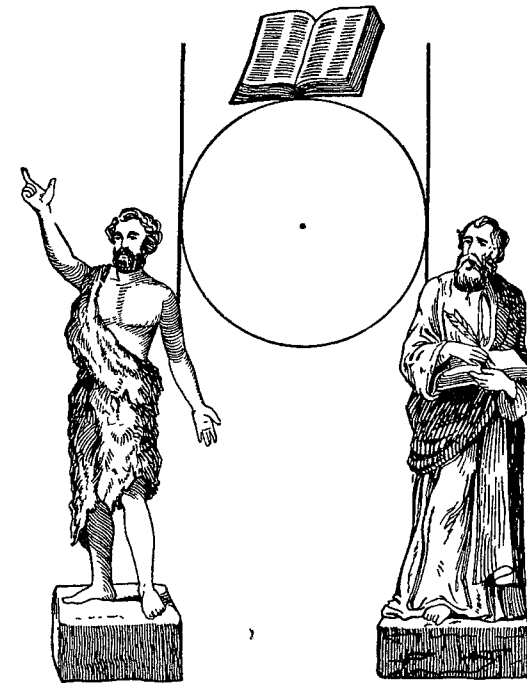


The Rough Ashlar is a stone as taken from the quarry in its rude and natural state; the Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the tools of the fellow craft; the Trestle Board is for the master workman to draw his designs upon. By the Rough Ashlar, we are reminded 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 blessing 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 agreeable 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.

A lodge should be situated due East and West, because that was the situation of King Solomon's Temple * * * *.

In ancient times, lodges were dedicated to Solomon, King of Israel, because he was our

first Most Excellent Grand Master. Masons professing Christianity, dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two 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.



This Circle is embordered by two perpendicular parallel lines, representing St. John the

Baptist and St. 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.

The three great tenets of Masonic 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, 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.

* * * * and allude to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice, and are thus explained:

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
* * * *

Fortitude

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to under-

go 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 intrusted, and which were emblematically represented upon his first admission into the lodge * * * *

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 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 might be unlawfully obtained * * * *.

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 principle thereof * * * *.

* * * *



CHARGE

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 existed 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 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 to 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.

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. My brother, I would that you could fully realize what it is to be without a family, without a home, and without a country. And if you ever are tempted to say a word, or do a thing that should put a bar between you and your family, your home, and your country, pray God in His mercy to take you, that instant, home to His own heaven. Stick by your family, my brother; forget you have a self, while you do everything for them. Think of your home, my brother; write and send and talk about it. Let it be nearer and nearer to your thought the farther you have to travel from it; and rush back to it when you are free. And for your country, my brother, and for that flag; never dream a dream but of serving her as she bids you, though the service carry you through a thousand hells. No matter what

happens to you, no matter who flatters you or who abuses you, never look at another flag. Never let a night pass but you pray God to bless that flag. Remember, my brother, that behind all these men you have to do with, behind officers and government, and people, even, there is the Country Herself, your Country; and that you belong to Her as you belong to your own mother. Stand by her, my brother, as you would stand by your mother. 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 regular 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 careful 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.

The lodge will provide a flag on a standard, the same to be placed in the East, in front and to the right of the Master, and on the same level.

THE FELLOW CRAFT MASON

Masonry is a progressive science, and is divided into different degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacity, we attain to a lesser or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations may appear unimportant; but, the man of enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction. To exhaust the various subjects of which it treats would transcend the powers of the brightest genius; however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs. Every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God and the good of man.

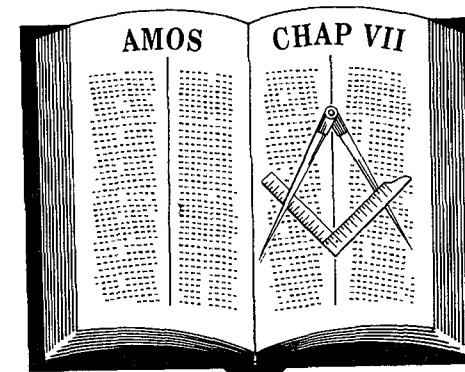
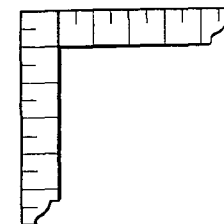
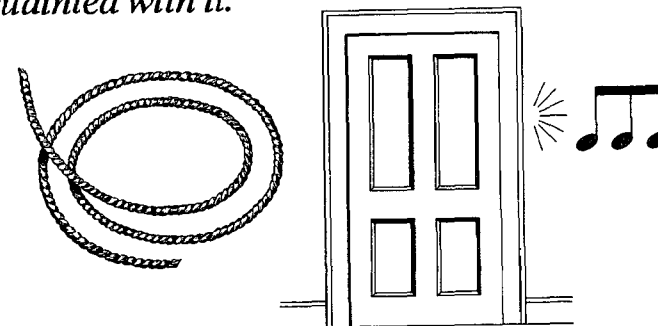
The Entered Apprentice degree is well calculated to enforce the duties of morality and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the Fellow Craft degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge.

Here practice and theory join in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced Craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

THE FIRST SECTION

The first section of the Fellow Craft degree accurately elucidates the mode of introduction into that particular class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge on their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union of well informed brethren, are illustrated in this section; and an opportunity is given to make such ad-

vances in Masonry, as will always distinguish the abilities to those who have arrived at preferment. The knowledge of this section is absolutely necessary for all Craftsmen; and, as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a lodge should be unacquainted with it.



Amos VII. 7-8

Stars (☆) denote raps of the gavel.

☆ Thus He shewed me;

☆ and behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand.

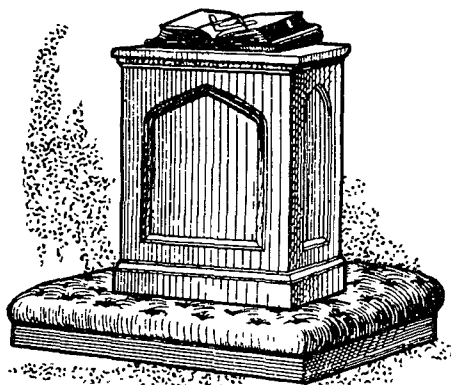
☆ And the Lord said unto me, Amos, what seest thou?

☆☆ And I said, A plumb line.

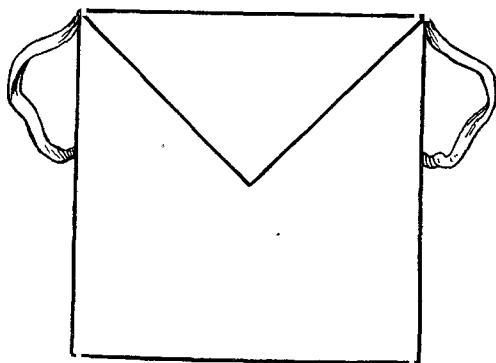
☆☆ Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel:

☆☆ I will not again pass by them any more.

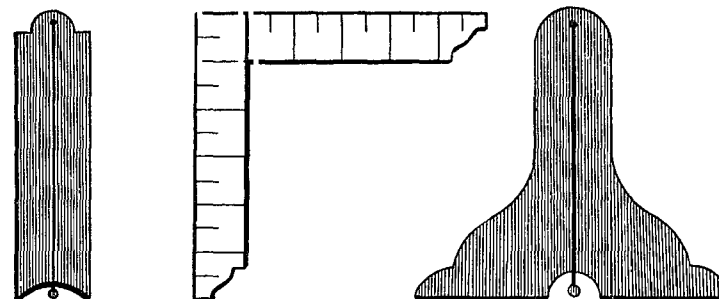
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The working Tools of a Fellow Craft Mason are the Plumb, Square, and Level.

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."

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SECOND SECTION

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There are two kinds of Masonry, Operative and Speculative.

