

MANUAL



The Most Worshipful
Grand Lodge of A. F. & A. M.
of Delaware
1954

MANUAL

OF THE

Exoteric Portions of the Ritual

AS AUTHORIZED BY

The Most Worshipful
Grand Lodge of A. F. & A. M.
of Delaware

1950

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Extracted from "Manual of the Lodge" by
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SECRETARY'S CHARGE TO THE CANDIDATE

Immediately preceding his reception
in the Lodge

Secretary: Mr. (name), my name is (name). I am the Secretary of
Lodge, No. It gives me great pleasure to congratulate you upon having been elected to receive the degrees conferred by this lodge. It is an honor when one's petition to a Masonic Lodge receives favorable consideration, since only one negative would bar membership.

You are about to be prepared for your reception into the mysteries of Freemasonry, into a fraternity whose membership is world wide, in our own country numbering approximately three and one-half million Master Masons in over 16,000 lodges located in our forty-nine grand jurisdictions. A Grand Lodge is the supreme authority in all jurisdictions which are established geographically, one in each State and one in the District of Columbia. A Grand Lodge grants, charters to properly constituted lodges permitting them to work. The lodge is governed by the Worshipful Master, assisted by subordinate officers; and in

conformity with the By-Laws of the lodge, the Constitution and Laws of the Grand Lodge; and the Ancient Landmarks.

Our ancient brethren were operative masons, and it is said that the beautiful temples and cathedrals of the old world were constructed by these celebrated artists. In the year 1717, a Grand Lodge was constituted in England, and Freemasonry has since been known as speculative masonry.

Mr. (name), Freemasonry, a secret society and a universal fraternal brotherhood, is also an institution of learning. We teach, allegorically by the use of emblems and symbols, and in the ritualistic exemplification of our degrees, a great moral philosophy for the enlightenment of our candidates and the progress of our brethren toward perfection.

Before continuing, you are required to answer the following constitutional questions.

Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? *I do.*

Do you sincerely declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, and a desire for knowledge? *I do.*

Do you sincerely declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the fraternity? *I do.*

Your answers being satisfactory, the balance of your initiation fee will now be accepted.

The journey you are about to take has been traveled by candidates from all walks of life. In conformity with the ancient custom of our fraternity, which you just promised to obey; all enter on the same basis, and you will now be placed in charge of the Senior Steward who will assist in your preparation.

PRAYER

Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces; Thou hast promised that, "where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "Not made with hands, eternal in the heavens." Amen.

So mote it be.

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.

So mote it be.

Entered Apprentice

* * * * *

RECEPTION

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.

Matthew vii.7.

* * * * *

PRAYER

Vouch safe thine aid, Almighty Father of the Universe, to this our present convention and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of godliness to the honor of thy holy name. Amen.

So mote it be.

SCRIPTURE

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 head; 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 a blessing, even life for evermore.—*Psalm cxxxiii.*

SCRIPTURE

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be Light; and there was Light.—*Genesis I.1,2,3.*

THE LAMBSKIN APRON

* * * * * to present you with this Lambskin 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 could be conferred upon you, at this or any future period, by king, prince, potentate, or any other person, except he were a Mason

and in the body of a Lodge, and which, I trust, you will wear with equal pleasure to yourself and honor to the fraternity.

THE NORTH EAST CORNER

* * * * * a just and upright man,
and Mason * * * * *

THE WORKING TOOLS

The working tools of an Entered Apprentice are the *Twenty-four Inch Gauge* and the *Common Gavel*, * * * * *

The *Twenty-four Inch Gauge* is an instrument used 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 into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

The *Common Gavel* is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them

for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our 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."

