

TRESTLE -- BOARD

THE TRESTLE-BOARD

FOR THE
USE OF SUBORDINATE LODGES

UNDER THE
JURISDICTION

OF THE
GRAND LODGE OF THE MOST ANCIENT
AND HONORABLE SOCIETY OF FREE
AND ACCEPTED MASONS FOR THE
STATE OF RHODE ISLAND
AND PROVIDENCE
PLANTATIONS

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November 16, 1896, Grand Lodge ordered the publication of the monitorial work of the three degrees, under a separate cover, the object being to furnish a convenient monitor for degree work.

All errors and omissions in the original edition have been corrected, all monitorial work is here given exactly as rendered, and the text now agrees with the authorized work.

For convenience of reference all the paragraphs have been numbered, and the dashes between them indicate esoteric work.

I hereby certify that the following pages are true copies of the monitorial work authorized by Grand Lodge.

HAROLD L. McAUSLAN,

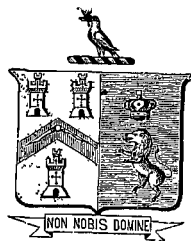
Grand Secretary,

And Custodian of the Work

PROVIDENCE, August 1, 1941.

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This hook has been printed giving the Prayers, Lectures and charges reprinted from the Official Trestle Board of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations as adopted May 17, 1890, and is the only authorized work to be used by the subordinate Lodges.

RAYMOND L. VAUGHN,
Grand Master.

HAROLD L. MCAUSLAN,
Grand Secretary.

August 1, 1941

TRESTLE-BOARD.

PRAYERS AND CHARGES

AT THE

OPENING AND CLOSING OF LODGES

PRAYER AT OPENING

1. Prevent 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.

ANOTHER.

2. O Heavenly Lord, the Father of Lights, **from** whom cometh every good and perfect gift, so

lighten our hearts and minds that we may show forth thy glory not only with our lips, but in our lives; by thy great mercy, and hy thy holy Name, to which be glory forever. Amen.

Response.—So mote it be.

ANOTHER.

3. Supreme Ruler of the Universe: We reverently invoke thy blessing at this time. Wilt thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace, and closed in harmony; to the glory of thy holy Name. Amen.

Response.—So mote it be.

PRAYER AT CLOSING.

4. Supreme Grand Master, Ruler of Heaven and Earth: Now that we are about to separate, and return to our respective places of ahode, wilt thou be pleased so to influence our hearts and minds that we may each one of us practice, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which thou hast given us in thy Holy Word. Amen.

Response.—So mote it be.

ANOTHER.

5. O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto

thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we being defended from the fear of our enemies, may pass our time in rest and quietness; through the might of thy glorious Name. Amen.

Response.—So mote it be.

THE MASONIC DOXOLOGY.

6. Be thou, O God, exalted high;
And as thy glory fills the sky,
So let it be on earth displayed,
'Till thou art here, as there, obeyed.

THE BENEDICTION.

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

Response.—So mote it be.

CHARGE AT OPENING.

8. The ways of virtue are beautiful; Knowledge is attained by degrees; Wisdom dwells with contemplation: there we must seek her. Let us, then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Craft. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neigh-

bor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of the Craft. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Unting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-Board, and improve in everything that is good, amiable, and useful. Let the benign genius of the Mystic Art preside over our councils, and, under her sway, let us act with a dignity becoming the high moral character of our venerable Institution.

ANOTHER CHARGE AT OPENING.

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

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

As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.
—*Psalms cxxxiii.*

CHARGE AT CLOSING.

10. Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with

the world. Amidst its concerns and employments forget not the duties you have so frequently heard inculcated and forcibly recommended in this Lodge. Be diligent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced. Suggest, in his behalf, the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

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

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable Institution.

Let it not be supposed that you have here "labored in vain, and spent your strength for naught; your work is with the Lord, and your recompense with your God."