Operative

By Operative Masonry, we allude to a proper application of the useful rules of ar-

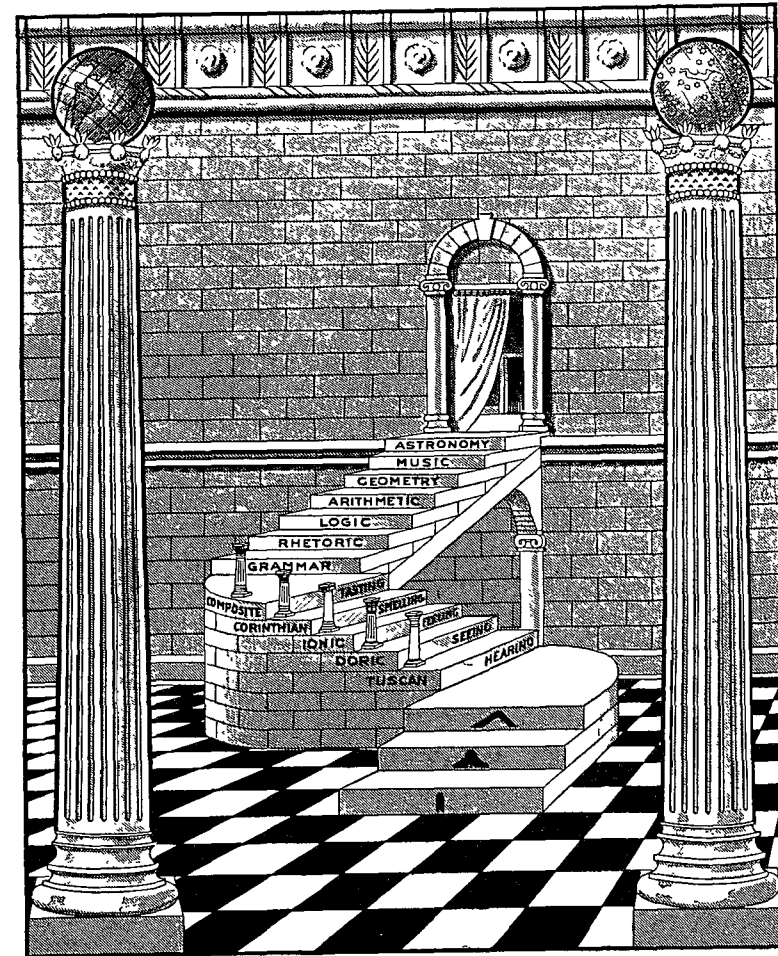
chitecture, whence a structure will derive figure, strength, and beauty, and whence will result in a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and, while it displays the effects 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.

Speculative

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

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

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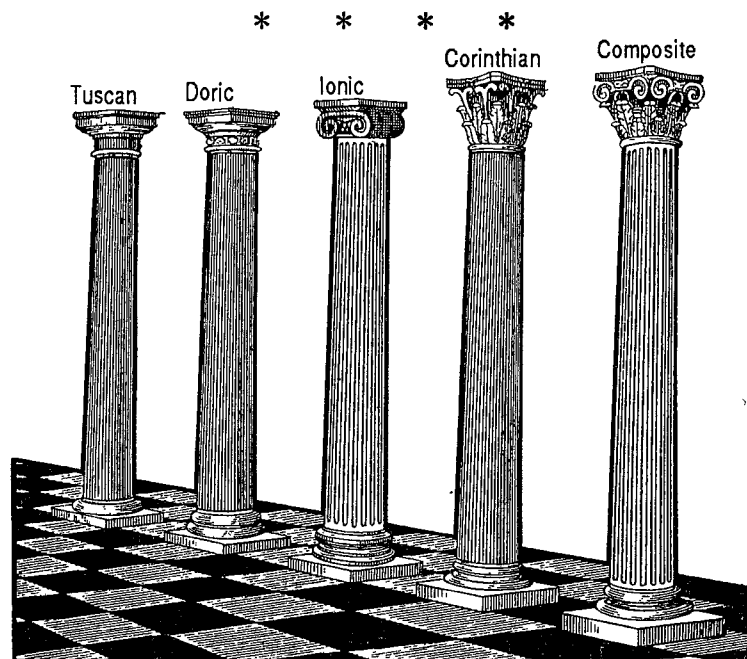


The Globes are two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the Ter-

restrial 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 the 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 studies of astronomy, geography, navigation, and the arts dependent upon them, by which society has been so much benefited.



Order in Architecture

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

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 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 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 derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. 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 moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. 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. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.

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, of an elegant shape, dressed in her hair, as a 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 sustain the abacus. The frieze is orna-

mented 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 by 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 quarter rounds, 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.

Three orders, alone, 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.

Of these five orders, the Ionic, Doric, and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the east part of the lodge, and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the column of Strength, which is situated in the west part of the lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the column of Beauty, which is situated in the south part of the lodge, and is represented by the Junior Warden.

The Five Senses of Human Nature

* * * *

Hearing

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. We are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

Seeing

Seeing is that sense by which we distinguish objects. Nay, more; by it we perceive the

tempers and dispositions, the passions and affections of our fellow creature, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye.

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.

Smelling

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. 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 of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. 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.

Hearing, Seeing, and Feeling * * * *

Seven Liberal Arts and Sciences

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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, agreeable 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 and 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 are naturally led on from one gradation to another, till the point in question is finally determined. This science ought to be cultivated as the foundation, or groundwork, of our inquiries; particularly, in the pursuit of those sublime principles which claim our attention as Masons.

Arithmetic

Arithmetic teaches the power and properties of numbers, which are 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; namely, length, breadth, and thickness. In fine, geometry is the foundation of architecture, and the root of mathematics.

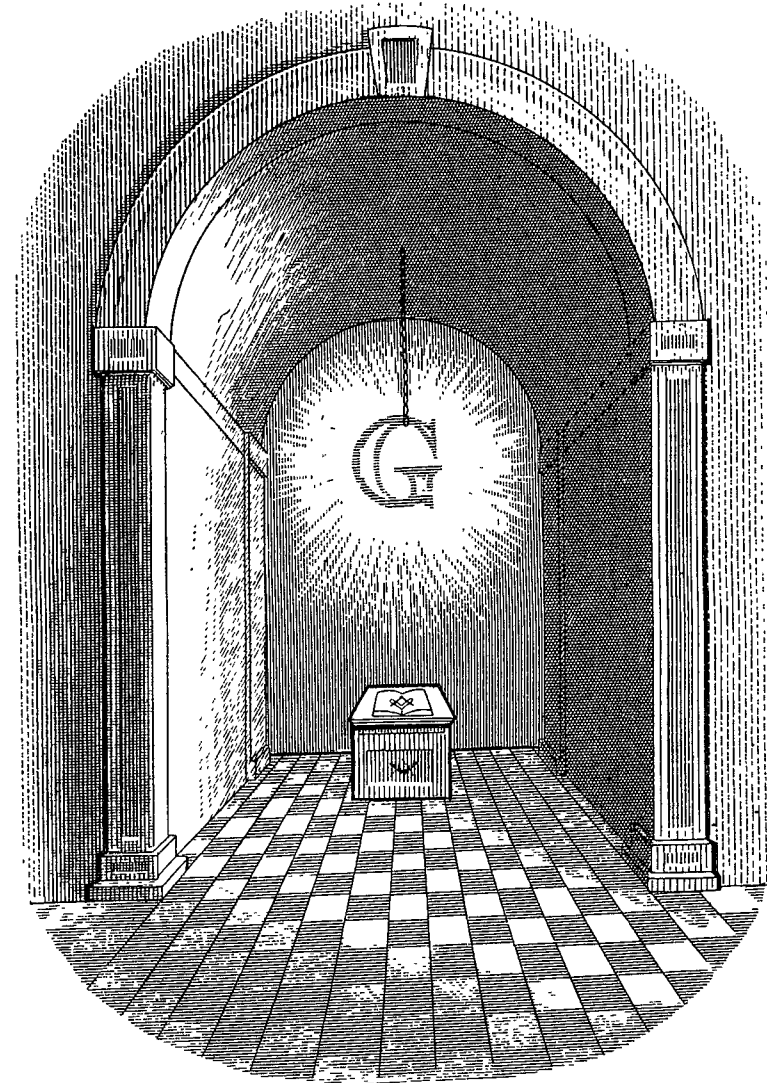
Music

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.