Lecture

FIRST SECTION

* * * * *

SECOND SECTION

* * * * *

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel.—*Ruth iv.g.*

* * * * *

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—*Matthew vii.7.*

* * * * *

The left side is considered the weaker part of man * * * * *

Your right hand * * * * because our ancient brethren deemed the right hand to be the emblem of fidelity and as they worshiped Deity under the name of "Fides" which was supposed to be represented by the right hands joined, and by two human figures

grasping each other by the right hands. The right hand, therefore, * * * * *

* * * * * because the lamb has in all ages been deemed an emblem of innocence; by the lambskin, the Mason is therefore reminded of that purity of life and rectitude of 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

A Lodge is an assemblage of Masons duly congregated, having the Holy Bible, Square and Compasses, and a Charter or Warrant of Constitution authorizing them to work.

Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise.

A Lodge is said, symbolically, to extend in length from east to west; in breath, from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. And a Lodge is said to be of these vast dimensions to denote the uni-

versality of Masonry, and to teach us that a Mason's charity should be equally as extensive.

A Lodge has three principal supports, which are *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.

Its covering is no less than a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated *Faith*, *Hope*, and *Charity*, and which admonish us to have faith in God, hope of immortality, and charity to all mankind.

The greatest of these is Charity; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.

The furniture of a lodge consists of a Holy Bible, Square, and Compasses.

The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the craft.

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

The ornaments of a Lodge are the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; and the indented tessel, of that beautiful tessellated border or skirting which surrounded it.

The Mosaic Pavement is emblematic of human life, checkered with good and evil; the beautiful border which surrounds it is emblematic 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 center.

A Lodge has three symbolic lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every Lodge is a representation, was placed

so far north of the ecliptic, that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The north we therefore masonically call a place of darkness.

A Lodge has six jewels; three of these are immovable and three movable.

The immovable jewels are the *Square*, *Level*, and *Plumb*.

The square inculcates morality; the level, equality; and the plumb, rectitude of conduct.

They are called immovable jewels because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in these respective stations.

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

The rough ashlar is a stone as taken from the quarry in its rude and natural state.

The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellowcraft.

The trestle board is for the master workman to draw his designs upon.

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

A Lodge is situated due east and west, because, when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he erected on the other side, by divine command, a tabernacle, which he placed due east and west, to receive the first rays of the rising sun, and to commemorate that mighty east wind by which their miraculous deliverance was effected. This tabernacle was an exact pattern of King Solomon's Temple, of which every Lodge is a representation, and it is, or ought, therefore, to be placed due east and west.

Our ancient brethren dedicated their lodges to King Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented, in every regular and well governed Lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him. In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

The three great tenets of a Mason's profession are *Brotherly Love*, *Relief*, and *Truth*.

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid,

support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

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

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.

Every Mason has * * * * which are illustrated by the four cardinal virtues, *Temperance, Fortitude, Prudence, and Justice.*

* * * * *

As entered apprentices served * * *.

CHARGE

My Brother:

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men, who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. As you progress in Masonry, you will find that it is a speculative science, taught by allegory, emblems and symbols. Even the penalties of the obligation, seemingly so severe, are not to be taken literally. They are meant to convey to you the mental suffering that will be your punishment if you should be base enough to violate your vows. The greatest and best of men, in all ages, have

been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you. And to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

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

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive instruction.

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

Step to the Secretary's desk and * * *
* * * * *

Fellow Craft

The square of virtue should be the rule and guide of your conduct in your transactions with all mankind, especially with brother Masons.

SCRIPTURE

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 anymore.—*Amos vii.7,8.*

WORKING TOOLS

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

The *Plumb* is an instrument made use of by operative Masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make us of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations, before God and men, squaring our actions by the square of virtue,

and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns.

LECTURE

The second section of this degree has reference to the origin of the Institution * * * * *. We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts, and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with

the most exalted ideas of the perfections of his Divine Creator.

* * * * *

In six days God created the 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 creation, and to adore their great Creator.

* * * * *

Two spherical bodies, or globes, on the surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens and other important particulars.

Contemplating these bodies, we are inspired with a due reverence for the Creator and His works, and are induced to encourage the studies of astronomy, geography, and navigation, and the arts dependent on them, by which society has been so much benefited.