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

FIRST DEGREE

During the preparation of a candidate, only the Stewards should be in the room with him.

Before the candidate is prepared and in the presence of the Stewards the Senior Deacon, or some Brother appointed by the Master, will make the following statement to him:

11. My friend(s) bear in mind that there is nothing in a Masonic initiation which does not have a serious purpose. Nothing will be done to embarrass you, or trifle with your feelings. Your preparation has a meaning which will be explained later. With this preliminary statement, let me express the hope that your mind will be at ease and in a mood to receive the important lessons which Masonry is intended to teach. Before you are prepared you will first give your unequivocal assent to these questions.

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

13. Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for

knowledge, and a sincere wish to be serviceable to your fellow creatures?

14. Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform with all the ancient established usages and customs of the Craft?

FIRST SECTION.

PRAYER AT THE RECEPTION.

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

Response.—So mote it be.

LESSON AT THE RECEPTION.

16. Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains

of Zion; for there the Lord commanded the blessing,
even life for evermore.

—*Psalm cxxviii.*

17. — THE LAMB SKIN, OR WHITE LEATHER APRON, which is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece, or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, except he be a Mason, and which it is hoped you will wear with equal pleasure to yourself and honor to the Fraternity.

18. 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 parts, whereby we find a part for the service of God and a distressed worthy brother; a part for our usual avocations; and a part for refreshment and sleep.

19. THE COMMON GAVEL is an instrument made use of by operative Masons to break off the rough

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

SECOND SECTION.

THE BADGE OF A MASON.

20. — The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lamb skin as the Badge of a Mason, is 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.

The third and last section of this degree is perhaps the most interesting and instructive of the three. Nor is a perfect knowledge of it less essential to a proper understanding of the ceremonies of initiation. Indeed, the brother who has not made himself familiar with it need not be at the trouble of urging his claims to any great proficiency as a Mason. The principal points

illustrated by it are: 1. The Form, 2. The Supports, 3. The Covering, 4. The Furniture, 5. The Ornaments, 6. The Lights, 7. The Jewels, 8. The Situation, and 9. The Dedication of Lodges.

J.W. 21. A Lodge is a certain number of Masons duly assembled and legally constituted, having the Holy Bible, the Square and the Compasses, and a Warrant or Charter empowering them to work.

Our ancient brethren usually met on high hills, or in low vales, the better to observe the approach of cowans and eavesdroppers, ascending and descending.

22. The FORM of a Lodge is an oblong; from East to West, between the North and the South; from the earth to the heavens, and from the surface of the earth to the centre thereof. It is said to be of these vast dimensions to denote the universality of Masonry, and that a Mason's charity should be equally extensive

23. A Lodge is metaphorically said to be SUPPORTED by three great pillars, called Wisdom, Strength, and Beauty; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings. They are represented by the first three officers of the Lodge, viz.: the Worshipful Master, the Senior Warden, and the Junior Warden. The Worshipful Master is said to represent the pillar Wisdom, it being presumed that he has wisdom to rule and govern the Lodge over which he is appointed

to preside; the Senior Warden is said to represent the pillar Strength, it being his duty to assist the Worshipful Master in opening and in closing his Lodge; and the Junior Warden is said to represent the pillar Beauty, it being his duty to observe the sun at high meridian, which is the glory and beauty of the day.

24. The COVERING of a Lodge is no less than the clouded canopy of heaven, whither all good Masons hope at last to arrive, by aid of the theological ladder which Jacob, in his vision, saw reaching from earth to heaven,—the three principal rounds of which are denominated Faith, Hope, and Charity; teaching Faith in God, Hope in 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, to the boundless realms of eternity.