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. 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.

* * * *



Of the Moral Teachings of Geometry

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

A survey of nature, and the observations 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 experience and time, 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, not-

withstanding, 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 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.

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The letter G, wherever spoken of in Masonry as a symbol, is merely a modern substitute for the Hebrew letter Yod, which was the initial of Jehovah, the Tetragrammaton, and therefore constantly used as a symbol of Deity.



CHARGE

My Brother, being passed to the degree of a Fellow Craft Mason, 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;

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 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 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 behavior 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 steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft Mason; and, to these duties, you are bound by the most sacred ties.

THE MASTER MASON

SYMBOLISM OF THE DEGREE

If the first degree is intended as a representation of youth, and the second, of manhood, the third, or Master Mason, is emblematic of old age, its trials, with its sufferings, and its final termination in death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the summons from our Father, 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 was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on 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 Mason, the Mason is

taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, 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 Master Mason Degree. 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 a 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 lectures," 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 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."

This has very properly been called the sublime degree of a Master Mason, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which

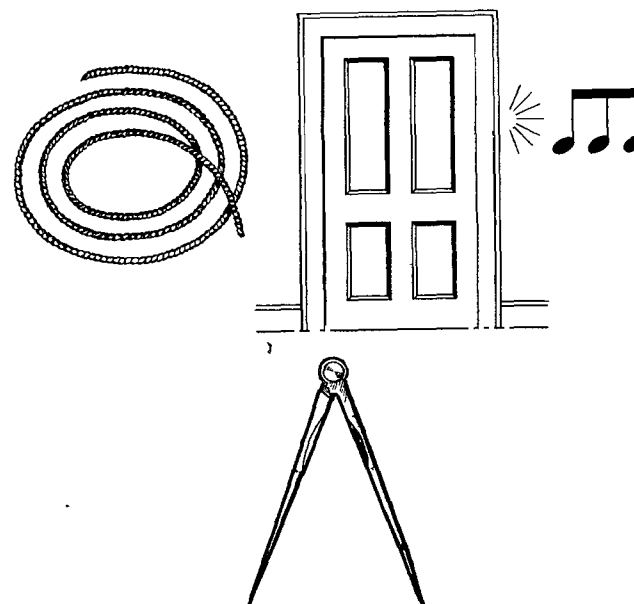
it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul.

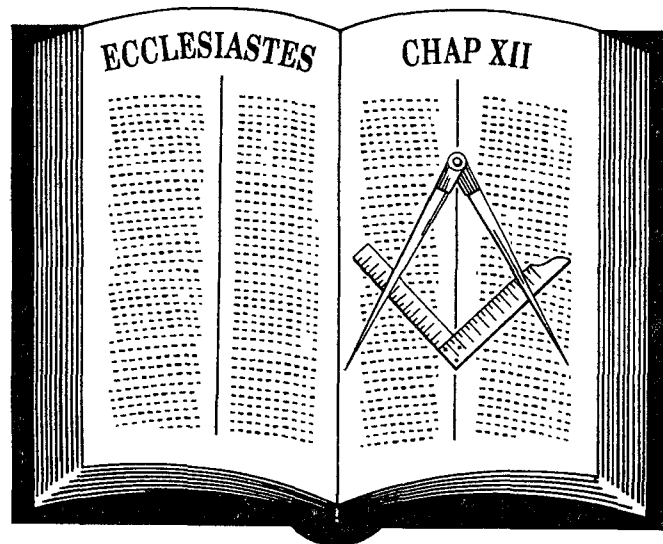
FIRST SECTION

The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.

The Compass is peculiarly consecrated to this degree; because, within its extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession; and, hence the moral application of the Compass in the Master Mason Degree is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love.

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Ecclesiastes XII. 1-7

Stars (☆) denote raps of the gavel.

☆ 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.

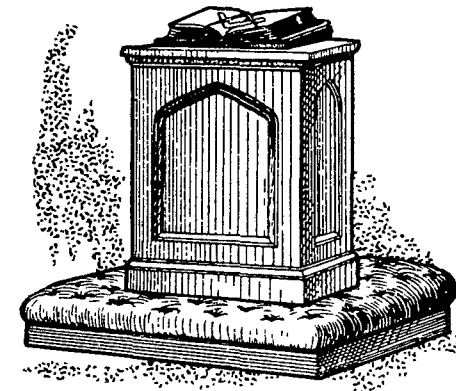
Also when they shall be afraid of that which is high, and fears shall be in the way,

☆☆ 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 in the streets;

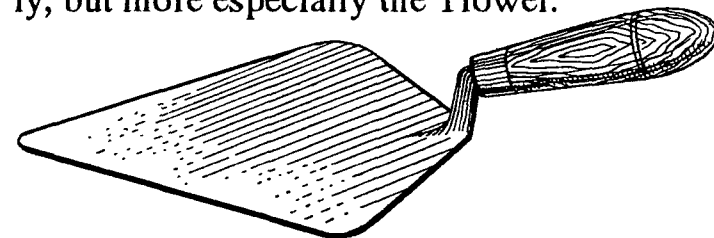
☆☆☆ or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

☆☆☆ Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.



* * * *

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 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 and best agree.

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SECOND SECTION

The second section portrays the legend or historical tradition on which the degree is founded. A legend whose symbolic interpretation testifies to 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.

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone, no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones, the legend of the Temple Builder has ever been left un-

touched, to present itself in all the integrity of its ancient mythical form. The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the Master Mason Degree. Viewed in this light, it is evident that it is not essential to the value of the symbolism that the legend should be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth, embodying the utterances of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.

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"Nearer, My God to Thee" or other suitable hymn may be sung if desired.

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Again, is the lesson taught here, as it was in the first degree, that a Mason should not enter upon any great and important undertaking without first invoking the blessing of Deity. But, the symbolism here is still further extended, and the candidate, representing one who is about to enter upon the pilgrimage of life, and all its danger and temptations, first is supposed to lay down upon his trestleboard the designs of labor, of honest ambition, or of virtuous pleasure, upon which he is about to enter; and then, to invoke the protection and blessing of God upon his future career. For the temple

builder is, in the Masonic system, the symbol of humanity developed here and in the life to come; and as the temple is the visible symbol of the world, its architect becomes the mythical symbol of man, the dweller and worker in the world; and, his progress through the gates is the allegory of man's pilgrimage through youth, manhood, and old age, to the final triumph over death and the grave.

The number twelve was celebrated as a mystical number in the ancient systems, of which it has already been said that Masonry is a philosophical development. The number there referred to the twelve signs of the zodiac, and in those Masonic rites in which the builder is made the symbol of the sun, the twelve Fellow Crafts refer to the twelve signs in which alone the sun is to be sought for. But, in the York Rite, this symbolism is lost, because Hiram there represents man, and not the sun. But, the ancient number has still been preserved. Portal says the number twelve was a perfect and complete number. The number thirteen indicated the commencement of a new course of life; and, hence, it became the emblem of death. The number twelve has always been considered as a sacred number; witness the 12 great gods of the Greeks and Romans; the 12 altars of Janus, referring to the 12 months of the year, the 12 tribes of Israel, the 12 Apostles, and a hundred other instances that, if necessary, might be cited.

