

MONITOR

AND

ANTIEN CHARGES
OF A FREEMASON

ARIZONA



THE
MONITORIAL WORK
of the
THREE DEGREES OF MASONRY
and the
ANTIEN CHARGES OF A FREEMASON
ADOPTED BY THE GRAND LODGE
of
ARIZONA

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GRAND SECRETARY

The explanation of the eight classes of hieroglyphical emblems commences at page 52.

FIRST DEGREE

PRAYER AT OPENING

Great Architect of the Universe! In thy name we have assembled and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—to harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which roign forever before thy throne. Amen.

ANOTHER

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

QUESTIONS

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

II. 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?

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

PRAYER AT INITIATION

of the
best
ance
Vouchsafe thine aid, Almighty Father of the Universe, to this our present conven-

tion 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, so that, by the influence of the pure principles of our Order, he may the better be enabled to display the beauties of holiness, to the honor of thy holy name. Amen.

SCRIPTURAL READING

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 forevermore."

CREATION

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 LAMB-SKIN OR WHITE
LEATHER APRON

Is an emblem of innocence and the distinguished badge of a Mason. More ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any 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, it is hoped that you will wear it with pleasure to yourself and with honor to the Fraternity.

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 emblematic of the twenty-four hours of the day, which we are taught to divide in three parts, whereby we find a part for the service of God and a distressed worthy brother, a part for our usual vocation, and a part for refreshment and repose.

THE COMMON GAVEL

Is an instrument used by operative Masons to break off the rough and superfluous parts of stone, the better to fit them for the builders' 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.

THE BADGE OF A MASON

The Lamb, in all ages, has 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 rectitude of conduct so essentially necessary to admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

In the third section we receive instruction relative to the form, supports, covering, furniture, ornaments, lights, and jewels of a Lodge, how it is situated, and to whom dedicated.

A Lodge is a certain number of brethren,

duly assembled, with a Holy Bible, a Square and Compasses, and a Charter or Dispensation authorizing them to meet.

A Charter is an instrument, emanating from a Grand Lodge and, in this Jurisdiction, signed by the Grand Master and Grand Secretary, authorizing certain brethren therein named, when duly assembled, to Initiate, Pass, and Raise all good men and true who may apply for the purpose and whom they may find worthy. A Dispensation is a like instrument issued by the Grand Master during the recess of the Grand Lodge, which, for a limited period, confers similar powers. Should you, being in a strange place and unknown, desire to visit a Lodge, it will be your duty to request of the committee sent to examine you that they show you some such instrument. If they do not, you will retire without permitting yourself to be examined, for, if they have it not, you may well consider them to be an assemblage of irregular Masons.

Our ancient brethren assembled on the highest hills and in the lowest vales, the better to observe the approach of cowans and eavesdroppers.

The FORM of a Lodge is oblong. It extends from east to west and between the north and south, and it is said to be thus extensive to denote the universality of Masonry and to teach us that a Mason's charity should be equally extensive, for in every country and in every clime are Masons to be found.

A Lodge is metaphorically said to be SUPPORTED by three great pillars, denominated Wisdom, Strength, and Beauty, it being necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the Worshipful Master and the Senior and Junior Wardens.

The COVERING of a Lodge is no less than

the clouded canopy or star-decked heaven where all good Masons hope at last to arrive by the aid of that 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*, which admonish us to have faith in God, hope of immortality, and charity for 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.

Every well-governed Lodge is furnished with a Holy Bible, Square, and Compasses.

The Holy Bible is dedicated to God, it being his inestimable gift to man as the rule and guide of his faith, * * * the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, for, by due attention to their use, we are taught to circumscribe our desires and keep our

passions within due bounds toward all mankind.

The ORNAMENTS of a Lodge are the Mosaic Pavement, the Indented Tassel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple, and is emblematic of human life, checkered with good and evil. The Indented Tassel is a representation of the beautiful tessellated border or skirting which surrounded the pavement, and is emblematic of the manifold blessings and comforts which surround us, which we hope to enjoy by a faithful reliance upon Divine Providence, hieroglyphically represented by the Blazing Star in the center.

The LIGHTS of a Lodge are three, situated in the East, West, and South. As you may observe, there is none in the North because King Solomon's Temple, of which every Lodge is a representation, was situated so far north of the Ecliptic that neither

the Sun nor Moon, at Meridian height, could dart its rays into the north part of the building. The North, therefore, among Masons, has always been termed a place of darkness.

The JEWELS of a Lodge are six: three immovable, and three movable. The Immovable Jewels are the Square, the Level, and the Plumb, and they are termed immovable because they are the jewels of the three principal offices of the Lodge, the Worshipful Master and the Senior and Junior Wardens who are always stationed in the East, West, and South. The Square denotes 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 working-tools of the Fellow Crafts. The Trestle Board is for the

Master Workman to draw its designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board we are reminded that, as the operative workman erects his temporal building agreeable 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.

