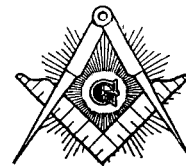


W W DAGGETT, 32°

PAST MASTER, PAST EXCELLENT HIGH PRIEST,
PAST THRICE ILLUSTRIOUS MASTER AND
PAST EMINENT COMMANDER



ACIMNOS CEIHR

TO A

Correct and Complete Work and Messages
of Truth Concerning

- I. Moral Philosophy
- II. Scientific Knowledge
- III. Essentials of True Religion
- IV. Prayers, Odes, Charges, Addresses, etc.
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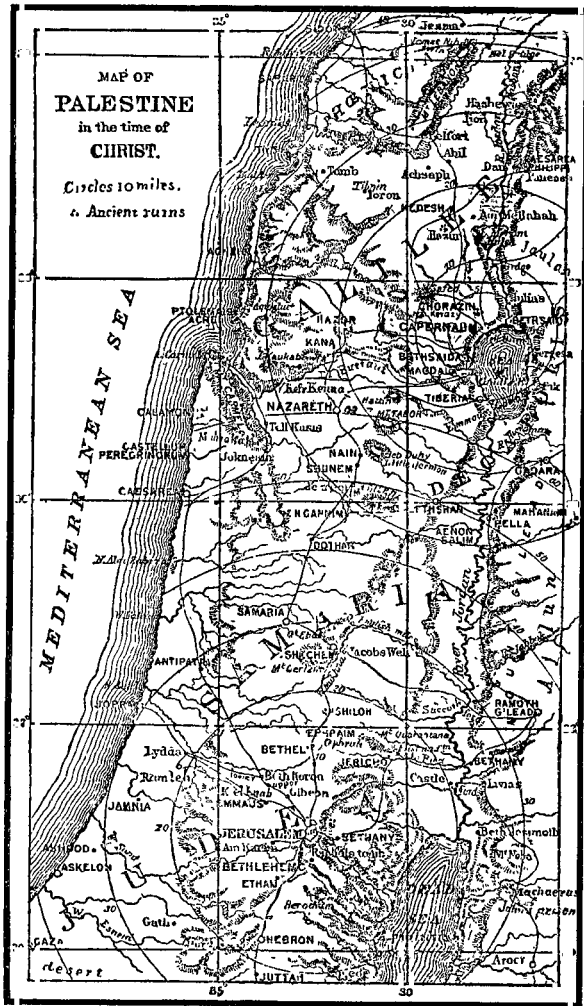
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MAP OF JERUSALEM

E. A. Degree

Opening.

W. M.—*(Ofers tk thr stns a plcs, a mbrs clth thmsl a tk sts. J. D. cls dr.) Br. S. W., (S. W. ris.) pred t satfy yrslf tt al pr ar E. A.

S. W. may asrtm fr hmslf by glncg abt th L.

S. W.—W. M., al prsnt ar E. A.

If not satfd, thn pred as fws:

S. W.—*(Ds tk rds, mt wst of A, prc t th W.) Br S. a J. Ds, pre t stfy yrsls tt al prs ar E. A.

S. D. ps i frt of brn in the N, J. D. ps i frt of brn in the S, pausing in frt of any whm thy cnnt vch fr, a fcg W, rpt:

Br S. W., an unkn in th N. (or S, as th cs ma b.)

S. W.—Cn an br vch fr th unkn in th N? (or S. If vchd fr, th Ds ps on; if nt vch fr, th unkn mst rtr.)

Ds rtn t wst of A a rpt:

S. D.—Br S. W., al ar E. A. i th N.

J. D.—Br S. W., al ar E. A. i th S.

S. W.—*(Ds tk sts.) W. M., al pr ar E. A. (Tks st.)

W. M.—*(Dr ris.) Br J. D., wt is th fst gt cr of Ms whn i L asmbd?

J. D.—T s tt th L is dl tld, W. M.

W. M.—Prfm tt dt; infm th T. tt I am abt t op a L of E. A., a dre hm to tl aed

J. D. (*Opns dr, w k.*)—Br T., I am ord by the W. M. t infm yu tt h is abt t op a L of E. A., a yu ar dre t tl aed.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th L is dl tld, W. M.

W. M.—Hw ar w tl, br *J. D.*?

J. D.—By a br M. M. wtht th dr, ard wth th prpr inst of his ofc.

W. M.—Wht ar hs du thr?

J. D.—To kp of al cns a evds, a t se tt nn ps or rps but sch as ar dl qlfd a hv prms fm th W. M.

W. M.—* (*Ds tk sts.*) Br S. W., (*S. W. ris.*) as an E. A., fm whnc em yu?

S. W.—Fm th L of th H Sts J at Jer.

W. M.—Wht em y hr t d?

S. W.—To lrn t sbd m psns a imprv msl in Msy.

W. M.—Thn I prsm y ar a M?

S. W.—I am so tkn a acpd amg brs a flws.

W. M.—Wt mks y a M?

S. W.—My ob.

W. M.—Hw d y knw ysl t b a M?

S. W.—By hvg bn ofn t, a nvr d, a am wlg t b t agn.

W. M.—Hw s I knw y t b a M?

S. W.—B etn ss, a tk, a w, a th pr pts o m ent.

W. M.—Wt a ss?

S. W.—Rt an, hz, a ppds.

W. M.—Wt i a tk?

S. W.—A crt fr a brl g b wh o M m kn an i th dk a wl a i th l.

W. M.—Whr wr y md a E. A.?

S. W.—In a js a lfl cnstd L o E. A.

W. M.—Hw mny anely empd a L o E. A.?

S. W.—Sv or mr.

W. M.—Whn empsd o onl sv, wh wr th?

S. W.—Th W. M., S. W., J. W., Trs., Sec., S. D. a J. D.

W. M.—Wh i th J D ple i th L?

S. W.—On th rt o th S. W. i th W.

W. M.—* (*Ds ris.*) Wt ar yr ds thr, br *J. D.*?

J. D.—To er msgs fm th S. W. in th W t th J W. in th S, a elswr abt th L as h ma dre. a t s tt th L i dl tl.

W. M.—Wh i th S. D. ple i th L?

J. D.—On th rt o th W. M. i th E.

W. M.—Wht ar yr dts thr, br S. D.?

S. D.—To er ords fm th W. M. i th E t th S. W. i th W, a elsw abt th L a h ma dre; to wlem a acom vstg brn; to re a endt endts.

W. M.—Wh i th Sec. ple i th L?

S. D.—On th lf o th W. M. in th E

W. M.—** (*S. W., J. W., Trs. a S. ris.*) Wht ar yr dts thr, br Sec.?

Sec.—To obsv th W. M. wl a pls; to recrd th predgs o th L; t recv al mns a pa thm int th hds o th Trs

W. M.—Wh i th Trs. ple in th L?

Sec.—On th rt o th W. M. in th E.

W. M.—Wh ar yr dts thr, br Trs.?

Trs.—To rev al mns fm th hds o th Sec.; kp jst a reg aces o th sm, a pay thm ot at th W. M. wl a pls, wth th cnsnt o th L.

W. M.—Wh is th J. W. stn i th L?

Trs.—In th S.

W. M.—Why ar yu in th S, br J. W.? Wht ar yr dts thr?

J. W.—As th sn in th S at its mrd ht is th glr a bt o th da, so stns th J. W. in th S, th btr to obs th tm; to el th crf fm lb to rfsm; to sptd thm drg th hrs thrf, a se tt thy d nt envt th prpss of rismt int intmpre a xes; to el thm on agn i du ssn, tt th W. M. ma hv pls a th crf prft thby.

W. M.—Wh is th S. W stn in th L?

J. W.—I th W.

W. M.—Why ar y in th W, br S. W.? Wht ar yr dts thr?

S. W.—As th sun is i th W at th cls o th da, s i th S. W. in th W, t ast th W. M. in opng a elsg hs L; to pay th crf thr wgs, if aght b du, a se tt nn go awa dsatfd; hrmny bng th str a suprt o al socits, mr espel of ours.

W. M.—Wh is th W. M. stn i th L?

S. W.—In th E.

W. M.—Why is h in th E, br S. W.? Wht ar hs dts thr?

S. W.—As th sn rs i th E t op a gvn th da,

so ris th W. M. i th E, t op a gvn hs L; t set th crf to wk a gv thm gd a whls instrcn fr thr lbs.

W. M.—*** (*Ris.*) Br S. W., it i m wl a pls tt—L, N—, b nw op on th fst dg o Msy fr th dsp o sch bs a ma rgl cm bfr i, und th usl Msc rstens. Cmc ths ord t th J. W. in th S, a h t th crf fr thr gvt.

S. W.—Br J. W., i is th wl a plsr o th W. M. in th E tt—L, N—, b nw opn on th fst dg o Msy fr th dsp o sch bs as ma rgl cm bfr it, und th usl Msc rstens. Cmc ths ord t th crf fr thr gvt.

J. W.—Brn, it i th wl a pls o th W. M. in th E, cmct t m b th S. W. in th W, tt—L, N—, b nw opd on th fst dg o Msy fr th dsp o sch bs as ma rgl cm bfr i, und th usl Msc rstens. Tk ntc a gvn yrsls acd.—Lk t th E!

Sns of E. A. gvn tkg tm fm th E.

J. W.—* *S. W.*—* *W. M.**

W. M.—Let us pray. 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.

All—So mote it be.

Any appropriate prayer may be used, in the discretion of the W. M. For other forms of prayer see Appendix.

An ode may also be sung.

W. M.—In th nm o G a th H S J, I dcl — L,

N —, opd in fm on th fst dg. Br J D., inf th T. * (*Al tk sts.*)

S. D.—(*Atds t th lts, while—*)

J. D.—*** (*T. ops dr.*) Br T., I am ord by th W. M. t inf yu tt — L, N —, is op in fm on th fst dg, a y ar dre t tl acd.

T.—It shl b dn.

J. D. (*Cls dr, slt.*)—Tt dt is pfd, W. M.

W. M.—* (*Ds tk sts.*)

Wrdns rvrs thr clmns, erect in the W, dwn in th S.