25. Every well-governed Lodge is FURNISHED with the Holy Bible, the Square, and the Compasses, which are dedicated to God, the Master, and the Craft. The Bible is dedicated to the service of God, it being the inestimable gift of God to man, and on it we obligate a newly admitted brother; the Square to the Master, it being the proper Masonic emblem of his office, and continually reminding him of the duty he owes to the Lodge over which he is appointed to preside; and the Compasses to the Craft, because, by a due attention to their use, we are taught to regulate our desires, and to keep our

passions within due bounds toward all mankind, but more especially toward our brethren in Freemasonry.

26. The ORNAMENTS of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border, or skirting, which surrounded it,—with the Blazing Star in the centre. The Mosaic Pavement is emblematic of human life, checkered with good and evil; the Indented Tessel which surrounds it, of 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 centre.

27. We have three LIGHTS in the Lodge, situated in the South, the West, and the East; we have none in the North, because King Solomon's Temple was situated so far North of the ecliptic that neither the sun nor the moon at its meridian height could dart any rays of light into the North side thereof; the North is therefore Masonically termed a place of darkness.

28. We have six JEWELS in the Lodge, three immovable and three movable. The immovable jewels are the Square, the Level, and the Plumb; the Square teaches morality, the Level equality, and

the Plumb rectitude of life. The three movable jewels are the Rough Ashler, the Perfect Ashler, and the Trestle-Board.

The Rough Ashler is a stone as taken from the quarry, in its rude and natural state. The Perfect Ashler is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-craft. The Trestle-Board is for the Master to draw his designs upon.

By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle-Board.

29. Lodges are SITUATED due East and West for several reasons: First, because the sun rises in the East and sets in the West; secondly, because all arts and sciences, as well as Masonry, arose in the East and spread to the West; and thirdly, because this was the situation of King Solomon's

Temple. King Solómon's Temple was so situated, because after Moses had safely conducted the children of Israel through the Red Sea when pursued by Pharaoh and his hosts, he there by divine command erected a tabernacle which was situated due East and West, to perpetuate a remembrance of that miraculous East wind by which their happy deliverance was wrought; also to receive the first rays of the rising sun. This tabernacle was an exact model for King Solomon's Temple, since the time of which all Lodges have been so situated.

30. Masons in ancient times DEDICATED their Lodges to King Solomon, he being their first and most excellent Grand Master; Masons in modern time, professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, two eminent Christian Patrons of Freemasonry; and since their time, there has been represented, in every regular and well-furnished Lodge, a certain Point within a Circle, embordered by two perpendicular parallel lines, representing St John the Baptist and St. John the Evangelist. Upon the top of the Circle rests the Book of Masonic Constitutions. The Point represents an individual brother; the Circle the boundary line of his duty. In going around this Circle, we necessarily touch on the two parallel lines, as well as on the Book of Constitutions; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

SD 31. THE PRINCIPAL POINT OF FREE MASONRY is three-fold, and comprises the exalted virtues of Brotherly Love, Relief, and Truth—which are the tenets of a Mason's profession. They are thus explained:

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

33 To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

34. 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.

To this explanation of the above principles succeeds an illustration of the four cardinal virtues,—Temperance, Fortitude, Prudence, and Justice.

SW 35. 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 practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the

36. FORTITUDE is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge; —

37. PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, word or token, whereby the secrets of the Craft may be unlawfully obtained; —

38. 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 practice of every Mason never to deviate from the minutest principles thereof; —

39. Entered Apprentices served their masters in ancient times, and so they should in modern times, with freedom, fervency, and zeal, which are emblematically represented by chalk, charcoal, and clay. Chalk is said to represent freedom, for upon the slightest touch it leaves a trace behind. Charcoal is said to represent fervency, for to it when well ignited the most obdurate metals yield; and

clay, or our mother earth, is said to represent zeal, for as it is constantly employed in man's uses, so should it as constantly remind us that as from it we came so unto it must we all return.

CHARGE AT INITIATION.