Lodges are situated due East and West because Moses, after having been instrumental in conducting the children of Israel through the Red Sea when pursued by

Pharaoh and his hosts, by divine command, erected a tabernacle which he placed due east and west, to commemorate the miraculous east wind by which their mighty deliverance was wrought. This tabernacle was an exact model for King Solomon's Temple, for which reason all Masonic Lodges are, or should be, situated due east and west.

Lodges were anciently dedicated to King Solomon, as it is said he was our first Most Excellent Grand Master. Lodges at the present time are dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of Masonry; and since their time there is, or should be, represented in every well-furnished Lodge a certain point within a circle, the point representing an individual brother and the circle the boundary line of his conduct beyond which he should never suffer his passions, his prejudices, or his interest, to betray him. This circle is supported by two perpendicular parallel lines represent-

ing Saint John the Baptist and Saint John the Evangelist, and on its top rest the Holy Writings. In traversing its circumference we necessarily touch upon the parallel lines and also upon the Holy Bible, and, while a Mason keeps himself thus circumscribed, it is impossible that he can materially err.

The three principal tenets of Masonry 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 the low, the rich and the 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 causes true friendship to exist

among those who might otherwise have remained at a perpetual distance.

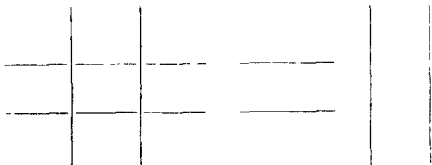
RELIEF

To relieve the distressed is a duty incumbent on all men, but particularly upon Masons who are linked together by an indissoluble chain of sincere affection. To sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great 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 un-

known among us, sincerity and plain dealing distinguish us, and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity.



TEMPERANCE, FORTITUDE PRUDENCE, AND JUSTICE.

TEMPERANCE

Is that due restraint upon the affections and passions that renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or the contracting of any licentious or vicious

habits, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, which would consequently subject him to the contempt and detestation of all good Masons. * * *

FORTITUDE

Is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distinct from rashness and cowardice, and, like the former virtue, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attempt which 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 on your first admission into the Lodge. * * *

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. He should be particularly careful, in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Freemasonry might be unlawfully obtained. * * *

 JUSTICE

Is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and, as justice in a

great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; * * *

 FREEDOM, FERVENCY AND ZEAL

Ch. Ch. Cl.

CHARGE

My Brother: Having passed through the ceremonies of your initiation, allow me to congratulate you on your admission into our ancient and honorable Fraternity. Ancient, as having existed from time immemorial, and honorable, as tending to make all men so who are strictly obedient to its precepts. It is an Institution having for its foundation the practice of the 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 interest. 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 in your profession, to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. In it you will learn the important duties that 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 to him

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

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

AS AN INDIVIDUAL, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, and *Prudence* direct you, and let *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 Constitutions of the Fraternity, by adhering to the Ancient Landmarks of the Order, and by refusing to recommend any one to a participation in our privileges unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution.

PRAYER AT CLOSING

Supreme Grand Master! Ruler of Heaven and Earth! Now that we are about to separate and return to our respective places of abode, wilt thou be 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 has given us in thy holy word. Amen.

RESPONSE. So mote it be.

BENEDICTION

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.

SECOND DEGREE

AFTER CANDIDATE PASSES SOUTH GATE FIRST TIME
 SCRIPTURAL READING

* "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 faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth

all things, believeth all things, hopeth all things, endureth all things.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

THE WORKING TOOLS:

PLUMB, SQUARE AND LEVEL

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

OPERATIVE MASONRY

By *Operative* Masonry we allude to a proper application of the useful rules of architecture, when a structure will derive figure, strength, and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the season; and, while it displays the effects of human wisdom, as well in the choice as in the arrangement of the several 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 most beneficent purpose.

SPECULATIVE MASONRY

By *Speculative* Masonry we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven

with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of the Creation, and inspires him with the most exalted ideas of the perfections of this divine Creator.

 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 work of the Creation and to adore their great Creator. * * *

 THE USE OF THE GLOBES

The principal use of them, besides serving as maps to distinguish the outward part

of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun and its diurnal rotation upon 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 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.

OF ITS ANTIQUITY

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

The five Orders are thus classed the Tuscan, Doric, Ionic, Corinthian, and Composite.