The Initiate.

By Bro. Chas. F. Forshaw, LL. D.

FROM darkness unto light! He only knows
Part of the truths which yet may wake his mind
From out its former languorous repose,
And make him feel how truly he was blind.
He scarce can grasp th' unfolded mysteries,
Nor can he comprehend the secret ways
Which he has still to tread, e'er he portrays
To some apprentice their immensities,
In Masonry he's but a child in arms,
And should be quite content to rest a while.
Until the future all his fear disarms,
Until he's safely crossed the last crook'd stile,
Which leads him from the maze into the plain,
Where all is clear like sunshine after rain.

E. A. Degree

Work, 1st Sec.

W. M.—Brn, ths L o E. A. hs bn opd for th prps o enfrng th fst dg on Mr. (*A. B.*) If thr is no objn, w wl pred wth th wrk. (*Thr bng no objn.*) Br Stds, (*Stds rise a tk rds.*)

W. M.—Aphr th A.

Stds go to west of A and salute.

W. M.—Br Sr. S., hw shd a cdt b prd t b md a M?

Sr. S.—By bng dvs o al mtls; nth nk nr eld, brft nr shd, h-w a a c-t abt hs nk.

W. M.—Yu wl rpr t th ant-rm, whr yu wl fd Mr. (*A. B.*) i wtg, o whm yu wl cle th rqrd fe, a to whm yu wl prpd th nssry intrgtns; a, if ansd in th afmt, yu wl prpr hm as std, a whn s ppd caus hm to gv th nssry alm at th dr o th pprn-rm.

Stds slt and retr to th prpn-rm.

Sr. S.—Mr. (*A. B.*), evry cndt, prvs t hs reptn, is rqd t gv hs fr a ful asnt to th flwg introgts:

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 a candidate for the mysteries of Freemasonry?

Candidate—I do.

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

Candidate—I do.

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?

Candidate—I do.

Sr. S.—Mr. (A. B.), the institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematic of an event which all must sooner or later experience. It is emblematic of your final exit from this world to the world to come. You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors, or even his own reputation, will not gain him admission into the Celestial Lodge above; but, previous to his gain-

ing admission there, he must become poor and penniless, blind and naked, dependent on the sovereign will of our Supreme Grand Master; and, in order to impress these truths more forcibly upon your mind, it is necessary that you be divested of your outward apparel, and clothed in a garment furnished you by the Lodge. Are you willing to submit to these regulations?

Candidate—I am.

Sr. S.—We will prepare you in a suitable manner for your initiation, as all have been prepared who have gone this way before you.
(*Clets fe a pprs cdt.*)

Cndt.—***

S. D. (*Riss, tks rd a slt.*)—W. M., thr i an alm at th dr o th prp-rm.

W. M.—Atnd t th al.

S. D. (*Gs t th dr.*)—*** (*Stds prtly op dr.*)
Wh cms hr?

Sr. S.—A pr bl cdt, wh is dsrs o bng brt fm dks to lt, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a dde to tl. H S J, a mny a br a fl hs dn bfr hm.

S. D.—My fr, i i o yr own fr wl a acd?

Cndt.—It is.

S. D.—Br. Sr. Std, is h dl a trl prpd?

Sr. S.—H is.

S. D.—Is h wth a wl qlf?

Sr. S.—H is.

S. D.—By wt fth rt or bnf ds h xp t gn adms?

Sr. S.—By bng a mn, fr brn, o lfl ag a wl remd.

S. D.—Lt hm wat wth patne untl th W. M. is infd o hs rqs a hs ans rtnd.

S. D. cts dr, gs t A, slts W. M. a gvs *** w hs rd on th fr.

W. M.—Wh cms thr?

S. D.—A pr bl cdt, wh is dsrs o bng brt fm dkns to lt, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a dde to th H S J, as mn a br a fl hs dn bfr hm.

W. M.—Is i o hs ow f wl a aed?

S. D.—It is.

W. M.—Is h dl a trl prp?

S. D.—H is.

W. M.—Is h wth a wl ql?

S. D.—H is.

W. M.—By wt fth rt o bnf ds h xp t gn adm?

S. D.—By bng a mn, f bn, o lfl ag a wl remd.

W. M.—Sne h cms endd wth al ths essntl qlfctns, it i m wl a pl tt h ent ths L o E. A., a tt y rev hm in du a anc fm.

The *S. D.* afr sltg the *W. M.*, rtns to the dr, opns it wide, wth alm, and says:

S. D.—It i th wl a pl o th *W. M.* tt th pr bl cdt ent ths L o E. A.

Sts ent wth cdt btwn thm a tk sts nr th dr while—

S. D. (*Ths chrg o, a pls hs l hn on cdt's rt s'ld.*)—My frnd, it is th wl a pl o th *W. M.* tt I rev yu int ths L o E. A. i du a anc fm. I ple

ths shp ins at yr n l b. It is t shw tt as ths is an inst o trt to th fls, so shl th rmbrnc throf b to yr ensc, shd yu ev prsm to rvl any o th sets o Msy unflly.

S. D. tks his place at lft of cndt.

W. M.—My frnd, no mn shd evr ent upn any gr a impt undtkg wtht fst invk th bls o D. Yu wl b endet to th entr o th L, a csd to kn a atn pr.

S. D. cndcs cndt and drcts hm t kn.

The *W. M.* gvs ***, uncvrns and rpts th folg pr:

Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy Holy name. Amen.

All—So mote it be.

Afr prayer th *W. M.* re-covers, gs t th cndt, pics hs rt h on hs hd a says:

W. M.—In whm d yu pt yr trs?

Cndt.—In G.

No one i ald to prmt th cnd, nr shd any ans b acpt as satsfy, tht ds nt evnc a frm rline a trst in G.

W. M.—Yr trs bng in G, yr fth i wl fnd. I tk yu by th rt hn. Aris, flw yr gui a fr n dng.

W. M. rtns to th E a sts th L.

S. D. tks ends lf hd by th peclr gp of th erf a cdtz hm nth a est arn th A. As they ps—

J. W.—*

W. M. (*Reads.*)—Behold, how good and how pleasant it is for brethren to dwell together in unity!

S. W.—*

W. M. (*Contu rdg.*)—It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion;

W. M.—*(*Contu rdg.*) For there the Lord commanded the blessing, even life for evermore.—Psalm cxxxiii.

S. D. in the Sth gvs *** on the fir w rd.

J. W. (*Ris.*)—Wh ems hr?

S. D.—A pr bl edt, wh is dsrs of bng brt fm dkns t l, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a ddc t th H S J, as mn a br a fl hs dn bfr hm.

J. W.—My fd, i it of yr ow fr wl a ac?

Cndt.—It is.

J. W.—Br S. D., is h dl a trl prpd?

S. D.—H is.

J. W.—Is h wth a wl qlf?

S. D.—H is.

J. W.—B wt fth rt o bnf ds h xpc t gn adm?

S. D.—By bng a mn, fr bn, o lfl ag a wl remd.

J. W.—Cdc th edt t th S. W. in th W fr fth xmtn.

S. D. (*In th W.*)—***

S. W. (*Ris.*)—Wh ems hr?

S. D.—A pr bl edt, wh is dsrs o bng brt fm dkns to l, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a ddc t th H S J, as mn a br a fl hs dn bfr hm.

S. W.—My fd, i it o yr ow fr wl a ac?

Cndt.—It is.

S. W.—Br. S. D., is h dl a trl prpd?

S. D.—H is.

S. W.—Is h wth a wl qlf?

S. D.—H is.

S. W.—B wt fth rt o bnf ds h xpc t gn adm?

S. D.—By bng a mn, fr bn, o lfl ag a wl remd.

S. W.—Cdc th edt to th W. M. in th E fr fnl xmtn a insten.

S. D. (*In th E.*)—***

W. M.—Wh ems hr?

S. D.—A pr bln edt, wh i dsrs o bng brt fm dkns t l, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a ddc t th H S J, as mn a br a fl hs dn bfr hm.

W. M.—My fd, is i o yr ow fr wl a acd?

Cdt.—It is.

W. M.—Br S. D., is h dl a trl prpd?

S. D.—H is.

W. M.—Is h wth a wl qlf?

S. D.—H is.

W. M.—B wt fth rt o bnf ds h xpc t gn adm?

S. D.—By bng a mn, fr bn, o lfl ag a wl remd.

W. M.—Yu wl b recnde t th S. W. in th W, wh wl tch yu t aph to th E, advg b on up, rgl stp, yr ft fmg th rt ang o an ob sqr, yr bd ere to th W. M. in th E.

S. D. (*Cdcs cdt on sth sd t S. W.*)—Br S. W., (*S. W. ris.*) it is th wl a pl o th W. M. i th E tt ths cdt b tght t aprh to th E, advg b on uprt, rg stp, hs ft fmg th rt ang o an ob sq, hs bdy ere t th W. M. in th E.

S. W.—Yu wl se tt th W. M. ords ar obd.

S. D. (*Assts cdt.*)—Yu wl fe t th E. Stp off wth yr l ft, brg th hl o th r ft t th hlo o th l ft, a frm th rt ang o an ob sq. Stnd ere. (*Slt.*) Yr ords hv bn ob, W. M.

W. M.—My fd, fr th fst tm i yr lf, yu hv aprhd th A o Msy. Yu stn bfr us a endt sekg adms int our frtnty. But, bfr gng fthr, b wrnd o th slmty a impte o th stp yu ar abt t tk, a if unwlg t pred, withdrw whl thr is yt tm.

Th dsn o th Msc instn is to mk its votrs wisr, btr, a ensqly hapier. We rev nn, knwly, into our rnks wh ar nt morl a uprt bfr G, a o gd rpt bfr th wld. Sch prsns whn assoctd tghr wl natry sk eeh oths wlfra a hpns eqly wth thr own. Tt th ma do so upn a cmn pltfm, a bem nt weary i wl dng, w oblg t thm by slm a irevebl tis t pfm th rqrmnts o, a avd th thngs prhibitd b Msy.