40. My Brother: Having passed through the ceremonies of initiation, allow me to congratulate you on your admission into our ancient and honorable Society,—ancient, as having existed from time immemorial; honorable, as tending to make men so, who are strictly obedient to its precepts. It is an Institution having for its foundation the practice of the social and moral virtues. And to so high an eminence has its credit been advanced that, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that Monarchs have, for a season, exchanged the sceptre for the trowel, to patronize our mysteries, and join in our assemblies.

As a Mason you are to regard the volume of the sacred law as the great light of your profession; to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. To God, by never mentioning his name but with that awe and reverence which are due

from the creature to his Creator; by imploring his aid in all your lawful undertakings, and by looking up to Him, in every emergency, for comfort and support. To your neighbor, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing unto him as, in similar cases, you would that he should do unto you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to his glory as to the welfare of your fellow-creatures.

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

As an Individual, you are charged to practice the domestic virtues. Let Temperance chasten, Fortitude support, Prudence direct you, and Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments, Brotherly Love, Relief, and Truth.

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

In place of the above charge it is permissible to use such other suitable charge as the Master may desire.

SECOND DEGREE.

FIRST SECTION.

LESSON AT THE RECEPTION.

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

—1 Cor. xiii.

OR, THIS LESSON MAY BE USED.

42. Thus he showed 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.

—Amos vii, 7, 8.

The PLUMB, SQUARE, AND LEVEL, are implements peculiar to this degree.

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

SECOND SECTION.

44. Freemasonry is a progressive moral science, and is considered under two denominations, operative and speculative. By OPERATIVE MASONRY, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and from which will result a due proportion and just correspond-

ence 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 the edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

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

46. We work in speculative Masonry only; but our ancient brethren wrought in operative as well as speculative. They worked six days before they received wages; they did not work upon the seventh for in SIX DAYS God created the heavens 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 the creation, and to adore their great Creator.

47. At the building of King Solomon's Temple, Fellow Craft were received and recorded as such in the Middle Chamber. In gaining their way thither, they passed through a porch supported by two brazen pillars, the one upon the left hand and the other upon the right. The one upon the right hand was called Jachin; the one upon the left Boaz. The one upon the left hand denotes strength, the one upon the right to establish; they together allude to God's promise to David, that "in strength will I establish this my house forever." These pillars were thirty and five cubits high, and were adorned with chapters of five cubits each, making in all forty cubits in height. They were ornamented with lily-work, net-work, and pomegranates, emblematical of peace, unity, and plenty. The lily, from its purity and the remote situation in which it grows, denotes Peace; the net-work, from the intimate connection of its several parts, denotes Unity; and the pomegranate, from the exuberance of its seed, denotes Plenty. These pillars were further adorned by a pommel or ball upon the top of each, representing the GLOBES, celestial and terrestrial, 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

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution; and diurnal rotation of the earth round its own axis. They are valuable 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 on them, by which society has been so much benefited. They denote the universality of Freemasonry.

These pillars were hollow, the better to serve as safe repositories for the Archives of Masonry against inundation and conflagration, and were cast in the clay ground of Jordan, between Succoth and Zeredatha, where all the holy vessels for King Solomon's Temple were cast by Hiram Abiff, a widow's son, of the tribe of Naphtali.

48. Passing through this porch we come to a flight of Winding Stairs, consisting of three, five, and seven steps. The three steps allude to the first three degrees in Freemasonry, namely, Entered Apprentice, Fellow Craft, and Master Mason; they also allude to the first three officers of a Lodge, the Worshipful Master, the Senior Warden, and the Junior Warden.

49. The five steps allude to the five orders in Architecture. By ORDER IN ARCHITECTURE is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

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

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

51. 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 mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

52. THE DORIC, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom

any ornaments on base or capital, except mouldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required.

53. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form the name of Tuscan was conferred upon it. Hence, the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

54. THE IONIC bears a kind of mean proportion, between the more solid and the more delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There are 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; in contrast to the Doric order, which was formed after that of a strong, robust man.