* * * which have reference to the division of the Masonic organization into three degrees—the Entered Apprentice, the Fellow Craft, and the Master Mason—and to its

system of government by three officers—the Worshipful Master, the Senior and Junior Wardens.

* * * the precious jewels of a Fellow Craft * * * * * the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of a faithful breast.

* * * * * the five orders of architecture; the *Ionic*, *Doric*, *Corinthian*, *Tuscan* and *Composite*.

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

for what is great, judicious, and distinct in architecture.

Of these five orders, the *Ionic*, *Doric*, and *Corinthian* as the most ancient, are most esteemed by Masons.

The *Ionic*, emblematical of the column of Wisdom, is placed in the east part of the Lodge, and is represented by the Worshipful Master; the *Doric*, emblematical of the column of Strength, is placed in the west part of the Lodge, and is represented by the Senior Warden; and the *Corinthian*, emblematical of the column of Beauty, is placed in the south part of the Lodge, and is represented by the Junior Warden.

* * * * to the five senses, which are *Hearing*, *Seeing*, *Feeling*, *Smelling*, and *Tasting*. Of these senses, *Hearing*, *Seeing* and *Feeling* have always been highly revered by Masons.
* * * * *

* * * * * the seven liberal Arts and Sciences — which are *Grammar*, *Rhetoric*, *Logic*, *Arithmetic*, *Geometry*, *Music* and *Astronomy* * * * * *

What does it denote?

* * * * *

How is it represented?

* * * * *

By whom was it instituted?

* * * * *
* * * * *
* * * * *
* * * * *

Our ancient brethren received their wages in * * * but we as Free and Accepted Masons receive as wages the * * * * *.

You have been admitted into the * * * * by virtue of the * * which you behold * * * * *

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine

Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the

mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

* * * * * to the great and sacred name of the Grand Geometrician of the Universe, before whom all Masons, from the youngest E. A., to the W. M., should humbly, reverently and devoutly bow.

CHARGE

My Brother:

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

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the 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 study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

GRAMMAR

Teaches the proper arrangements of words, according to the idiom or dialect of any particular people; and that excellency of pronun-

ciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

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

LOGIC

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

This science ought to be cultivated as the foundation, or ground-work, of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

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

GEOMETRY

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

A point is a dimensionless figure, or an indivisible part of a space.

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

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

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

By this science the architect is enable to construct his plans and execute his designs; the general, to arrange his soldiers; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles.

In fine, geometry is the foundation of architecture, and the root of mathematics.

MUSIC

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

ASTRONOMY

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness; and, through the whole creation, trace the glorious Author by his works.

Master Masons

* * * * *

SCRIPTURE

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; on 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.—*Ecclesiastes* xii.1-7.

WORKING TOOLS

The working Tools of a Master Mason are all the implements of Masonry, indiscriminately, but more especially the *Trowel*.

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

PRAYER

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 his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

So mote it be.

LECTURE

THIRD SECTION

The first class of emblems are * * * * *

The second class of emblems are the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitution*, *Guarded by the Tiler's Sword*, the *Sword Pointing to a Naked Heart*,

the *All-seeing Eye*, the *Anchor and Ark*, the *Forty-seventh Problem of Euclid*, the *Hour-Glass* and the *Scythe*, and are thus explained.

The *Three Steps*, usually delineated upon the Master's carpet, are emblematic of the three principal stages of human life: *Youth*, *Manhood* and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our Neighbor, and ourselves; so that in *Age*, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

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

The *Bee-Hive* is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into the world

rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

The *Book of Constitutions, Guarded by the Tiler's Sword*, reminds us that we should be ever watchful and guarded in our 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 men, yet that All Seeing Eye, whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The *Anchor and Ark* are emblems of a well-grounded *hope* and a well-spent life. They are emblematic 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 through 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, when, in the joy of his heart, he exclaimed, *Eureka*, in the Grecian Language signifying "I have found it," and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The *Hour-Glass* is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! 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 at the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

The third class of emblems are as secret as any part of this degree, they are the
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CHARGE

My Brother:

I now proclaim you * * * * *
That your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your

vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.