Yu hv bn elc th mbrs o ths L, upn yr own vlntry pettn, t bcm unitd wth us in ths grt a gd wk. At yr entrc int th L, yu prfisd fth in G; tt G whm we, as Msns, rvrnc a srv. Th sl engmts wch yu wl b rqd to mk bfr yu cn prtcipt i ou lbs a prvligs ar md in th nm o G, a whn onc tkn thy cn nvr be repuldt or ld asid.

Yt, I am fre t infm yu tt ou obs cntn nthg wch cn cnflc with yr dts t G, yr cnt, yr nb o yrslf.

Wth ths plg on m prt, as the Mst o th L, I ask yu, ar yu wlg to tk sch an ob as al Ms hv dn bfr yu?

Cndt.—I am.

W. M.—Plc th cdt in du fm to b md a M.

S. D.—Advc, (*ths cdt t A*) kn on yr n l k, plc yr rt k s as t fm a sq, yr bd erc, yr nk l hn suprtg th H B, S a Cs; yr n r h rstg thr. (*Slt.*) Th cdt is i du fm, W. M.

W. M.—*** (*Gos to th A, uncvs hs hd.*) Yu wl sa I, rpt yr nm, a say after me:

Obn.

I, (*A. B.*), of my ow fr wl a acd, in th pr o A G a ths wfl L, ercd to Hm a ddc t th H S J, d hb a hrn, ms sl a snc pr a s, tt I wl alws hl, frvr cn a nv rv any o th sct arts, pts or pns o th hd ms o Msy, wch m hv bn htfr, o shl b at ths tm, or at an fu prd, cmc t m as sch, t any prs or prss whatsvr, xcp it b t a tr a lfl br M, or wthn th bd o a j a lfl cnstd L o Ms; nr unt hm or thm, untl b stc trl, du xmtn, or lfl infm,

I shl hv fnd hm or thm as lfly entld t thm as I am msl.

I frthrmr pr a s, tt I wl nt wr, p, p, stp, stn, ct, crv, hw, mk or en thm on anthg, mv or inv, epbl o rev th lst imprsn o a sn, wd, slb, lt or chr whb thy mgt bem lgl or intl t any prs und th cnpy o hv, a th ses o Msy b thus unlfly obtld b my unwthns.

Al ths I m sl a sn p a s, wth a frm a stdfs rsln t kp a prfm th sm, wtht th ls eqv, mn rs, or s ev wtsvr; bndg msl und n ls pn thn tt o hv m thr c fm e t e, m tg tn ot b its rts a brd i th sns o th se, at l wt mk, whr th td ebs a fis twe in twt-fo hrs, shd I in th ls, kngl or wtngl, vl or trnsgs ths m E. A. ob. So hl m G a kp m stdf. (*Recvrs.*) In tk (*S. D. rmvs hd fm th A*) o yr sne o prps in thes sl engmts, yu wl ks th H B, nw opn bfr yu. (*Done.*)

W. M.—Br S. D., ou br bng nw bnd t us b a evnt weh cnnt b brkn, yu wl rls hm fm hs c-t. (*Done.*)

W. M.—My br, fr b tt sac apltn I nw adrs yu, in yr prsnt bln endtn wt do yu ms dsr?

Cndt. (Prmtd by S. D.)—Lt.

W. M.—Lt bng yr dsr, yu shl rev it.

My brn, ast m i brngg our br t lt.

The brn, xcpt th Wrdsn, cm frwd a fm tw prl lns fm E to W, one nth and one sth of th A, fcg inwd.

W. M.—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.—Gen. 1:1-3.

In sl cmratn of tt sublm evt, I, in lk mnrr, Mely del, "Lt thr b lt."

Brn—(Hns and r ft.)

S. D.—(Rmvs th h-w.)

W. M.—And thr is lt. On bng brt t Msc lt, yu bhld upn th A bf yu th thr grt lts o Msy, th H B, S a Cs, b th lt o th thr lsr lts, of weh ths thr brng tps, pled i a tr pos, ar th reprs.

Th H B i th rl a gd o fth, th Sqr t sq ou actns, a th Cs t cremseb a kp us wthn du bus wth al mnkn, bt mr esp wth a br M.

Th thr lsr lts ar th sn, mn a Mst o th L, a ar ths xpld: As th sn rls th da a th m gvs th nt, so ot th W. M. t endvr t rl a gv hs L wth eql rglty. (*Rts to E a advc.*)

W. M.—Yu nw dsc me apehg yu fm th E, und th dg a sn o an E. A.

W. M.—Ths (*gvs it*) is th dg, a alds t th psn i weh yr hds wr pled whn yu tk yr ob. Ths (*gvs it*) is th sn, a alds to th pn o th ob whrin yu sd, "Bndg msl undr no ls pn thn tt o hv m th c fm e t e, m t tn ot b its rs a brd i th sn o th se, at l w m, whr th td eb a fs tw i tw-f hs, sh I in th ls, knl or wtg, vlt or trsg ths m E. A. ob. So hl m G a kp m stdf."

Ths pnl sn (*gvs it*) i als th sn o salutan.

On entrng or rtg fm a L o E. A., yu wl adv t
th wst o th A, whr yu nw kn, a slt th W. M.
wth ths sn. (*Gvs it.*) Als on rsng t adrs th
W. M., yu wl slt hm wth ths sn. (*Gvs it.*)

In tkn o m bthly lv a fnshp, I prs yu wth
m r hn a wth it th gp a w o an E. A. Th wd i
arvd at b mns o a diolog, weh I wl rhrs wth th
S. D.

W. M.—Br S. D., I hl.

S. D.—I enc.

W. M.—Wt d y enc?

S. D.—Al th se o Ms in Msy, xep it b fm hm
or thm t whm thy o rt blg. (*Ples cdt hd.*)

W. M. (*Gvs gp.*)—Wt i tt?

S. D.—Th gp o an E. A.

W. M.—Hs it a nm?

S. D.—It hs.

W. M.—Gv i m.

S. D.—I dd nt so rev it, nor can I so impt i.

W. M.—Hw wl yu dsp o i?

S. D.—Lt i a hv i wth y.

W. M.—L i a bg.

S. D.—Na, bg y.

W. M.—No, y bg.

S. D. (*Bgns.*)—(*Wd gvn.*)

W. M.— — is th wd o th dg, a ths (*gvs it*)
is th tkn or gp. Ars, slt th Wdms as a E. A.
(*Rts t stn, * sts L.*)

S. D. cndcs cdt t J. Ws. stn. Cdt slts th J. W. wth
dg a sn o E. A. Thn ps on t th S. W. a slt hm in th
sm mnr. Thn to th A, a slt th W. M.

W. M.—*** (*Gs t A.*) My brother, I now
present you with the lamb-skin or white leather
apron. It is an emblem of innocence and the
badge of a Mason; it is more ancient than the
Golden Fleece or Roman Eagle; more honorable
than the Star and Garter, or any other order
that can be conferred upon you at this time, or
at any future period, by king, prince, potentate.
or any other person, except he be a Mason. I
hope you will wear it with equal pleasure to
yourself and honor to the fraternity. Tk it,
er it to th S. W. in th W; he wl teh y hw t wr
it as an E. A. (*Rtns.*)*

S. D. (*Cndcs cdt t th W.*)—Br S. W., (*S. W.*
ris.) it i th wl a pl o th W. M. i th E; tt ou nwl-
adm br b tgt hw to wr hs apn as an E. A. (*S. D.*
rev ap, a ti it on.)

S. W.—My br, at th bldg o K S T thr wr
thr prncpl els o Ms, a ea, as a dstetv bdg, wr
hs apr in a pelr mn. E. A., bng th brrs o
brdns, wr dret t wr thrs wth th bb trnd up,
s as to prtet thr clthg. Thus, my br, wl y wr
yrs whl lbng amng us as a speltv E. A.; bt
rmbrr tt altho stns upn ths grmt brt erdit rthr
thn dsgrt t th anc E. A., yu, as a spelt E. A.,
mst kp ths apn, as an emblm o inocs, unsptd b
th wld.

S. D. (*Redcs cdt t th A, a slts th W. M. wth*
pnl sn onl.)—Yr ords hv bn ob, W. M.

W. M.—My br, agrbl t an anc estm i al rgl
a wl-gv Ls, it i nw nesr tt y b rqrtd t dpst smthg

o a mtlc knd, nt fr its intrnsc wth or vlu, bt tt it ma b lad up amg th rcrds, in th archvs o th L, as a mmtl tt y ar nw md a M. Exm ysl stc a se if y cn fnd sch an obj.

Cndt. (Prmptd by S. D.)—I fnd msl entrl dst, W. M.

W. M.—Ths rqrimt ws t rmnd y o yr nw xtrmly pr a pnls situatn. Shd y evr aftwds mt a frn, mr espclly a br, i lk condtn, y mst cntrbu as lblrl t hs rlf as y cn do wtht incv t yslf.

Yu wl nw b rendc t th plc frm whc y cm, thr b rnvstd o wt y wr dvstd, a rtn t th L fr fthr instcn.

S. D. and cdt slt a rtn to th dr; Stds cdc cdt to th pr-rm, rnvst a rt hm to th L.

S. D. agn tks chg of cdt, jst insd th dr, untl th Stds go to th A, slt a tk sts. Thn the S. D. a cdt go t th A., slt.

W. M.—My br, y wl nw b plcd in th N-E cr o th L, as th yngs E. A.

S. D. cndc cdt to th N-E cr.

W. M.—Frm wth yr ft th rt angl o an ob sq. Stnd wth yr bd erect to th E. Nw, m br, y stnd as a js a uprt M, a I gv it y stc in chg ev t wlk a ac as sch.

I nw prs y wth th wkg tls o an E. A., a wl tch y thr uses.

Th wkg tls o an E. A., ar th Tw-fr-in Gg a th Cm Gvl.

The *Twenty-four-inch Gauge* is an instrument made use of by operative masons, to measure and

lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours, of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother, eight hours for our usual avocations, 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 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 minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

CHARGE.