A Seafaring Man

A seafaring man is one who follows the sea as a calling. In modern times they are called sailors. There were many of them in and around the ancient seaport of Joppa which was a port of call for ships sailing the Mediterranean Sea.



A Wayfaring Man

Joppa, which the Hebrews called Japho, and is now known as Jaffa, was and is a seaport town and harbor on the coast of Palestine, about forty miles in a "westerly direction"

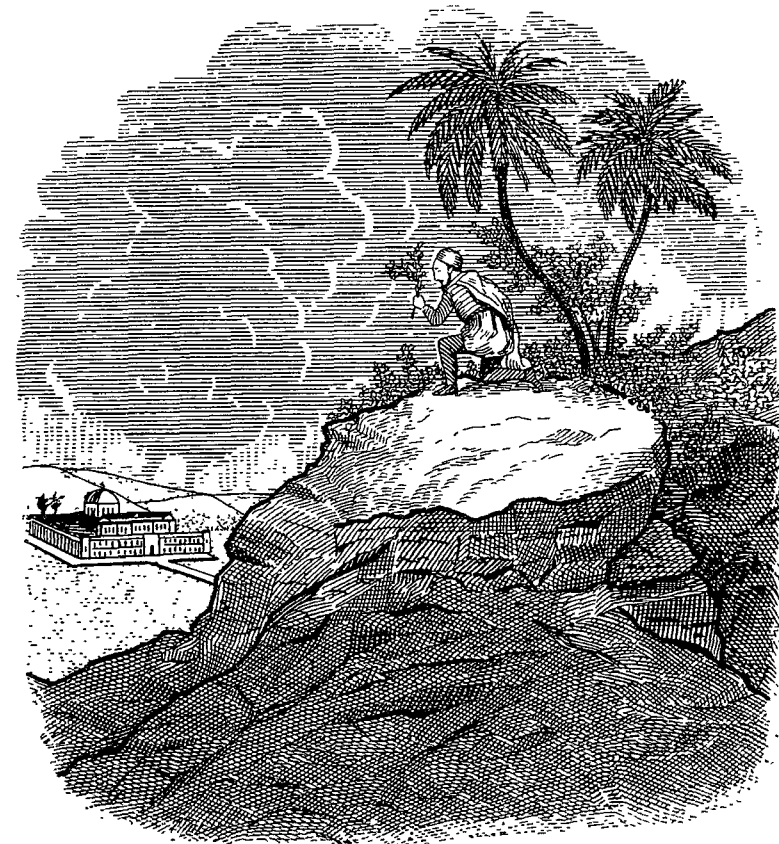
(being about northwest) from Jerusalem. At the time of the building of the Temple it was the only seaport possessed by the Israelites, and was therefore the point through which all passage out of or into the country was effected.

The word means a traveler, (one who passes over the road, derived from way or road), and the word fare, in its old meaning of, to pass or go over. Bailey defines a wayfaring man as "one who is accustomed to travel over the roads." It is with this meaning, frequently found in Scripture, as in Judges XIX. 17; "And when he had lifted up his eyes, he saw a wayfaring man in the street of the city." Such a man, having perhaps just landed at Joppa, and on his way to the interior, would be most likely to be met near that city and would be best enabled to give any information wanted as to the condition of the shipping in the harbor, or in relation to any other matter connected with a passage.

Mount Calvary

The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated west from the Temple, and near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside of the gate of the Temple, and lastly, there are several caves, or

clefts in the rocks, in the neighborhood, one of which, it will be remembered, was, subsequent to the time of this tradition, used as the sepulchre of our Lord. The Master Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems, the Masonic and the Christian, must suggest.



The Sprig of Acacia

The Sprig of Acacia is an important symbol in Freemasonry. It is an evergreen that grows in great abundance in the vicinity of Jerusalem. The tabernacle and its furniture, with the Ark of the Covenant, was made out of it, and it was consecrated, from among the other trees of the forest, to sacred purposes.

As a symbol, it received, among the ancients, three interpretations.

1. In consequence of its incorruptible and evergreen nature, it was readily adopted as a symbol of the immortality of the soul.

2. In allusion to the derivation of its name, among the Greeks, from a word which signifies freedom from sin, it was also adopted as a symbol of innocence.

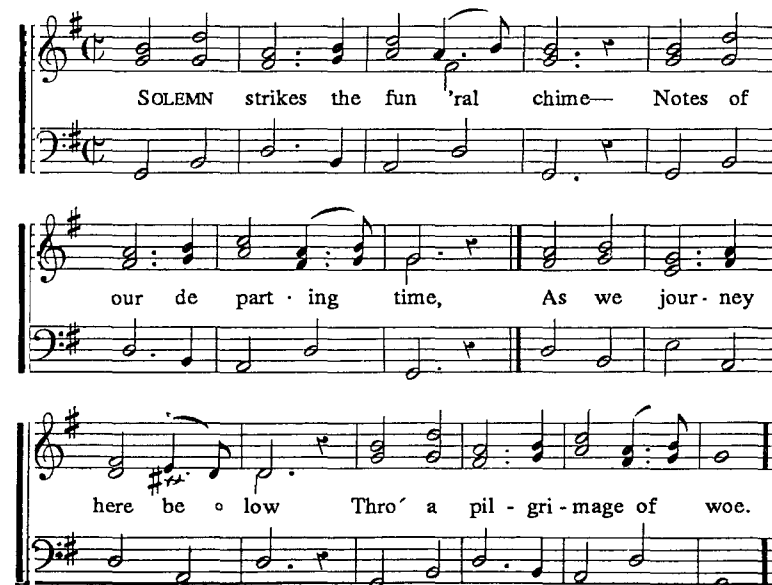
3. Like all the other sacred plants, such as the myrtle, the mistletoe, and the lotus, which were used in the Ancient Mysteries, it became a symbol of initiation. The three interpretations combined teach us, by the use of this one symbol, that in the initiation of life and death, of which the initiation in the third degree is simply emblematic, innocence must, for a time, lie in the grave; at length, however, to be called by the Grand Master of all things to immortality.

Cleft in the Rock

The vicinity of Jerusalem is exceedingly rocky and mountainous. These rocks abound in

clefts, or caves, which were sometimes used by the inhabitants as places of sepulchre, sometimes as places of refuge in time of war, and sometimes as lurking places for robbers, or for persons guilty of crime and fleeing from justice.

Dirge



SOLEMN strikes the fun'ral chime— Notes of
our de part · ing time, As we jour · ney
here be · low Thro' a pil - gri - mage of woe.

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!

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

Lord of all below, above,
 Fill our hearts with truth and love;
 When dissolves our earthly tie,
 Take us to Thy Lodge on high.

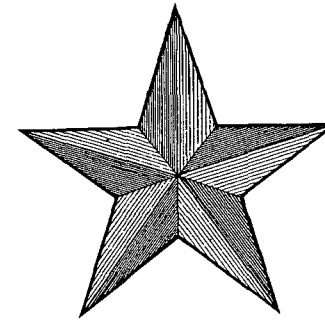
* * * *

Prayer

Thou, O God! knowest our downsitting 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 a 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 are 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 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

Response: So mote it be.

* * * *



The five pointed star has been adopted, in very recent times, as a Masonic symbol. Differing, as it does, entirely, from the Blazing Star, which in the first degree refers to Divine Providence, it is consecrated in the Master Mason degree, as a symbol of the Five Points of Fellowship.