OF THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original orders of architecture, esteemed by Masons, are no more

than three—the *Doric*, *Ionic*, and *Corinthian*—which were invented by the Greeks. To these the Romans 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 having nothing but that which is borrowed, and differing only accidentally. The *Tuscan* is the *Doric* in its earliest state, and the *Composite* is the *Corinthian* enriched with the *Ionic*. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

THE FIVE SENSES OF HUMAN NATURE

Hearing, Seeing, Feeling, Smelling, and Tasting. * * *

THE SEVEN LIBERAL ARTS AND SCIENCES

Are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

* * *

GEOMETRY

Which treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered; from a point to a line, from a line to a superficies, and from a superficies to a solid.

A Point is the beginning of all geometrical matter.

A Line has length, without breadth or thickness.

A Superfice has length and breadth without thickness.

A Solid has length, breadth, and thickness.

ADVANTAGE OF GEOMETRY

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the en-

gineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world and all things herein contained, to delineate the extent of the seas, and to specify the divisions of empires, kingdoms, and provinces. By it also the astronomer is enabled to make his observations and to fix the duration of times and seasons, years and cycles. In fine, Geometry, is the foundation of architecture and the root of mathematics. * * *

MORAL ADVANTAGES OF GEOMETRY

Geometry is the first and noblest of sciences and 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 con-

nect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are 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 to 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 were employed. Even the Temple of Solomon, so specious 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, 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

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

Masonry is a progressive, moral science, divided into different degrees, and, as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your 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 a manner unworthy of the respectable character which you now sustain, but that, on the contrary, 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 nor aggravate the offenses of your brethren, but, in the decision of every trespass against our rules,

you are to judge with candor, admonish with friendship, and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitate 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 which 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 inviolable, and thus, by

your example induce others also to hold them in due veneration.

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

THIRD DEGREE

 SCRIPTURAL READING

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

streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.”

* * *

All the implements of Masonry indiscriminately, but especially the Trowel.

THE TROWEL

Is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever

exist but that noble contention, or rather emulation, of who best can work and best agree. * * *

*
PRAYER

Almighty and Eternal God! Great Architect and Ruler of the Universe at whose creative fiat all things first 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 as 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 for ever and ever. Amen. * * *

PRAYER

Thou, Oh God, knowest our downsit-
ing and our uprising, and understandest our
thought afar off. Shield and defend us from
the evil intentions of our enemies, and sup-
port us under the trials and afflictions which
we are destined to endure while traveling
through this vale of tears. Man that is born
of woman is of few days and full of trouble.
He cometh forth as a flower and is cut
down, he fleeth also as a shadow, and con-
tinueth not. Seeing that his days are
determined, the number of his months is
with thee, Thou has 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 de-
cayeth and drieth up, so man lieth down
and riseth not up till the heavens shall

be no more. Yet, Oh Lord, have compassion on the children of thy creation; administer them comfort in time of trouble; and save them with an everlasting salvation. Amen. * * *

We read in the Holy writings that it was decreed, in the wisdom and counsels of Deity aforetime, that a house should be built, erected to God and dedicated to his holy name. We also learn from the same sacred source that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne, and, after David was gathered to his fathers, wielded the sceptre over Israel at a

time when (as the great Jewish historian Josephus informs us) peace and tranquility pervaded the world, and all eyes seemed directed toward Jerusalem as if to witness the splendid display of the wisdom of Solomon.

About this time King Solomon received a congratulatory letter from Hiram, King of Tyre, desiring to participate, in a small degree at least, in the rich honors which then seemed to be clustering around his throne. In his reciprocations with Hiram of Tyre, King Solomon desired him to furnish a man well skilled in the arts and sciences, and his attention was directed to * * *

The third section illustrates certain hieroglyphical emblems well calculated to increase knowledge and promote virtue. In it, also many particulars relative to the building of King Solomon's Temple are noticed. That famous fabric, as I before informed you, was commenced in the fourth year of the reign of Solomon, on the second day of the month Zif, being 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. It 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 erection three Grand Masters, three thousand three hundred Masters or Overseers of the work, eighty thousand Fellow Crafts or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices or bearers of burdens; and they were all so classed and arranged by the wisdom of Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship that prevailed among the workmen; * * * and, as a striking evidence of the approbation and interposition of Divine Providence, we are informed by the great Jewish historian Josephus that, although more than seven years were occupied in its

building, yet during the whole term it did not rain in the day time, but in the night season only, that the workmen might not be obstructed in their labors. From sacred history, we also learn that there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building, it having been put together in the manner described to you in a preceding degree.
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The hieroglyphical emblems explained in this degree are—

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, and the All-Seeing Eye,

The Anchor and Ark,

The Forty-seventh Problem of Euclid, and

The Hour-glass and Scythe.

The explanation of these eight classes is to be found in any of the various monitors which have, from time to time, been adopted by the Fraternity as textbooks, and with which it is hoped that you will soon make yourself familiar.