W. M.—*** 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. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from 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 would that 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. Let not interest, favor or prejudice bias your integrity

or influence you to be guilty of a dishonorable action.

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

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

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

W. M.— (All take seats.)*

Cndt is nw setd in frnt of the W. M.

A Masonic Prayer.

By Bro. Chas. F. Forshaw, LL. D.

WITHIN my heart, O Lord of Light,
 Let no base passion come to stay;
 Fill it with glory infinite,
 And give me still the power to pray.
 Keep everything within my breast
 Sacred and safe from thoughts profane;
 Pardon, O Lord, the sin confessed,
 Thy everlasting mercy deign.
 Vouchsafe, Most High, to give to me
 A heart to live for Thee alone—
 A Heart of lasting Purity,
 A Heart, Jehovah, like Thine own.
 Unto my latest earthly hour,
 Uphold and ever succour me;
 Grant, O Great God, Thy perfect power,
 Thy perfect power—Fidelity.

Light.

By Bro. Chas. F. Forshaw, LL. D.

NO men are Masons till Masonic Light
 Shines forth upon their awed and eager eyes;
 Until breaks forth upon their wondering sight
 The Lodge's form, and they are bade to rise.
 And, Oh! The Light is welcomed by us all—
 What groping wanderer loves the shrouded night?
 And soon we know that harm could ne'er befall,
 For some true Brother led our feet aright.
 This is a tender lesson to the Soul—
 A lesson fraught with all-absorbing good,
 Which ever points to that ne'er-darkened goal,
 To which we strive to lead the Brotherhood.
 Guide Thou our feet, Oh Architect Divine,
 By Thine own Light and Thine own Mystic Sign!

E. A. Degree

Lec., 1st Sec.

W. M.—My br, th let o ths dg is dv int thr
 setns, th fst pt I wl rhrs wth th S. W.

Br S. W., (*S. W. ris.*) as an E. A., fm whe
 cm y?

S. W.—Fm th L o th H Sts J at J.

W. M.—Wt cm y hr t d?

S. W.—T ln to sbd m ps a imp msl in Msy.

W. M.—Thn I prsm y ar a M?

S. W.—I am s tk a ac amg brs a fls.

W. M.—Wt mks y a M?

S. W.—My o.

W. M.—Hw d y kn ysl t b a M?

S. W.—By hvg bn ofn trd, a nv dnd, a am
 wlg t b tr agn.

W. M.—Hw shl I k y t b a M?

S. W.—By ctn ss, a tkn, a w a th pr pts o
 ment.

W. M.—Wt ar ss?

S. W.—Rt angs, hrzs a ppds.

W. M.—Wt is a tkn?

S. W.—A crt frnl a brly gp, wb one M ma
 kn ath in th dk as wl as i th l.

W. M.—Gv m a sn.

(*S. W. gvs it.*)

W. M.—Hs tt an alsn?

S. W.—It hs, t th pn o m ob.

W. M.—Gv m a tkn. (*Gvn.*) I hl.

S. W.—I cn.

W. M.—Wt d y cn?

S. W.—Al th ses o Ms in Msy, xcp it b fm hm or thm t whm thy o rt blg.

W. M.—Wt i tt?

S. W.—Th gp o an E. A.

W. M.—Hs it a n?

S. W.—It hs.

W. M.—Gv i m.

S. W.—I dd nt so re i, nr cn I s imp i.

W. M.—Hw wl y ds o it?

S. W.—L i a hv it wth y.

W. M.—L i a bg.

S. W.—Na, bg y.

W. M.—No, y bg.

S. W.—(*Bgs—wd gvn.*)

W. M.—Whr wr y fst ppd t b md a M?

S. W.—In m hr.

W. M.—Whr nx?

S. W.—In a r ajc t a js a lfly cnst L o Ms.

W. M.—Hw wr y ppd?

S. W.—By beng dvst o al mtl, nth n nr cl, brft nr shd, h-w a a c-t abt m n, i wh situn I ws cn t th dr o the L b a frn, whm I afwds fnd t b a br.

W. M.—Hw dd y k i t b a dr, bng h-w?

S. W.—By fst mtg rst a afwds gng ad.

W. M.—Hw gnd y adm?

S. W.—By thr dst ks.

W. M.—Wt ws sd t y fm wthn?

S. W.—Wh cms hr.

W. M.—Yr ans?

S. W.—A pr bl cdt, wh i dsrs o bng brt fm dksn t l, a revg a prt o th rts, lts a bnfs o ths wfl L, ere t G a dde t th H S J, as mn a br a fl hs dn bf hm.

W. M.—Wt wr y thn askd?

S. W.—If it ws o m ow fr wl a aed, if I ws dl a trl ppd, wth a wl ql; al o wch bng ans i th afm, I ws ask b wt fth rt o bnf I expe t gn adm.

W. M.—Yr ans?

S. W.—By bng a mn, fr bn, o lfl ag a wl remd.

W. M.—Wt fld?

S. W.—I ws dre t wat wth ptnc untl th *W. M.* ws infd o m rqs a hs ans rtd.

W. M.—Wt ans dd h rtn?

S. W.—Lt hm ent, a b re i d fm.

W. M.—Hw wr y re?

S. W.—On th pn o a sh inst at m n l b.

W. M.—Hw wr y thn dsp o?

S. W.—I ws ende t th cntr o th L, a csd t kn a atn pr.

W. M.—Aft atng pr, wt ws thn sd t y?

S. W.—In whm d y pt yr trs.

W. M.—Yr ans?

S. W.—I G.

W. M.—Wt fwd?

S. W.—My trs bng i G, m fth ws wl f; I ws

thn tkn b th r hn, ord to ari, fl m gud a fr n
dngr.

W. M.—Whr dd y fl yr gud?

S. W.—One ab th A, t th J. W. i th S, whr
th sm qs wr askd a lk ans rtd as at th dr.

W. M.—Hw dd th J. W. dsp o y?

S. W.—H dre m t th S. W. i th W, whr th
sm qs wr askd a lk ans rtd as bf.

W. M.—Hw dd th S. W. dsp o y?

S. W.—H dre m t th W. M. i th E, whr th
sm qs wr askd a lk ans rtd as bf.

W. M.—Hw dd th W. M. dsp o y?

S. W.—H ord m t b rend t th S. W. i th W,
wh tgt m t ap t th E, adveng b on upr, rgl stp,
m ft fmg th rt angl o an ob sq, m bd ere t th
W. M. i th E.

W. M.—Wt dd th W. M. thn d wth y?

S. W.—H md m a M.

W. M.—Hw?

S. W.—In d fm.

W. M.—Wt i th d fm?

S. W.—Kn on m n lf k, m rt fmg a sq, m bd
ere, m n lf hn sup th H B, S a Cs, my n rt rst
thrn, in weh du fm I tk th ob o an E. A.

W. M.—Rpt it. (*S. W. rpts th ob.*)

W. M.—Af tkg th ob, wt wr y thn askd?

S. W.—Wt I mst dsd.

W. M.—Yr ans?

S. W.—L.

W. M.—Dd y re i?

S. W.—I dd.

W. M.—Hw?

S. W.—By ord o th W. M. a aste o th brn.

W. M.—O bng brt t l, wt dd y fs dsev?

S. W.—Th thr grt ls of Msy, b th lt o th
thr lsr.

W. M.—Wt ar th thr grt lts o Msy?

S. W.—Th H B, S a C.

W. M.—Wt d thy Mscly teh?

S. W.—Th H B is th rl a gd o fth; th S t
sq ou actns, a th C to cremscb a kp us wthn du
bns wth al mnkd, bt mr espel wth a br M.

W. M.—Wt ar th thr ls lts?

S. W.—Th S, M a M o th L.

W. M.—Hw ar thy expld as sch?

S. W.—As th Sn rls th da, a th Mn gvrs th
nt, so ot th W. M. t endv t rl a gvn hs L wth
eql rglty.

W. M.—Hw ar thy rpsntd?

S. W.—By thr bng tprs pled in a tri pstn i
th L.

W. M.—Wt dd y thn disc?

S. W.—Th W. M. aprhg m fm th E, und th
dg a sn o an E. A., wh, i tkn o hs brl lv a fdsh,
prsd m wth hs rt hn, a wth i th g a wd o an
E. A., a bd m ari a salu th Wds as sch.

W. M.—Aft slt th Ws, wt dd y thn disc?

S. W.—Th W. M. aprchg m fm th E a sen
tm, wh prsn m wth th lm-sk or wt lea ap, a
infd m tt i ws an emblm o inoc a th bg o a M;
mr anc thn th Gld Fle or Rn Eg; mr hnrbl
than th Str a Grtr, or any oth ord tt eld b cnfd

upn m at tt tm, or at any fut prd, b k, pre, potn, or any othr prsn xep h b a M; a wh h hpd I wd wr wth egl pls t msl a hn t th frtn, a bd m er i t th S. W. i th W, wh tgt m hw to wr i as an E. A.

W. M.—Aft bng tgt hw t wr yr ap as an E. A., wt wr y thn infd?

S. W.—Tt agrb t a anc cst i a rgl a wl gvd Ls, it ws thn ner tt I shd b rqd t dpst smthg o a mtc knd, nt fr its intrnse wth or vl, bt tt it mt b ld up amg th reds i th achs o th L, as a mmrl tt I ws thrn md a M, bt, upn stre xmn, I fd msl entrld dst.

W. M.—Hw wr y thn dspd o?

S. W.—I ws ord t b rend t th ple fm whe I cm, thr b rrvsd o wt I had bn dvs, a rtn t th L fr fth insten.

W. M.—On yr rtn t th L, whr wr y pled, as th yngst E. A.?

S. W.—In th N-E ernr, m ft fmg th rt an o an ob sq, m bd ere t th W. M. in th E, wh ws plsd to sa tt I thn std as a js a uprt M, a gv it m streld in chg ev t wk a ac as sch.