The Mosaic law, which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings, and very distinguished men. The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

* * * *

SECOND SECTION

My Brother, the second section of the lecture, recites the legend or historical tradition on which the degree is founded, * * * *

* * * *

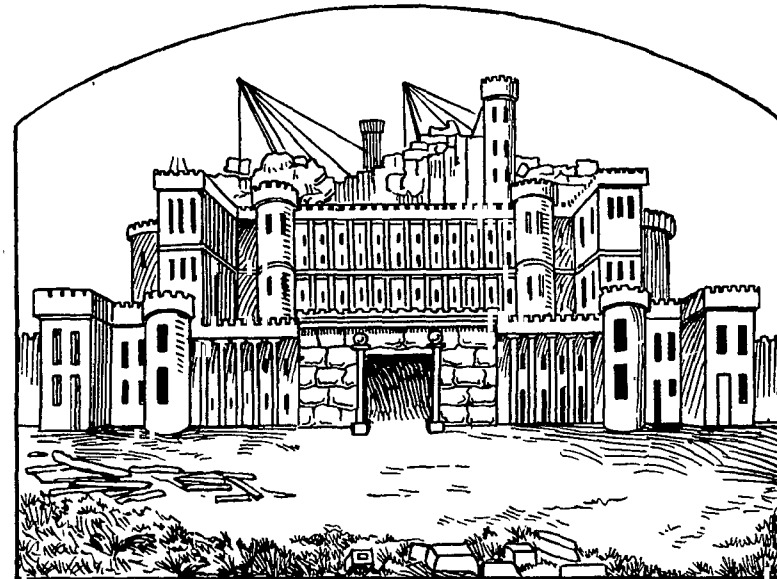


As far back as the era of Abraham, sepulchral monuments are mentioned. When Rachel died, we are told that Jacob "set a pillar upon her grave." The ancient Arabians erected a heap of stones over the dead; but, as among the Hebrews, such a heap was an indication that the body beneath had been stoned to death, the latter nation, therefore, confined their monuments to a single stone, which was usually hewn and ornamented with inscriptions.

THIRD SECTION

The third, and last, section furnishes many details in relation to the building of the Temple, and concludes with an explanation of the hieroglyphical emblems of the degree, and will be given by . . .

Above introduction to be given by Master.



The construction of this grand edifice was attended with two remarkable circumstances. From Josephus, we learn that, although seven years were occupied in building it, yet, during the whole term, it rained not in the daytime, 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 above is for information only and is not to be given as part of the Third Section of the Lecture.

* * * *

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

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

There are in this degree two classes of emblems or symbols, the first of which consists of:

The Three Steps,
The Pot of Incense,
The Beehive,
The Book of Constitutions,
 guarded by the Tyler's Sword,
The Sword pointing to a Naked Heart,
The All-seeing Eye;
The Anchor and Ark,
The Forty-seventh Problem of Euclid,
The Hourglass, and
The Scythe.

The Three Steps



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. In Youth, as Entered Apprentice Masons, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Craft Masons, we should apply our knowledge to the discharge of our respective duties to God, our neighbors and ourselves; that so, in Age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

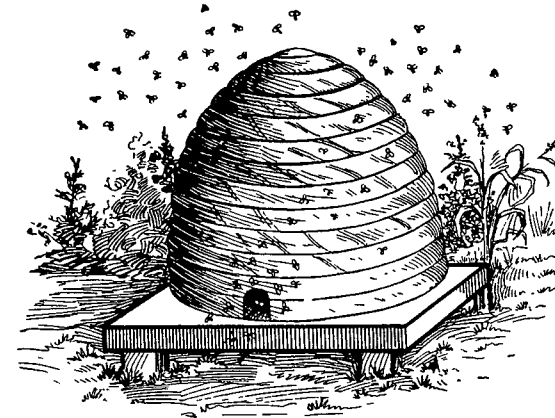
The Pot of Incense



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.

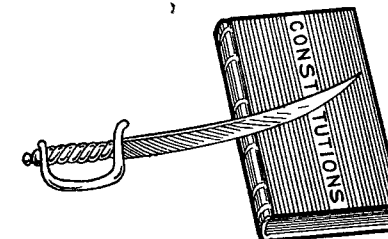
The Beehive

The beehive 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, when it is in our power to relieve them.



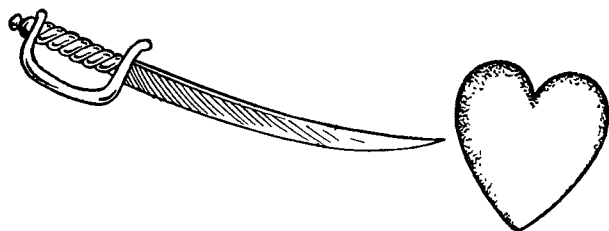
When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, or of sheltering himself from the inclemencies of the weather. Thus, was man formed 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

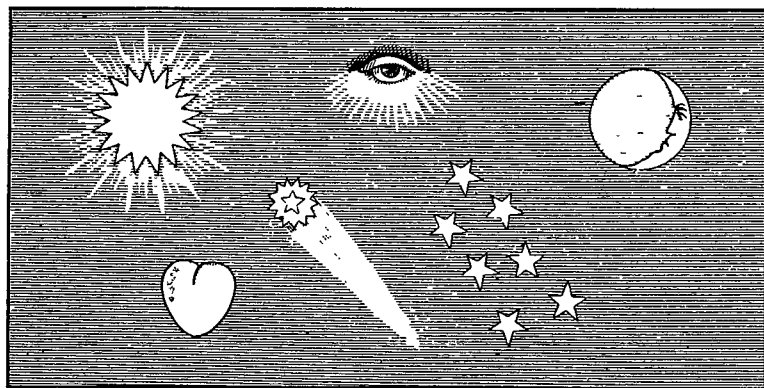


The book of constitutions, guarded by the tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions; particularly, when before the enemies of Masonry; ever bearing in remembrance, those truly Masonic virtues, silence and circumspection.

The Sword Pointing to a Naked Heart

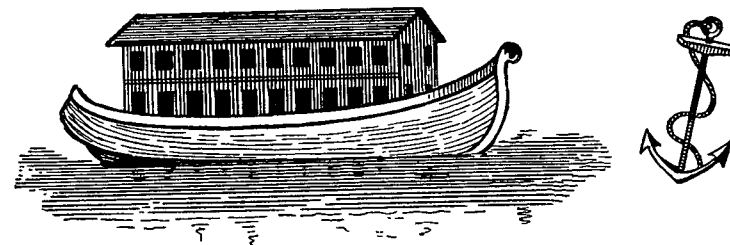


The sword, pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and, although our thoughts, words, and actions may be hidden from the eyes of men, yet that ALL SEEING EYE,



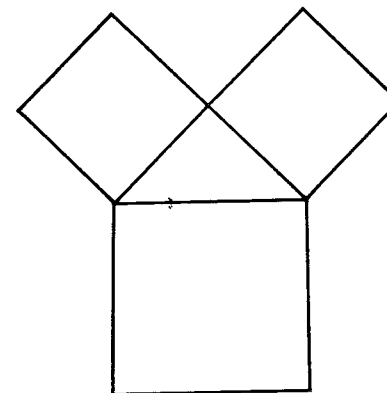
whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark



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



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, when, in the joy of his heart, he exclaimed, "Eureka" in the Grecian language, signifying "I have found it;" and, upon the discovery of which, he is said to have sacrificed a hundred head of cattle. It teaches Masons to be general lovers of the arts and sciences.*

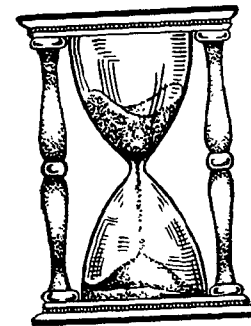
**This problem is thus enunciated by Euclid: "In any right angled triangle, the square which is described upon the side subtending the right angle is equal to the square described upon the sides which contain the right angle." Euclid, Book I, Problem #47.*

The discovery of the proof of this proposition is attributed to Pythagoras (550 B.C.), and the proposition is usually called the Pythagorean Proposition.