55. 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 ornamented with curious devices, the cornice with dentils and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root,—it having been left there by her nurse. As the branches grew up they compassed the basket till, arriving at the tile, they met with an obstruction, and bent downwards. 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.

56. THE COMPOSITE is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as in the Tuscan and Doric orders; is ten diameters high; and its cornice has dentils, and simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

57. The ancient and original orders of architecture, esteemed by Masons, are no more than three—the Doric, the Ionic, and the Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

58. The five steps further allude to the five senses of human nature, namely: Hearing, Seeing, Feeling, Smelling, and Tasting.

59. HEARING is that sense by which we distinguish sounds, and are capable of appreciating the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost powers that our happiness may be complete.

60. SEEING is that sense by which we distinguish objects, and, in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety as displayed in the landscape of nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow creatures when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's works.

61. 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.

✱ 62. These three senses—*Hearing, Seeing, and Feeling*—are deemed peculiarly essential to Masons: for by the sense of Hearing we hear the word; by that of Seeing we perceive the sign; and by that of Feeling we receive the grip or token, whereby one brother may know another in the dark as well as in the light.

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

64. TASTING enables us to make 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. Everything that enters into the stomach must undergo the scrutiny of tasting; by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

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

+ 65. The Seven Steps allude to the Seven Liberal Arts and Sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

66. GRAMMAR is the key by which alone a door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language and unfolds its various constituent parts, its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to anyone before their acquaintance with the art; yet it is most certain that without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

67. It is by RHETORIC that the art of speaking eloquently is acquired. To be an eloquent speaker,

in the proper sense of the word, is far from being either a common or an easy attainment. It is the art of being persuasive and commanding; the art not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

68. Logic is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man's mind is certainly most worthy of man. The precise business of Logic is to explain the nature of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. 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.

69. ARITHMETIC is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things, without quantity, and as imperfect of quantity of itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences the more capable we shall be of considering

such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

✱ 70. GEOMETRY, or the fifth science, is the most revered by Masons. It 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 the beginning of all Geometrical matter, or an indivisible part of space.

A line is a point continued, or 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, which form a cube and comprehend the whole.

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

the foundation of architecture, and the root of mathematics.

71. MUSIC is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations far more elegant than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

72 ASTRONOMY is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere,—spangled with the most magnificent heralds of His infinite glory. They speak to the whole universe; for there is neither speech so barbarous but their language is understood, nor nation so distant but their voices are heard amongst them.

The heavens proclaim the glory of God;
The firmament declareth the work of his hands.

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbits, discover their size, determine their distance; explain their various phenomena, and correct the fallacy of the senses by the light of truth.

OF THE MORAL ADVANTAGES OF GEOMETRY.

73. GEOMETRY, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the great Artificer of the universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of changes 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 observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to

every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, most expressive, 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 most excellent tenets of our Institution.

CHARGE AT PASSING.

74. My Brother:—Being advanced to the second degree of Freemasonry, I congratulate you on your preferment.

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

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

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

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

Your past regular deportment and upright conduct have merited the honor we have conferred. In your present character it is expected that at all

our assemblies you will observe the solemnities of our ceremonies, that you will preserve the ancient usages and customs of the Fraternity sacred and inviolate, and thus, by your example, induce others to hold them in due veneration.

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

In place of the above charge it is permissible to use such other suitable charge as the Master may desire.

THIRD DEGREE

FIRST SECTION.

LESSON AT THE RECEPTION.

75. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the

earth as it was; and the spirit shall return unto God who gave it.

—Eccl. xii.

All the implements of Masonry, indiscriminately, properly belong to the brethren of this degree, and may be illustrated in this section. The Trowel, however, is more particularly referred to.

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

SECOND SECTION.

This section recites the historic traditions of the Craft, and presents to view a picture of great moral sublimity. It exemplifies an instance of virtue and firmness seldom equalled, and never excelled.

PRAYER DURING THE CEREMONY.