W. M.—Wt dd th W. M. thn prs y wth?

S. W.—Th wkg tls o an E. A., a tght m thr uss.

W. M.—Wt ar th wkg tls o an E. A.?

S. W.—Th twn-fr-in gg a th cmn gv.

W. M.—Wt ar thr uses?

S. W.—Th *Tw-fr-in Gg* i a ins md us o by optv Ms t msr a la ot thr wk; bt w, as F a A

Ms, ar tgt to mk use o it fr th mr nbl a glrs prps o dvdng our tm. It bng dvd int twn-fr eq prts, is emblel o th twn-fr hrs o th da, wch w ar tgt t dvd int thr eq prts, whrby w fnd egt hrs fr th svre o G a a dstrsd wth br, egt hrs fr our usl avoetns, a egt fr rfshmt a slp.

Th *Cmn Gvl* i an inst md use o by oprtv Ms t brk of th crns o rgh stns, th btr t ft thm fr th blds use; bt w, as F a A Ms, ar tgt t m use o i fr th mr nbl a gls prps o dvstg ou mds a encs o al th ves a sprflts o lf, thb ftng ou bods as lvg stns fr tt sprtl bldg, tt hs nt md wth hns, etrnld in th hvns.

W. M.—Ths, m br, enclds th fs sec o th lc, a throgth knldg o wch is ncs bfr bng adv to th nxt dg.

The Cable Tow.

By Bro. Chas. F. Forshaw, LL. D.

THIS is the Mystic Tie which still unites
With bonds of Love those men who've felt its cords,
Instilling sweet affection in our rites

By aid of Symbols, Tokens, Grips, and Words.
Circling the globe—this e'er increasing band

Has such glad power within its many thongs,
That it enfolds the Masons of each land,

And maketh one all kindreds and all tongues.
All those who've seen the Light well know its strength

And only they can grasp its magnitude,
They know it daily adds unto its length,

Where'er our Art has its grand habitude.
And they alone can ever hope to know—
For Light to them revealed the Cable Tow.

Masonic Working Tools.

By Brother Howard Lomax.

Across the panorama of my life,
 With measured step and cadent march, there comes
 The constant keeper of my passing hours
 A gage he holds, whose graded surface marks
 The daily hours and moments of life;
 And to the fateful hour glass pointing, warns
 How fast the sands of time are rushing on.
 He stops; and from his leathern girdle takes
 His ready gavel. With skillful blows
 The roughened corners from the unhewn stone
 He breaks, and fits it for the builder's hand.
 Behold! the aproned fellow craft receives,
 Upon the Temple's wall, the perfect stone.
 He in its fitting place, with square and plumb
 And faultless level's aid, adjusts it true.
 And now the Master's eye inspects the work;
 Which being good, his approbation gains;
 And o'er the accepted stone, with trowel bright
 He spreads cement. And union makes so firm
 That of the wall the stone becomes a part.
 So man by nature, rough as unhewn stone
 Appears; and from his character must break
 Those superfluities of life which mar
 His perfect manhood. Walking by the plumb
 And acting so the square of virtue true
 And rigid probity shall ever be
 The rule and standard of his future life,
 Accepted by The Master he shall fill
 His rightful place. It matters not to him
 If down beneath the surface of the earth
 He lies and forms foundation for the rest;
 Or in the dark recesses of the wall;
 Or corner-stone, or keystone of the arch;
 Or flowered chapter of Corinthian pile.
 Enough for him that in his Master's eye
 He stands approved. That he is worthy found
 To be a lively stone within that house
 Not made with hands; eternal in the heaven.

Lec., 2nd Sec.

W. M.—I wl nw rehrrs th snd sec o th lec,
 wch is an expltn o th svrl crmns thro wch y
 hv psd.

Br S. W., (*S. W. ris.*) why wr y dvs o al
 mts whn md a M?

S. W.—Fr tw rsns: Frst, tt I shd cry nthg
 ofns o dfns int th L wth m; send, at th bldg o
 K S T, thr ws nt hrd th snd o ax, hmr or any
 tl o irn.

W. M.—Hw eld a bldg o sch stupds mgntd
 b ere wtht th aid o sm irn tl?

S. W.—Bcs th stns wr all hwn, sqd a nmbd
 in th qrs whr thy wr rsd; th tmbr fld a prpd i
 th frs o Lbn. cnvd b se in fits t Jpa, a fm the
 b ln t Jdlm, whr thy wr set up b wdn mls prpd
 fr th prps; a whn th bldg w ere, its svl prts ftd
 wth sh exactns tt i hd mr th aprnc o bng th
 hndywk o th Suprm Archt o th Unvrs thn tt o
 hmn hns.

W. M.—Wh wr y nth n n eld?

S. W.—Bcs Msy rgds no mn fr hs wldl wth
 or hnrs; it ws thrfr t shw tt i ws th intrnl a nt
 th extrnl qlfens o a mn tt shd rndr hm wthy t
 b md a M.

W. M.—Wh wr y nth bf nr shd?

S. W.—Ths ws agrbl to an anc Isltsh estm. We rd in th bk o Rth tt ths ws th mnar in fmr tms enerng rdmg a enerng chngg, fr t enfrm al thgs a mn plkd off hs sh a gv it t hs ngh, a ths ws a tstmy i Isl. Ths, thrfr, ws dn t shw th snert o ou intns in th bsns w wr thn entrg upn.

W. M.—Wh wr y h-w a a c-t ab yr nk?

S. W.—Fr thr rsns: Fst, tt as I ws thn i dkns, s shd I kp th wld wtht i futr, as rlts to th ses o Msy, untl thy shd obt thm as lfl as I ws thn abt t d; send, tt my hrt shd b tgt t encl bfr my eys bhld th bts o Msy; thrd, shd I hv rfsd t sbmt t th frms a cmns o Msy, bng fnd unwth t b tkn b th hn as a br, I mt, b th hlp o th c-t, b end out o th L wtht bng alwd to dsev evn th frm thrf.

W. M.—Wh wr y esd t gv thr dstc ks?

S. W.—Fr tw rsns: Fst, t alm th L a infm th *W. M.* tt I ws prpd fr initn; send, t remnd m o a crtn txt i Sc: "Ask a ye shl rev; sk a ye shl fnd; kn a i shl b opd unt y."

W. M.—Hw d y ap tt tx t yr thn sttn?

S. W.—I askd th remndtn o a frn to b md a *M*; thro hs remdtn I sght intn; I knd at th dr o th L a i ws opd unt m.

W. M.—Wh wr y re on th pnt o a sh i?

S. W.—It ws t shw tt as tt ws an inst o trt t th fls, s shd th rmbrcn thrf b t m ense, shd I evr prsm t rvl any o th ses o *Msy* unlfly.

W. M.—Wh wr y esd to kul a atd pr?

S. W.—Bcs no mn shd ev entr upn any grt a imprt undtkg wtht fst invkg th blsg o *D*.

W. M.—Wh wr y askd in whm y pt yr trs?

S. W.—Bcs, agrbly t an anc *Msc* estm, n athst cd b md a *M*. It ws, thrfr, nesry tt I shd prfs m blf i *De*, othws n ob wd b bndg upn m.

W. M.—Wh wr y tkn b th rt h, ord t ars, flw yr gud a fr n dng?

S. W.—It ws t shw tt alth at tt tm I eld nth frse nr prvt dng, I ws i th hds o a trs frn, i whs fdlt I mt wth sft cnfd.

W. M.—Wh wr y ende once abt th *A*?

S. W.—Tt th brn mt se I ws dl a trl pd.

W. M.—Wh wr y esd t mt wth thr svl obstns on yr psg?

S. W.—Bcs in ev rg a wl gvd *L* thr is a rpsntatn o *K S T*, in weh w lrn thr wr grds statd at th *S*, *W* a *E* gts, t se tt nn psd or repsd bt sch as wr dl qlf a hd thr prms. It ws thrfr nesr tt I shd mt wth thse svl obstns, in ord tt I mt b dl exmnd, bfr I eld b md a *M*.

W. M.—Wh wr y esd t k on yr n l k?

S. W.—Bcs th l ws supsd t b th wkr prt o mn; it ws thrfr t shw tt it ws th wkr prt o *Msy* I ws thn entrng upn, it bng tt o *E. A*.

W. M.—Wh wr y esd to la yr rt h on th *H B*, *Sq* a *Cs*?

S. W.—Bcs th rt h ws supsd b ou anc brn t b th seat o fdlt, weh ws sd smts t b rp by tw rt hns jnd, at othas b tw hm figs hldg eh oth b th

rt h. Th rt h, thrfr, ws md us o as a tkn o our snerty, a a plg o ou fdl in th bs w wr thn entrg upn.

W. M.—Wh wr y prsnt wth th lm-sk ap, wh is th tru bg o a M?

S. W.—Bes th lm hs i al ags bn dmd an emblm o inocs; h, thrfr, wh wrs th lm-sk as a bg o Msy, is thrby contnly rmndd o tt purty o lf a endc wch is essnly nesry t hs gng adms int th clstl L aby, whr th Supm Arctc o th Univs prsds.

W. M.—Wh wr y rq t dps smtg o a mte k?

S. W.—It ws to rmnd m o m thn extrmly pr a pnls sitn; shd I ev aftwds mt a frn, mr esp a br, i lk endn, tt I shd contrb as lbl t hs rl as I eld d wtht inc t msl.

W. M.—Wh wr y ple i th N-E cr as th y E. A.?

S. W.—Bes in optv Msy th fs stn o a bldg i usly ple i th N-E cr. I ws thrfr pled thr t rev ths fst instens upn wh t bld my futr mrl a Msc edfc.

E. A. Degree

Lec., 3rd Sec.

A LODGE.

W. M.—What is a Lodge?

S. W.—A certain number of Masons, duly assembled, with the Holy Bible, Square and Compasses, and a charter or warrant empowering them to work.

WHERE HELD.

W. M.—Where d'd our ancient brethren usually meet?

S. W.—On a high hill or in a low dale.

W. M.—Why so?

S. W.—Th btr t drcv th aprh o cwns and evds, ethr ascend or dcd.

FORM OF A LODGE.