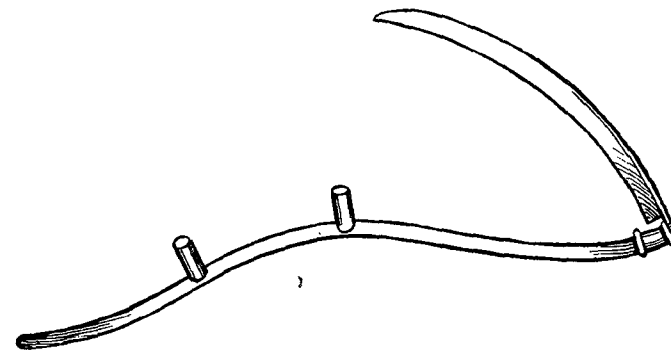
The Hourglass

The hourglass 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 is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

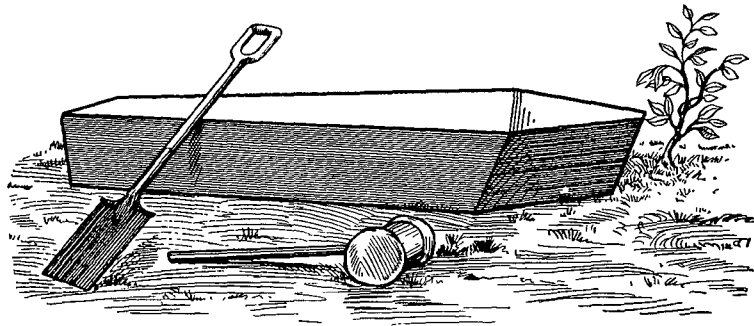


The Scythe



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 soon be cut down by the all devouring scythe of time, and be gathered into the land where our fathers have gone before us.



My Brother, the second, or last, class of Masonic emblems consists of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia.

The Setting Maul * * * * reminds us of that disease or casualty which will soon terminate our lives. The Spade, * * * * reminds us of that spade which will soon dig our graves. The Coffin, * * * * reminds us of that coffin which will soon receive these frail bodies of ours. And the Sprig of Acacia that bloomed, * * * * is an emblem of our faith in the immortality of the soul.

The Setting Maul, the Spade and the Coffin are striking emblems of mortality, and afford serious reflections to a thinking mind, and they

would be more gloomy and serious still, were it not for the Sprig of Acacia that blooms at the head of the grave, and serves to remind us of that imperishable part within which survives the grave, and bears the nearest affinity to the Supreme Intelligence which pervades all nature, and which can never, never, never die.



The acacia, my brother, may soon designate your last resting place in that haven of rest, that silent abode, that peaceful home, where the wicked cease from troubling, and the weary are at rest. My Brother, be ever mindful of that great change, when you will be called from your labors on earth to everlasting refreshment in the Paradise of God. Let me admonish you, in the most solemn manner, in reference to the close of life, that, when the cold winter of death shall have passed, and the bright summer morn of the resurrection appears; when the Son of Righteousness shall descend and send forth His angels to collect the ransomed dead; then, if you are found worthy, by the benefit of having lived a pure and blameless life, with a firm reliance on Divine Providence, you shall receive a ready admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides and forever

reigns. Then shall you see the King in the beauty of His holiness, and with Him enter into an endless eternity.

Thus, my Brother, we close our lecture on the emblems, with the solemn thought of death. We are all born to die. We follow our friends to the brink of the grave; and, standing on the shore of a vast and boundless ocean, we gaze with exquisite anxiety until the last struggle is over, and we see them sink into the fathomless abyss. We feel our own feet slipping from the precarious brink on which we stand. A few more rolling suns and we, too, will be 'whelmed, 'neath death's awful wave, to rest in its stilly shades; and darkness and silence will reign around our melancholy abode.



Master raises Lodge. Senior Deacon conducts candidate(s) to west of Altar.

But is this the end of man, and the aspiring hopes of faithful Masons? No, bless God, we pause not at the first or second step; but, true to our principles, look forward for greater Light; and as the embers of mortality are faintly glimmering in their sockets of existence, the Bible

removes the dark cloud, draws aside the sable curtains of the tomb, bids hope and joy arouse us, cheers and sustains the departing spirit. It points beyond the grave and bids us turn our eyes with faith and confidence upon the opening scenes of eternity.

And now, my Brethren, let us see to it, and so regulate our lives by the Plumb line of Justice and Truth, squaring our actions by the Square of Virtue; so that, when the summons for our departure comes, we shall be found ready. Let us practice, assiduously, the noble tenets of our profession, Brotherly Love, Relief, and Truth. From the Square, let us learn morality; from the Level, equality; and from the Plumb, rectitude of life. Let us imitate him, who, when assailed * * * * maintained his integrity even to death, and sealed his pledge with his own blood. Let us emulate his amiable and virtuous conduct; his unfeigned piety to God; his inflexible fidelity to his trust; and, as the evergreen * * * *, so may virtue's ever blooming loveliness designate us as Ancient Free and Accepted Masons.

Finally, my Brethren, let us all keep in memory this solemn truth: we know not how soon the hour of our dissolution may come, when the cold winds of death are sighing around us, and their chilly dews glisten on our foreheads; for man that is born of woman is of a 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; in the midst of life we are in death. A firm belief in the truths

revealed in this sacred volume, and a faithful reliance on Divine Providence, will afford us consolation in that dark and gloomy hour, and will insure us an eternal and ineffable happiness in the world to come.

CHARGE

My Brother, your zeal for the institution of Masonry, the progress you have made in our mysteries, 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 preserve; and never suffer them to be infringed upon 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 have this evening represented. Thus, you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

Master: My Brother, in compliance with the law of Freemasonry in this Grand Jurisdiction, you will be conducted to the Secretary's desk, and sign the bylaws of this lodge. You will sign with one given name in full.

* * * *

GLOSSARY

Abacus ('ab-a-kus) – A slab forming the top of the capital of a column.

Abyss (a-'bis) – A bottomless gulf; any deep immeasurable space; a vast intellectual or moral depth.

Acacia (a-'kā-sha) – A thorny shrub; thorny Egyptian tree.

Acanthus (a-'kan-thus) – A plant with large spiny or toothed leaves or an architectural ornament as in the Corinthian capital.

Affinity (a-'fin-it-ē) – Attraction to a person or thing – a natural liking for.

Alimentary (al-i-'ment-a-rē) – Pertaining to nutrition or food.

Allegory ('al-e-,gōr-ē) – Description of one thing under image of another; symbolical narrative.

Amiable ('ā-mē-a-bel) – Friendly, agreeable, kind-hearted.

Anchor ('ang-ker) – Device for holding boats in one place; holding fast to fix or fasten.

Anxiety (ang-'zī-et-ē) – Uneasiness about a future or uncertain event, worry or misgiving.

Apron ('ā-prun) – Article of dress covering forepart of body – the badge of a Mason.

Architect ('är-ki-,tekt) – A master builder or a designer of buildings.

Archives ('är-,kīvz) – A place for keeping records safely; the records themselves.

Ark ('ärk) – A chest or coffer; oblong chest kept in the holy of holies.

Artificer (är-'tif-e-ser) – A skilled or artistic worker, a craftsman.

Ascending (a-'send-ing) – Moving upward, rising higher.

Ascent (a-'sent) – Act of rising, a way or means of going higher, or a hill or high place.

Ashlar ('ash-ler) – Hewn or squared stone.

Assembled (a-'sem-beld) – Gathered together, convened.

Assiduously (a-'sij-u-wes-lē) – Constantly or done with constant attention, unremitting devotion.

Astronomy (a-'strän-a-mē) – Science treating of heavenly bodies.

Auspicious (ä-'spish-us) – Favorable omens or prosperous, fortunate occasions, happy outcome.

Beneficent (be-'nef-e-sent) – Active goodness, kindness, charity

Brethren ('breth-ren, -ern) – A term of solemn address used in speaking of one's brother Masons.