* * * * *

It is the inspiration of that great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, and which will never, never, never die. Hence, my brother, how important it is that we should endeavor to imitate * * * in his

truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious, and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

CHARGE

My Brother: Your zeal for our Institution, the progress which 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 with resolution against the snares of the insidious, and to guard them against every allurement 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 any breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission, to your equals, courtesy and affability, and 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 asperion against this venerable Institution. Our ancient landmarks

you are carefully to preserve, and never to suffer them, on any pretense, to be infringed; and you are never to countenance any deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character which 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 worthy of the confidence which we have reposed in you.

EMBLEMS

 EXPLANATION OF THE EIGHT CLASSES
OF EMBLEMS
The Three Steps

Usually delineated upon the Masters 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 Crafts, we should apply your 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.

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity,

and, as it 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

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

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

for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but, as dependence is one of the strongest bonds of society, men 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.

*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*

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

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

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels from Asia, Africa, and Europe, was initiated into several orders of Priesthood and raised to the sublime degree of 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 one, which, in the joy of his heart, he called Eureka, in the Grecian language, signifying, *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass

Is the 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

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.

* * * * *

PUBLIC GRAND HONORS

The public Grand Honors of Masonry are given thus: cross the arms upon the breast, the left arm outermost, the hands being open and palms inward; then raise them above the head, the palms of the hands striking each other; and then let them fall sharply upon the thighs, the head being bowed. This will be thrice done, and, at funerals, the action will be accompanied with the following ejaculation: "The will of God is accomplished! So mote it be! Amen."

THE ANCIENT CHARGES OF A FREEMASON

Extracted from the Ancient Record of Lodges beyond sea and of those in England, Scotland and Ireland, for the use of the Lodges in London. To be read at the making of New Brethren, or when the Master shall order it.

The General Heads, Viz:—

- I. Of God and Religion.
- II. Of the Civil Magistrate, Supreme and Subordinate.
- III. Of Lodges.
- IV. Of Masters, Wardens, Fellows and Apprentices.
- V. Of the management of the Craft in working.
- VI. Of Behavior, viz:—
 1. In the Lodge while Constituted.

2. After the Lodge is over and the Brethren not gone.
3. When Brethren meet without Strangers, but not in a Lodge.
4. In presence of Strangers Not Masons.
5. At Home and in the Neighborhood.
6. Toward a Strange Brother.

I. Concerning God and Religion

A Mason is obliged by his tenure, to obey the moral law; and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the *center of union*,

and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. *Of the Civil Magistrate, Supreme and Subordinate*

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the

loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remain indefeasible.

III. *Of Lodges.*

A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a *Lodge*, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In ancient times no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a

Lodge must be good and true men, free-born, and of mature and discreet age, no bond-men, no woman, no immoral or scandalous men, but of good report.

IV. *Of Masters, Wardens, Fellows and Apprentices.*

All preferment among M a s o n s is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised: Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity. Only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him uncapable of learning of the art of serving his Master's Lord, and of being made a

Brother, and then a *Fellow Craft* in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the *Warden*, and then the *Master* of the Lodge, the *Grand Warden* and at length the *Grand Master* of all Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a *Fellow Craft*; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor *Grand Master* unless he has been a *Fellow Craft* before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier, and more honorable dis-

charge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to Old Charges and regulations, with all humility, reverence, love and alacrity.

V. *Of the Management of the Craft in Working.*

All Masons shall work honestly on working day, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be appointed or chosen the Master or Overseer of the Lord's work; who is to be called *Master* by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

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

Both the Master and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey, nor put the work to task that hath been accustomed to journey. None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish

another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that begun it.

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

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master until the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools in working shall be improved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry, nor shall Free-

masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they should teach a Brother or Fellow.

VI. *Of Behavior, viz:*

1. *In the Lodge While Constituted.*

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

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the

proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerns *Masonry*, without an absolute necessity apparent to the Lodge.

2. *Behavior After the Lodge Is Over and the Brethren Not Gone.*

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoid all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an *easy* and *free* conversation; for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the

Lodge, far less quarrels about religion, or nations or state policy we bring only as Masons of the Catholic (universal) religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against *all politics*, as what never yet conducted to the welfare of the Lodge, nor ever will. *This Charge has always been strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.*

3. *Behavior When Brethren Meet Without Strangers, But Not in a Lodge Formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a

Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners.

4. *Behavior in Presence of Strangers Not Masons.*

You should be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity.

5. *Behavior at Home, and in Your Neighborhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the

Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behavior Toward a Strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly, and if he is in want, you must relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed. But you are not charged to

do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, All these *Charges* you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and capstone, the cement and glory of this Ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any other Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety and no further. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and pa-

tiently listening to the honest and friendly advice of Master and Fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affairs of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor, (not in the common way) saying or doing nothing that may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. So mote it be.