W. M.—What is the *form* of a Lodge?

S. W.—An oblong.

W. M.—How long?

S. W.—From East to West.

W. M.—How broad?

S. W.—From North to South.

W. M.—How high?

S. W.—From the earth to the heaven.

W. M.—How deep?

S. W.—From its surface to its center.

W. M.—Why is it of such vast dimensions?

S. W.—To show the universality of Masonry, and that Masonic charity should be equally extensive.

SUPPORTS.

W. M.—What supports this great fabric?

S. W.—Three great pillars.

W. M.—What are they called?

S. W.—Wisdom, Strength and Beauty.

W. M.—Why are they so called?

S. W.—Because it is necessary there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings.

W. M.—By whom are they represented?

S. W.—By the *W. M.*, *S.* and *J. Wardens.*

W. M.—How do they represent them?

S. W.—The *W. M.* represents the pillar of *wisdom*, it beng supsd tt h hs ws t opn hs L, st th crf to wk a gv thm prpr instns.

The *S. W.* represents the pillar of *strength*, it bng hs dt t asst th *W. M.* i opg a clsg hs L, t pa th crf thr wgs, if aut b du, a se tt nn go awa dstsfd; hrmny bng th strn a supt o al scits, mr espely o ours.

The *J. W.* represents the pillar of *beauty*, it bng hs du t obs th sn at its mrdn ht, wch i th glr a bty o th da.

COVERING.

W. M.—What covering has a Lodge?

S. W.—A clouded canopy or starry-decked

Heaven, where all good Masons hope at last to arrive, by the aid of the 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 in immortality* and *charity to all mankind.*

W. M.—Which of these is the principal?

S. W.—The third, *Charity.*

W. M.—Why so?

S. W.—Because our *Faith* may be lost in sight, *Hope* ends in fruition, but *Charity* extends beyond the grave through the boundless realms of eternity.

FURNITURE.

W. M.—What furniture has a Lodge?

S. W.—The *Holy Bible*, *Square* and *Compasses.*

W. M.—To whom are they dedicated?

S. W.—The *Bible* points out the path that leads to happiness, and is dedicated to God. The *Square* teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the Master. The *Compasses* teach us to limit our desires in every station, and are dedicated to the Craft.

W. M.—Why are they thus disposed of?

S. W.—The *Bible* is dedicated to the service of God, because it is the inestimable gift of God to man, a on it w oblg a nwl admtd br; the *Square* to the Master, because, being the proper

Masonic emblem of his office, it is constantly to remind him of the duties he owes to the Lodge, over which he is appointed to preside; and the Compasses to the craft, because, by a due attention to their use, they are taught to regulate their desires and keep their passions within due bounds.

ORNAMENTS.

W. M.—What are the *ornaments* of a Lodge?

S. W.—The *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*.

M. M.—What are they?

S. W.—The *Mosaic Pavement* is a representation of the ground floor of King Solomon's Temple; the *Indented Tessel*, that beautiful tessellated border or skirting which surrounds it; and the *Blazing Star* in the center, is commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity.

W. M.—Of what are they emblematical?

S. W.—The *Mosaic Pavement* is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, those 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.

LIGHTS.

W. M.—How many lights has a Lodge?

S. W.—Three.

W. M.—How are they situated?

S. W.—East, West and South.

W. M.—None in the North?

S. W.—None.

W. M.—Why not?

S. W.—Bes o th situatn o K S T, it bng situatd so fr nth o th eclpt tt th sn or mn at thr mrdrn ht eld drt n rays inc th nthrn prt o it; and so we Mely trm th Nth a plc of dksn.

JEWELS.

W. M.—How many jewels has a Lodge?

S. W.—Six—three movable and three immovable.

W. M.—What are the immovable jewels?

S. W.—The *Square*, *Level* and *Plumb*.

W. M.—What do they Masonically teach?

S. W.—The *Square* teaches morality, the *Level* equality, and the *Plumb* rectitude of life.

W. M.—What are the movable jewels?

S. W.—The *Rough Ashlar*, the *Perfect Ashlar*, and the *Trestle-board*.

W. M.—What are they?

S. W.—The *Rough Ashlar* is a stone as taken from the quarry in its rude and natural state. The *Perfect Ashlar* is a stone made ready by the hands of the workman, to be adjusted by the tools of the Fellow Craft. The *Trestle-board* is for the master workman to draw his designs upon.

W. M.—Of what do they remind us?

S. W.—By the *Rough Ashlar* we are remind-

ed 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 Book of Life, which is our spiritual Trestle-board.

LODGES—HOW SITUATED.

W. M.—How should a Lodge be situated?

S. W.—Due East and West.

W. M.—Why so?

S. W.—Because that was the situation of King Solomon's Temple.

W. M.—Why was King Solomon's Temple so situated?

S. W.—Because, after Moses had safely conducted the Children of Israel through the Red Sea, when pursued by Pharaoh and his hosts, he then, by Divine command, erected a tabernacle and situated it due east and west, in order to perpetuate the remembrance of the mighty east wind by which their miraculous deliverance was wrought, and also to receive the rays of the rising sun. And as the tabernacle was an exact

model of King Solomon's Temple, therefore all Lodges should be situated due east and west.

TO WHOM DEDICATED.

W. M.—To whom were Lodges anciently dedicated?

S. W.—To King Solomon.

W. M.—Why so?

S. W.—Because he was our first Most Excellent Grand Master.

W. M.—To whom are they dedicated in modern times?

S. W.—To St. John the Baptist and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge, a certain Point within a Circle; the Point representing an individual brother; the Circle representing the boundary line of his duties to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as Masonry; and upon the vertex rest the book of Holy Scriptures, which point out the whole duty of man. In going round this Circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

TENETS.

W. M.—What are the tenets of your profession?

S. W.—*Brotherly Love, Relief and Truth.*

BROTHERLY LOVE.

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

RELIEF.

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

TRUTH.

Truth is a Divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while

influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

POINTS OF ENTRANCE.

W. M.—Br, y infmd m tht I shd knw y by crtn ss, a tkn, a wd, a th prfc pts o yr entc. Yu hv gvn m th ss, tkn a wd. I nw rqr y to expln t m th prfc pts o yr entc. Hw mny a wt ar thy?

S. W.—There are four, th Gtrl, th Petrl, th Mnl a th Pdl, weh ald to th four crdnl vrtus, Temperance, Fortitude, Prudence and Justice.

TEMPERANCE.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, as wl as t th pn o hs ob, wh alds t th Gtrl.

FORTITUDE.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo

any pain, peril or danger when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge, where he was red on the point of a ship inscribed at his neck by the words *Pctrl.*

PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies; never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained, ever bring in mind the memorable period, when on his left knee, before the right forming a square, his left hand supported the *H B, S a C*, his right resting thereon, the words *Mnl.*

JUSTICE.

Justice is that standard or boundary of right

which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof, ever remembering that when he was pledged in the North-East corner of the Lodge, his feet forming a right angle, the words *th PdL.*

W. M.—How did Entered Apprentices serve their Master in former times, and how should they in modern?

S. W.—With freedom, fervency and zeal.

W. M.—How are they represented?

S. W.—By *Chalk, Charcoal, and Clay.*

W. M.—Why do they represent them?

S. W.—Because there is nothing freer than *Chalk*, which upon the slightest touch leaves a trace behind; nothing more fervent than *Charcoal*, to which, when properly lighted, the most obdurate metals will yield; nothing more zealous than *Clay*, our Mother Earth, which is constantly employed for man's use, and is an emblem to remind us that as from it we came, so to it we must all return.

The following may be used:

Our Mother Earth alone, of all the elements, has never proved unfriendly to man; the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air

rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him and piously covers his remains within her bosom. This admonishes us that from it we came and to it we must shortly return.

W. M.—This, my brother, ends the lecture belonging to this degree.

It is just as appropriate for the *W. M.* to deliver the charge to the candidate after the lecture as before it.

E. A. Degree

Closing.

W. M.—* (*Ds rs.*) Br J. D., wt is th lst as wl as fst gt cr o Ms whn i L asmbld?

J. D.—T se tt th L i dl tld, W. M.

W. M.—Prfm tt dty; infm th T. tt I am abt t cls th L a dre hm t tl acd.

J. D.—*** (*T. ops dr.*) Br T., I am ord by th W. M. t infm y tt h is abt t cls th L, a y ar dre to tl acd.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th L is dl tld, W. M.

W. M.—Hw ar w tl, br J. D.?

J. D.—By a br M. M. wtht th dr, ard wth th prpr inst o hs ofe.

W. M.—Wt ar hs ds thr?

J. D.—To k off al ens a evsds, a t se tt mn ps or rps bt sch as ar dl qlfd a hv prm fm th W. M.

W. M.—* (*Ds tk sts.*) Br S. W., (*S. W. ris*) as an E. A., fm whnc cm y?

S. W.—Fm th L o th H St J at Jer.

W. M.—Wt cm y hr t do?

S. W.—To lrn to sub m psns a imp msl in Msy.

W. M.—Thn I prsm y ar a M?

S. W.—I am so tkn a acp amg brs a fis.

W. M.—Wt mks y a M?

S. W.—My ob.

W. M.—Whr wr y md an E. A.?

S. W.—In a j a lfly cnstd L o E. A.

W. M.—Hw mny ancly empsd a L o E. A.?

S. W.—Svn or mr.

W. M.—Whn empsd o onl sv, wh wr thy?

S. W.—Th W. M., S. W., J. W., Trs., Sec.,

S. D. a J. D.

W. M.—Wh is th J. D. pl i th L?

S. W.—On th rt o th S. W. i th W.

W. M.—* (*Ds ris.*) Wht ar yr dts thr, br J. D.?

J. D.—To car mgs fm th S. W. i th W to th J. W. i th S, a elsw abt th L as he ma dre, a to se tt th L i dl tl.

W. M.—Wh is th S. D. ple i th L?

J. D.—On th rt o th W. M. i th E.

W. M.—Wht ar yr dts thr, br S. D.?

S. D.—To cr ords fm th W. M. i th E to th S. W. i th W, a elsw abt th L as h ma dre; t wlcw a acmd vis brn; t re a ende cdts.