Buoyed ('bü-ēd) – Moored to bottom – anchored or sustained, kept afloat; to buoy up one's hope.

Cabletow ('kā-bel-tō) – A strong rope to hold in check; symbolically, the limit of a brother's ability.

Capital ('kap-it-el) – Uppermost part of a column.

Caviling ('kav-il-ing) – Making frivolous or capitious criticism; finding fault with.

Celestial (se-'les-chel) – Pertaining to spiritual heaven; heavenly or divine.

Cement (si-'ment) – Bond of union; that which unites firmly.

Chapter ('chap-et-er) – A capital.

Charter ('chärt-er) – A document granting rights or powers by a Grand Lodge to subordinate lodge.

Circumscribe ('ser-kum-,skrib) – Limit by drawing a line around; restrict or confine.

Circumspection – (,ser-kum-'spek-shun) – Prudence or watchfulness.

Clandestine (klan-'des-tin) – Not regular; fraudulent.

Cleft ('kleft) – A crack; narrow opening between rocks; split apart.

Column ('käl-um) – A supporting pillar usually round and consisting of base, shaft and capital.

Compass ('kum-pas) – Masonically an instrument for fixing boundaries or limits of one's powers.

Compassion (kum-'pash-un) – Suffering with and for another; fellow feeling; sympathy.

Conciliate (kun-'sil-ē-,āt) – To gain goodwill or to reconcile or win over.

Concord ('kän-,kōrd) – In agreement; harmony.

Conflagration (kän-fla-'grā-shun) – A great burning; a fire; destruction by fire.

Conflict ('kän-,flikt) – A competition or contention or striving.

Conspiracy (kon-'spir-a-sē) – A plot; an attempt to do evil.

Contemplate ('kânt-em-,plāt) – To view or consider with continued attention; to look forward to.

Countenance ('kaûnt-nen[t]s) – To favor.

Cowans ('kaû-ans) – Eavesdroppers, pretenders, or profanes seeking unlawfully to obtain Masonic secrets.

Demean (di-'mēn) – To debase one's self or to degrade

Demeanor (di-'mē-ner) – Behavior; carriage.

Demonstrative (di-'män[t]-stret-iv) – Making evident; expressing or apt to express much; display of feeling.

Descend (di-'send) – To come down.

Destitute ('des-ti-,t[y]üt) – Bereft of or lacking something; forsaken.

Discipline ('dis-i-plin) – Education or training; an imposed system of learning.

Dissemble (dis-'em-bel) – To hide under false semblance; to disguise.

Dissolution (dis-o-'lū-shun) – Act or process of breaking up; disorganization.

Diurnal (dī-'urn-el) – Relating to daytime; recurring daily.

Divest (di-'vest) – To remove from one's self; to deprive or dispossess.

Eclyptic (i-'klip-tik) – The great circle of the celestial sphere which is apparently the path of the sun or of the earth as seen from the sun.

Effluvia (e-'flū-vē-a) – Noxious subtle or invisible emanation from decaying or putrid body.

Elucidate (i-'lū-si-,dāt) – To make clear or manifest; to illustrate.

Emblem ('em-blem) – A visible sign of an idea; a symbol or a badge; an image.

Emblematical (em-ble-'mat-i-kel) – Symbolical of; representing.

Emulate ('em-ye-,lāt) – To strive to equal or excel.

Ephesus ('ef-e-sus) – An ancient and illustrious city of Asia Minor now in ruins. One of seven world wonders.

Equivocation (i-,kwiv-o-'kā-shun) – A misleading statement; prevarication; a form of double talk.

Err ('er) – To deviate from truth or true course or from right or moral way.

Escape (is-'kāp) – To get away as by flight; to break from.

Eternity (i-'ter-nit-ē) – Infinite duration; seeming endlessness.

Ethiopia (ē-thē-'ō-pē-a) – A part of Africa from which tradition says jewels and gold came for Solomon's Temple.

Euclid (yû-'klid) – Greek scholar in mathematics from Alexandria – lived circa 300 B.C. Known as a great geometer.

Eureka (yû-'rē-ka) – An exclamation of joy meaning, "I have found it."

Exquisite ('ek-,skwiz-et) – Choice or select; carefully wrought; highly perfected.

Exuberant (ig-'zü-b[e]rent) – To be abundant; plentiful; hence exuberance -- state of being plentiful.

Fathomless ('fath-um-les) – Incapable of being reached or measured.

Fidelity (fi-'del-it-ē) – Faithfulness; careful observance of duty.

Fortitude ('fort-i,t[y]üd) – Strength; endurance; firmness in enduring.

Frieze ('frēz) – An ornamental band – part of an entablature.

Fruition (frü-'ish-un) – Use or possession pleausurably.

Hecatom ('hek-a,tōm) – Sacrifice of one hundred cattle at one time.

Hele ('hēl) – To hide or cover or conceal.

Hieroglyphics (hī-[e]-ro-'glif-iks) – Symbols of priestly writings of Egyptians. Usually known only by initiates.

Illuminate (il-'ü-me-,nāt) – To light up; enlighten; to make clear or to adorn.

Imitate ('im-i,tāt) – To be or to appear like; to copy.

Immortality (im-,or-'tal-it-ē) – Unending life or existence.

Imprecation (im-pri-'kā-shun) – A curse; calling down evil upon.

Inclemency ([']in-'klem-en-sē) – State of being severe, stormy, or rough.

Incorruptible (in-ko-'rup-ti-bel) – Incapable of being bribed or morally corrupted.

Inculcate (in-'kul-,kāt) – To infuse; to teach and impress through repetition.

Indigent ('in-di-jent) – Needy; poor; lacking; destitute.

Indissoluble (in-dis-'äl-ye-bel) – Not capable of being destroyed or undone or broken.

Inestimable ([']in-'es-te-me-bel) – Too valuable or excellent to be measured.

Inflexible ([']in-'flek-si-bel) – Unyielding; firm in purpose; determined.

Initiate (in-'ish-ē-,āt) – To introduce by a first act; to begin.

Integrity (in-'teg-rit-ē) – State or quality of being complete; unimpaired; soundness.

Intelligible (in-'tel-i-ji-bel) – Capable of being understood; comprehensible.

Interment (in-'ter-ment) – Ceremony of burial.

Intricate ('in-tri-kit) – Complicated; entangled.

Inundation ('in-[,]un-,dā-shun) – Terrible flood; overflow of water.

Inviolable ([']in-'vī-o-la-bel) – Not susceptible to hurt or harm; secure against corruption; sacred; holy.

Irrevocable ([']ir-'[r]ev-o-ka-bel) – Incapable of being revoked; unalterable.

Jephtha ('jef-tha) – Leader of Israelites against Ephraimites.

Jewels ('jü-els) – Ornaments of office such as gold, silver or other precious material; insignia of office.

Justice ('jus-tis) – Principle or practice of just dealing; fairness; rendering to every one his due; merited reward or punishment.

Lamentable ('lam-en-ta-bel) – That to be lamented; mournful.

Landmark ('lan[d]-,märk) – A distinguishing feature or part continuing from ancient times in Masonry.

Legible ('lej-i-bel) – Capable of being read easily; easily discerned or understood.

Light ('līt) – Mental or spiritual understanding or knowledge.

Lotus ('lōt-us) – Flowering water plants of Ancient Egypt.

Melancholy ('mel-an-,kāl-ē) – Depression of spirit; sadness

Meridian (me-'rid-ē-an) – Position of sun at mid-day; highest point; success.

Metopes ('met-o-[,]pēs) – The space between two triglyphs of Doric frieze often adorned with carving.

Modillion (mō-'dil-yen) – Ornamental blocks or brackets of stone at top of cornice or Corinthian column.

Morality (mo-'ral-it-ē) – Moral quality or virtue; rectitude of life.