77. Almighty and Eternal God; Great Architect and Ruler of the Universe; at whose creative fiat

all things were made; we, the frail creatures of thy Providence, humbly implore thee to pour down on this convocation, assembled in thy holy name, the continual dew of thy blessing. And we especially beseech thee to impart thy grace to this thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that, in the hour of trial, he faint not; but pass him safely, under thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression, and shine as the stars, forever and ever. Amen.

Response —So mote it be.

78 The following lines may be sung:

I.

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

II.

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

III

Here another guest we bring:
Seraph of celestial wing,
To our funeral altar come,
Waft our Friend and Brother home.

IV.

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 AT THE RAISING.

79. Thou, O GOD, knowest our down-sitting and our up-rising, 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, as an hireling, 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 dryeth 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.

THIRD SECTION.

This section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

$$7\frac{1}{6} - 5\frac{2}{3} = 3.$$

— Which magnificent structure was founded in the fourth year of the reign of King Solomon, on the second day of the month Zif, which is the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us that, although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the daytime, that the work-

men might not be obstructed in their labor. From sacred history we also learn that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building. It is metaphorically said to have been supported by three great pillars denominated Wisdom, Strength, and Beauty. They are represented by our three Ancient Grand Masters—Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff.

Solomon, King of Israel, is said to have represented Wisdom, as it was his wisdom that contrived the mighty fabric which immortalized his name. Hiram, King of Tyre, is said to have represented Strength, for by his counsels he strengthened the hands of King Solomon in his noble and glorious undertakings; and Hiram Abiff is said to have represented Beauty, for by his cunning contrivance and curious workmanship the Temple was beautified and adorned.

It is further said to have been 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 Craft, or hewers in the mountains; and seventy thousand Entered Apprentices, or bearers of burden. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, dis-

cord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

In front of the magnificent porch were placed the two celebrated pillars, Boaz and Jachin, one on the left, and one on the right. They are supposed to have been placed there as a memorial to the children of Israel of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites, and facilitated their march, and the cloud proved darkness to Pharaoh and his host, and retarded their pursuit.

King Solomon, therefore, ordered these pillars to be placed at the entrance of the Temple, as the most conspicuous part, that the children of Israel might have the happy event continually before their eyes, in going to and returning from divine worship.

81. There are two classes of Emblems attached to this degree, the first of which consists of the Three Steps, the Pot of Incense, the Bee-Hive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to the Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-Seventh Problem of Euclid, the Hour Glass, and Scythe.

82. THE THREE STEPS usually delineated upon the Master's Carpet, are emblematical of the three

principal stages of human life, viz.: youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality.

83. 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 glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

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

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing susten-

ance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to make man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

85. THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

86 THE SWORD POINTING TO THE NAKED HEART, demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of man, yet the 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.

87. 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.

88. THE FORTY-SEVENTH PROBLEM OF EUCLID was an invention of the ancient philosopher, the great Pythagoras, who in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and is said to have been raised to the sublime degree of 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*, signifying in the Grecian language, *I have found it*; and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

89. THE HOUR-GLASS is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close. We can-

not, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man; to-day he puts forth the tender leaves of hope; to-morrow 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.

90. 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 to 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.

91. The second class consists of the Common Gavel, the Coffin, the Spade, and the Sprig of Aca-cia. They are thus explained.

92. Thus, my brother, we close the explanation of the emblems, upon the solemn thought of death; which, without revelation, is dark and gloomy; but the Christian is suddenly revived by an ever-

green, ever-living *sprig* of Faith in the merits of the Lion of the tribe of Judah, which inspires him to look forward with calmness and composure to a blessed immortality; so that he doubts not, that on the glorious morn of the Resurrection, the body will be raised, and become as incorruptible as the soul.

CHARGE AT THE RAISING.

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

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

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

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

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this day represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

In place of the above charge it is permissible to use such other suitable charge as the Master may desire.