W. M.—Wh is th Sec. ple i th L?

S. D.—On th lf o th W. M. i th E.

W. M.—** (*S. a J. Ws, Trs. a Sec. rs.*) Wht ar yr dts thr, br Sec.?

Sec.—To obs th W. M. wl a pls; t red th predgs o th L; to rev al mnys a pa thm int th hns o th Trs.

W. M.—Wh is th Trs. ple i th L?

Sec.—On th rt o th W. M. i th E.

W. M.—Wht ar yr dts thr, br Trs.?

Trs.—To rev al mnys fm th hds o th Sec.; keep jst a rgl ac o th sm, a pa thm out at th W. M. wl a pl, wth th cnsnt o th L.

W. M.—Wh i th J. W. sta i th L?

Trs.—In th S.

W. M.—Why ar y in th S, br J. W.? Wht ar yr dts thr?

J. W.—As th sn i th S at its mrd ht is th gl a bt o th da, so stns th J. W. in th S, th btr t obs th tm; to cl th crf fm lb t rfsmt; t sup-rntnd thm drg th hrs thrf, a se tt thy do nt envrt th prps o rfsmt int intmpe a xcs; to cl thm on agn i du ssn, tt th W. M. ma hv pls a th crf prft thrby.

W. M.—Wh i th S. W. stn in th L?

J. W.—In th W.

W. M.—Why ar y in th W, br S. W.? Wht ar yr dts thr?

S. W.—As th sn is i th W at th cls o th da, so i th S. W. i th W, t ast th W. M. in op a cls hs L; to pa th crf thr wgs, if augt b du, a se tt nn go awa dsfd; hrmny bng th strnh a supt o al socts, mr espel o ours.

W. M.—Wh i th W. M. stn i th L?

S. W.—In th E.

W. M.—Why i he in th E, br S. W.? Wht ar hs dts thr?

S. W.—As th sn rs i th E t op a gv th da. so rs th W. M. i th E to op a gvn hs L; t set

th erf to wk a gv thm gd a whlsm insten fr thr lbs.

W. M.—*** (*Ris.*) Br S. W., it is m wl a plsr tt — L, N —, b nw elsd. Cmc ths ord to th J. W. in th S, a h to th erf fr thr gvmt.

S. W.—Br J. W., it is th wl a plsr o th W. M. i th E tt — L, N —, b nw elsd. Cmc ths ord t th erf fr thr gvmt.

J. W.—Brn, it i th wl a pl o th W. M. i th E, cmc t m b th S. W. i th W, tt — L, N —, b nw elsd. Tk ntc a gvn ysls acdly.—Lk to th E! (*Ss o E. A. gvn.*)

J. W.—* S. W.—* W. M.—*

W. M.—Let us pray.—Amn.

Brn—So mt it b.

W. M.—Br S. W., hw d Ms mt?

S. W.—Upn th lvl, W. M.

W. M.—Br. J. W., hw d Ms act?

J. W.—Upn th plm, W. M.

W. M.—And thy prt upn th sq. So ma we evr mt, ac a prt. And now may the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. In th nm o G a th H S J, I del th L elsd in fm. Br J. D., inf th T.

S. D. attends to the lights, while—

J. D.—*** (*T. opns dr.*) Br T., I am ord by th W. M. to infm y tt th L is elsd in frm.

W. M.—* (*Closes th fst dg.*)

F. C. Degree

Opening.

W. M.—* (*Ofers tk thr stns a plcs, a mbrs clth thmsl a tk sts. J. D. cls dr.*) Br S. W., (*S. W. rs*) pred t stf yrsl tt al prs ar F. C.

S. W.—* (*Ds tk rds, mt W o th A, pred tghr a cmc th ps t th S. W.*) Br S. a J. Ds, pre t stf yrsls tt al pr ar F. C.

The brethren shd ari whn aprhd b th Ds.

S. D. passes i frt o brn in th N. J. D. passes i frt o brn i th S, pausing in frt o any whm they cant vch fr, a facng W, rpt:

Br S. W., an unkn i th N, (*or S, as th cs ma b.*)

S. W.—Cn any br vh fr th unkn in th N? (*or S.*)

If vchd fr, th Ds tk th wd a ps on; if nt vchd fr th unkn mst rtr. Afr recvg th wd fm al, xcpt th W. M. a Wds, th Ds mt in th E a cmc th wd—J. D. to S. D. a he to th W. M., they thn rtn to W o A a fc th S. W.

W. M.—Th ps is—

S. W.—* (*Ds tk sts.*) Al pr ar F. C., W. M. (*Tks st.*)

W. M.—* (*Ds ris.*) Br J. D., wt is th fst grt cr o Ms whn in L asmb?

J. D.—To se tt th L is dl tld, W. M.

W. M.—Prfm tt dt. Infm th T. tt I am abt to op a L o F. C., a dre hm t tl acd.

J. D. (*Opns dr.*)—Br T., I am ord b th W. M. t infm y tt h is abt t op a L o F. C., a y ar dre t tl ac.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th L is dl tl, W. M.

W. M.—Hw ar we tl, br J. D.?

J. D.—By a br M. M. wtht th dr, ard wth th prpr inst o hs ofc.

W. M.—Wht ar hs dt thr?

J. D.—To kp of al cns a evs, a t se tt nn ps or rps bt sch as ar dl qlf a hv prms fm th W. M.

W. M.—* (*Ds tk sts.*) Br S. W., (*S. W. ris*) wl y b of or fm?

S. W.—F.

W. M.—Fm wt?

S. W.—Fm th deg o E. A. to tt o F. C.

W. M.—Ar y a F. C.?

S. W.—I am, tr m.

W. M.—Hw wl y b tr?

S. W.—B th s.

W. M.—Wh b th s?

S. W.—Bcs i is one o th wkg tls o m prfs.

W. M.—Wt i a s?

S. W.—An ang o nty dgs, or th frth pt o a cre.

W. M.—Whr wr y md a F. C.?

S. W.—I a js a lfly cnst L o F. C.

W. M.—Hw mn anely emp a L o F. C.?

S. W.—Fv or mr.

W. M.—Whn empsd o onl fv, wh wr th?

S. W.—Th W. M., S. W., J. W., S. D. a J. D.

W. M.—Wh i th J. D. ple i th L?

S. W.—On th rt o th S. W. i th W.

W. M.—* (*Ds ris.*) Wht ar yr ds thr, br J. D.?

J. D.—To cr msgs fm th S. W. in th W t th J. W. in th S, a elsw abt th L as h ma dre, a t se tt th L i d tld.

W. M.—Wh i th S. D. ple i th L?

J. D.—On th rt o th W. M. i th E.

W. M.—Wht ar yr dts thr, br S. D.?

S. D.—To ear ords frm th W. M. in th E t th S. W. i th W, a elsw abt th L as h m dre; to wlcem a acmd vstng brn; t re a cnce endts.

W. M.—Wh is th J. W. stn in th L?

S. D.—In th S.

W. M.—** (*S. a J. Ws ris.*) Why ar y i th S, br J. W.? Wht ar yr dts thr?

J. W.—As th sn in th S at its mrdn ht is th glr a bt o th da, so stns th J. W. i th S, th btr t obs th tm; to cl th erf fm lb t rfsmt; to suprt d thm drg th hrs thrf, a se tt thy d nt envrt th prps o rfsmt int intmpre a xes; to cl thm on agn i du ssn, tt th W. M. ma hv pls a th erf prft thby.

W. M.—Wh is th S. W. stn in th L?

J. W.—In th W.

W. M.—Why ar y in th W, br S. W.? Wht ar yr dts thr?

S. W.—As th sn is in th W at th cls o th da,

so is th S. W. in th W, t ast th W. M. in opng
a clsg hs L; to pay th crf thr wgs, if agt b du,
a se tt nn go awa dsatfd; hrmny bng th str a
suprt o al socts, mr espel o ours.

W. M.—Wh is th W. M. stn in t L?

S. W.—In th E.

W. M.—Why is h i th E, br S. W.? Wht ar
hs dts thr?

S. W.—As th sn rs i th E to op a gvn th da,
so ris th W. M. i th E, to op a gvn hs L; t st
th crf to wk a gv thm gd a whlsm instren fr
thr lbs.

W. M.—*** (Ris.) Br S. W., it is m wl a
plsr tt — L, N —, b nw opnd on th sec deg o
Msy fr th dsp o sch bs as ma rgly cm bfr it,
und th usl Msc rsts. Cmc ths ord to th J. W.
in th S, a h t th crf fr thr gvmt.

S. W.—Br J. W., it is th wl a pl o th W. M.
in th E tt — L, N —, b nw opnd on th sec deg
o Msy fr th dsp o sch bs as ma rgly cm bfr i,
und th usl Msc rsts. Cmc ths ord to th crf fr
thr gvt.

J. W.—Brn, it is th wl a pl o th W. M. in
th E, cmd to m b th S. W. in th W, tt — L,
N —, b nw opnd on th sec deg o Msy fr th dsp
o sch bs as ma rgly cm bfr it. und th usl Msc
rstes. Tk nte a gvn yrsls acly.—Lk to th E!

Sns of E. A. and F. C. gvn, tkg tm frm th E.

J. W.—* S. W.—* W. M.—*

J. W.—* S. W.—* W. M.—*

W. M.—Lt us pr. (Prayer.) Amn

Brn.—So mt it b.

W. M.—In th nm o G a th H S J, I del — L,
N —, opnd in fm on the sec deg. Br J. D.,
infm th T. * (Al th sets.)

S. D. attends to the lts, while—

J. D.—*** (T. ops dr.) Br T., I am ord b
th W. M. t inf y tt — L, N —, is op i fm on
th sec deg, a y ar dre t tl acd.

T.—It shl b dn.

J. D. (Cls dr.)—Tt dt i prfmd, W. M.

W. M.—* (Ds th seats.)

Freemasonry Universal.