Mortality (mor-'tal-it-ē) – Death; condition or nature of being mortal subject to death.

Mosaic (mō-'zā-ik) – Floor surface decoration made by inlaying small pieces in patterns.

Naphtali ('naf-ta-,lī) – Son of Jacob or ancestor of the tribe of Jacob.

Nauseous ('nā-shus) – Sickened or disgusting.

Obdurate ('äb-d[y]ür-et) – Hardened of feeling; unyielding or stubborn.

Offensive (o-'fen[t]-siv) – Disagreeable, obnoxious or revolting.

Operative ('äp-[e-]rat-iv) – Engaged in doing work involving physical action.

Palliate ('pal-ē-,āt) – To cloak or cover or hide; to cover with excuses or reduce in violence.

Paradise ('par-a-,dīs) – Abode of sanctified souls after death; a place of bliss; a state of happiness.

Parian ('par-ē-en) – Pertaining to Paros, one of the Cyclades noted for its marble. (Group of islands in Aegean Sea.)

Pedal ('ped-[a]l) – Pertaining to the foot or feet.

Penalty ('pen-[a]l-tē) – A punishment; forfeit to which a person binds himself in default of fulfilling vows.

Pervades (per-'vāds) – Traversing; passing or spreading through the whole of something.

Pharaoh ('fā-[,]rō) – A royal title in Ancient Egypt used for kings.

Piety ('pī-et-ē) – Godliness; reverence toward God; devoutness.

Pilaster ('pi-,las-ter) – An upright architectural member which is structurally a pier treated as a column.

Planetary ('plan-e-,ter-ē) – Having nature of a planet or the earth.

Plumb ('plum) – A weight attached to a line used to erect a perpendicular downright or absolute.

Pollution (po-'lū-shun) – A condition of being unclean or impure or foul.

Pomegranates ('pām-[e-],gran-ats) – A fruit of many crimson seeds and pulp from a tropical Asiatic tree.

Potentate ('pōt-en-,tāt) – One possessing great power; a monarch.

Precarious (pri-'kār-ē-us) – Depending on the will of another or on circumstances.

Precept ('prē-sept) – A commandment; rule of action or conduct.

Preferment (pri-'fur-ment) – Advancement; promotion, office of honor.

Preparatory (pri-'par-e,-tōr-ē) – Undergoing instruction before hand; introductory to.

Providence ('prāv-i,-den[t]s) – An event divinely ordained; a manifestation of God's care.

Prudence ('prūd-[e]n[t]s) – Carefulness; discretion.

Purpose ('pur-pos) – End or aim desired; intention.

Pythagoras (pi-'thag-o,-rus) – A Greek philosopher.

Recapitulation ('rē-ke,-pich-e-'lā-shun) – A re-statement briefly made; a brief summarization.

Records ('rek,-ords) – Written proceedings; minutes; known facts put in writing.

Rectitude ('rek-ti,-t[y]üd) – Uprightness; rightness of principle or practice.

Refreshment (ri-'fresh-ment) – State of being refreshed; rest from labor.

Repository (ri-'pāz-i,-lōr-ē) – Place where things are stored or kept; a person to whom one confides something.

Reprehend (,rep-ri-'hend) – To blame; to reprimand; to censure.

Resurrection (,rez-u-'rek-shun) – Rising again from the dead; state of being raised from the dead; revival.

Ruffian ('ruf-ē-an) – A boisterous, cruel or brutal fellow.

Sable ('sā-bel) – A color (black); a mourning robe or garment.

Saints John ('sānts jän) – Refers to Saint John, the Baptist, and Saint John, the evangelist; festival days celebrated by Masons, June 24 and December 27.

Sanctum Sanctorum (,sang[k]-tem ,sang[k]-'tor-um) – Holy of holies; a place strictly private.

Scythe ('sīth) – A device for reaping; a symbol of death.

Sepulchre ('sep-ul-ker) – A grave; a tomb; a burial vault.

Seraph ('ser-af) – One of an order of celestial beings, a purifying minister of Jehovah.

Speculative ('spek-ye-lat-iv) – In Masonry refers to one who is concerned with mental rather than physical action; or of pertaining to vision, insight, or contemplation.

Spherical ('sfer-i-kel) – Pertaining to heavenly bodies; having form of globe.

Sublime (su-'blīm) – Exalted; grand; lifted up.

Succoth ('suk-oth) – Ancient city near the foundries of Solomon.

Superficies (,sü-per-'fish-[,jēz) – The earth above or the surface of its area; superficial.

Superfluity (,sü-per-'flū-it-ē) – An abundance; more than is needed or wanted.

Symbolism ('sim-bo,-liz-em) – A representation of objects, qualities, or ideas by means of symbols or emblems.

Tabernacle ('tab-er-,nak-el) – A Jewish temple; a place of worship.

Temperance ('tem-p[e]-ren[t]s) – Moderation or self-control in action.

Tenet ('ten-et) – An opinion, principle, belief or doctrine held as true.

Terrestrial (te-'res-t[r]ē-al) – Earthly, as opposite to celestial.

Tesselated ('tes-e-,lāt-ed) – A floor covering or other surface laid in squares or checkers; mosaic.

Tetragrammaton (,te-tre-'gram-e-,tän) – A Hebrew word representing the "ineffable name" of God – Jehovah.

Theorem ('thē-o-rem) – That which is considered and established as principle or law; statement capable of being proved.

Trestle Board ('tres-el bōr[e]d) – A drawing board on which plans and programs or works to be done are laid out.

Triglyph ('tri-,glif) – Architectural term meaning a rectangular tablet of a Doric frieze having two vertical channels cut in its face and a half channel at each edge; an ornament in a Doric frieze.

Unbiased (,un-'bī-est) – Not prejudiced; not partial; fair.

Unfeigned (,un-'fānd) – Sincere; genuine.

Unsullied (,un-'sul-ēd) – Not stained; not soiled; not defiled.

Veil ('vāl) – A covering to hide or conceal; "veiled in allegory."

Vertex ('ver-teks) – Highest point; summit.

Vicissitude (vi-'sis-e-,t[y]üd) – A change or something different occurring in the course of a thing and implying hardship or difficulty as a result.

Virtuous ('verch-[e-]wes) – Manly strength; excellence, merit or worth; moral excellence.

Volutes (vo-'lüt[s]) – A spiral scroll-shaped ornament, the chief feature of the Ionic capital.

Votary ('vōt-a-rē) – One devoted or consecrated by a vow or promise to an organization.

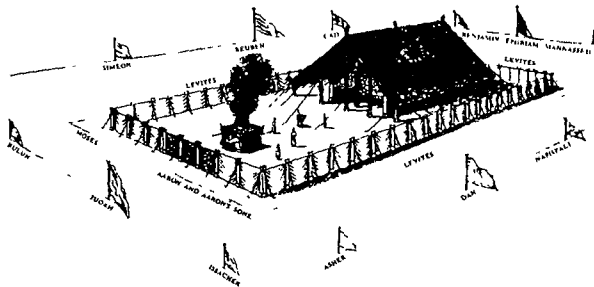
Vouchsafe (vaûch-'sāf) – To guarantee or to assure as safe.

Wayfaring ('wā-,far-ing) – Traveling, especially on foot.

Zeredatha (,zer-a-'dath-a) – Ancient city where metal work for Solomon's Temple was cast.

THE ROLL

Reuben	Dan
Simeon	Asher
Gad	Naphtali
(Ja)	(Jm)
Ephriam	Judah
Mannasseh	Issacher
Benjamin	Zebulum
(Jo)	



SUPPOSED FORM AND ARRANGEMENT OF THE TABERNACLE, CHURCH ETC

This Roll arranged by W. Lute M. Savage
just before the illness which forced his
retirement as Grand Custodian and to
whom it is now fraternally dedicated.

Raymond C. Cook
Grand Custodian