By Bro. Chas. F. Forshaw, LL. D.

' I LEFT the bustling town with all its cares,
To seek awhile fresh fields and pastures new;
And in sweet Lakeland's paradisa lairs
I stood enchanted at each lovely view.
I pondered long and deep in raptural thought,
And said, "my gladness is indeed complete,"
For here in this poetical retreat,
My soul, a glimpse of Heaven hath surely caught.
When lo! 'mid all my bliss—a voice I heard,
A hand grasped mine—one never felt before—
And in the night by calm Winander's shore
We lowly lettered one mysterious word.
And my joy grew! My Brother held the key
Which made us one by right of Masonry!

F. C. Degree

Work, 1st Sec.

W. M.—Brn, ths L o F. C. hs bn op fr th prps o enfng th snd dg on br (A. B.) If thr is no objn, we wl pred wth th wk. (*Thr bng n objn.*)

W. M.—Br Stds, (*Stds rs a tk rds*) aprh th A.

Stds go to Wst o th A a slt.

W. M.—Br Sr. S., hw shd a cdt b ppd t b md a F. C.?

Sr. S.—By bng dvs o al mtl; nth nk nr eld, brf nr shd, h-w a a c-t twc ab hs n r ar, a cl as an E. A.

W. M.—Yu wl rpr t th ant-rm whr y wl fd br (A. B.) in wtg, o whm y wl cle th rqd fe a ppr hm as std; a whn so ppd es hm t gv th nes al at th dr o th pr-rm.

Stds sit and rtr to pp-rm, ppr cdt.

Cndt.—***

S. D. (*Rs, tks rd, a slts.*)—W. M., thr is an al at th dr o th ppr-rm.

W. M.—Atd t th al.

S. D. (*Gs nth o A t th dr.*)—*** (*Std prtl ops dr.*)—Wh cms hr?

Sr. S.—A br wh hs bn rgl initd as an E. A.,

a nw wshs t re mr lt in Msy by bng psd t th dg o F. C.

S. D.—My br, is i o yr ow fr wl a ac?

Cndt.—It is .

S. D.—Br Sr. S., is h dl a trl ppd?

Sr. S.—H is.

S. D.—Is h wth a wl ql?

Sr. S.—H is.

S. D.—Hs h md sutbl prfc i th preg dg?

Sr. S.—H hs.

S. D.—By wt fth rt or bn ds h xpc t gn adm?

Sr. S.—By th bnf o th ps.

S. D.—Hs h th ps?

Sr. S.—H hs i nt; I hv i fr hm.

S. D.—Gv m th ps. (*Gvn.*) Lt hm wt wth ptnc untl th W. M. is infd o hs rqs a hs ans rtd. (*Cls dr, gs t A, slt, *** wth hs rd on th fl.*)

W. M.—Wh cms thr?

S. D.—A br wh hs bn rg init as an E. A., a nw wshs t re mr lt i Msy b bng psd t th dg o F. C.

W. M.—Is i o hs ow fr wl a acd?

S. D.—It is.

W. M.—Is h dl a trl ppd?

S. D.—H is.

W. M.—Is h wth a wl ql?

S. D.—H is.

W. M.—Hs h md sutbl prf i th pre dg?

S. D.—H hs.

W. M.—By wt fth rt or bnf ds h xpc t gn adm?

S. D.—By th bnf o th ps.

W. M.—Hs h th ps?

S. D.—H hs i nt; I hv i fr hm.

W. M.—Gv m th ps. (*S. D. gvs ps.*)

W. M.—Snc h cms endwd wth al ths esntl qifens, it i m wl a pl tt h ent ths L o F. C., a tt y rev hm i du a anc fm.

S. D. (Rtns a ops dr wd.)—It is th wl a plsr o th *W. M.* tt th br ent ths L o F. C.

Stds entr wth cdt btw thm a tk sts by th dr whl—

S. D. (Ths chg o cdt a plc l h on cdt rt shld.)
—My br, it is th wl a plsr o th *W. M.* tt I rev y int ths L o F. C. i d a anc fm. I re y on th angl o th sq at yr n r b, wh i t tch y tt th sq o vtu shd b a rl a gd t yr cnde i al yr futr acns wth mkn.

S. D. tks cdt rt h b th pclr g o th cft, a cndts hm twc ab th A. As thy ps—

J. W.—*

W. M. (Rds.)—Thus he showed me;

S. W.—*

W. M.—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?

J. W.—**

W. M.—And I said: A plumb-line.

S. W.—**

W. M.—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.

An appropriate hymn may be used instead of the Lesson.

S. D. (In th S.)—***

J. W. (Ris.)—Wh cms hr?

S. D.—A br wh hs bn rgl init as an E. A., a nw wshs t rc mr lt i Msy b bng psd t th dg o F. C.

J. W.—My br, i it o yr ow fr wl a acd?

Cndt.—It is.

J. W.—Br S. D., is h dl a trl ppd?

S. D.—H is.

J. W.—Is h wth a wl ql?

S. D.—H is.

J. W.—Hs h md sutbl prfe i th pe dg?

S. D.—H hs.

J. W.—By wt fth rt o bn ds h exp t g adm?

S. D.—By th bnf o th ps.

J. W.—Hs h th ps?

S. D.—H hs it nt; I hv i fr hm.

J. W.—Gv m th ps. (*Gvn.*) Cdc th cdt t th *S. W.* i th *W* fr fth exm.

S. D. (In th W.)—***

S. W. (Ris.)—Wh cms hr?

S. D.—A br wh hs bn rgl init as an E. A., a nw wshs t rc mr lt i Msy b bng psd t th dg o F. C.

S. W.—My br, is it o yr ow fr wl a acd?

Cndt.—It is.

S. W.—Br S. D., is h dl a tr ppd?

- S. D.*—H is.
S. W.—Is h wth a wl ql?
S. D.—H is.
S. W.—Hs h md sutbl prfc i th pc dg?
S. D.—H hs.
S. W.—By wt fr rt o bnf ds h xpc t gn adm?
S. D.—B th bnf o th ps.
S. W.—Hs h th ps?
S. D.—H hs it nt; I hv it fr hm.
S. W.—Gv m th ps. (*Gvn.*) Cde th cdt t
 th W. M. in th E fr fnl xm a ins.
S. D. (*In th E.*)—***
W. M.—Wh cms hr?
S. D.—A br wh hs bn rg init as an E. A.,
 a nw wshs t re mr lt in Msy by bng psd t th
 dg o F. C.
W. M.—My br, is it o yr ow fr wl a acd?
Cndt.—It is.
W. M.—Br *S. D.*, is h dl a tr ppd?
S. D.—H is.
W. M.—I h wth a wl ql?
S. D.—H is.
W. M.—Hs h md sutbl prfc i th pc dg?
S. D.—H hs.
W. M.—B wt fth rt o bnf ds h xpc t gn
 adm?
S. D.—By th bnf o th ps.
W. M.—Hs h th ps?
S. D.—H hs it nt; I hv i fr hm.
W. M.—Gv m th ps. (*Gvn.*) Y wl b recnde
 t th *S. W.* i th *W.*, wh wl tch y to apch to th *E.*

adv g by two upr, rgl sts, yr ft fmg th rt ang o
 an ob sq, yr bd ere t th *W. M.* i th *E.*

S. D. (*Cndc cndt on sth sd t th W.*)—Br
S. W., (*S. W. rs*) it i th wl a pls o th *W. M.*
 in th *E* tt ths cdt b tgt t aph t th *E.*, adv g by
 tw upr, rg sts, hs ft fmg th rt ang o an ob sq,
 hs bd ere to th *W. M.* i th *E.*

S. W.—Y wl se tt th *W. M.* ords ar obd.

S. D.—Y wl fe to th *E.* (*Assts cndt.*) Stp
 of as an *E. A.* Stp of wth yr rt f, brg th hl o
 th l f t th hlo o th rt ft, a fm th rt ang o an oblq
 sq. Stnd ere. (*Stt.*) Yr ords hv bn obd,
W. M.

W. M. (*To cdt.*)—My br, Msy i a prgsv scine
 a as w adv i knl our obs t oslvs a t our brn
 erspdly incerse. As an *E. A.* y wr smpl bnd t
 seery, whl th hly prncpls o mrlt a vrt wr incle
 b btfl crmns a lets. As a *F. C.* yr obs wl b grtl
 xtn, a lk th oths they cn nv b rpdtd o ld aside.
 Yt, as bfr, I am fr t inf y tt ths nw obs, lk ths
 y hv hrtfr tkn, cntn nthg wh cn enflc wth yr
 dts to *G.*, yr entry, yr ngh or yrslf.

Wth ths rnwd plg on m prt, as th *Mstr* o
 th *L.*, I ask y, ar y wlg t tk sch an ob as al
F. C. hv dn bfr y?

Cndt.—I am.

W. M.—Ple th cdt i du fm t b md a *F. C.*

S. D.—Adve, (*cdc cdt t A*) k on yr n r k,
 plc yl l k so as t fm a sq, yr bd ere, yr n r h rs
 on th *H B.*, *S a C.*, yr lf elb fmg a rt ang, suptd

b th sq. (*Dn, S. D. slt.*) Th cdt is in d fm,
W M.

W. M.—*** (*Gs to A a uncvs.*)—Y wl sa I,
rpt yr nm a sa af me:

Obn.

I, (*A. B.*), o m on fr wl a ac, in th prs o
A G a ths wfl L, ere t Hm a dd t th H S J, d
hb a hn ms sl a sc p a s, as I hv htf dn, bt wth
ths adns, tt I wl nt emc th se o a F. C. to an
E. A., nr ths o a E. A. t th rs o th wld, nthr ths
nr any o thm t any p o ps whtsvr, excp i b t a
tr a lfl br M, or wthn th bd o a js a lf ens L o Ms,
nr unt hm or thm untl b ste tl, d exm, or lfl inf,
I shl hv fd hm or thm as lfl ent t thm as I a m.

First Tie.

I frthrmr p a s, tt I wl stn t a abd b al th ls,
rls a rgl o a F. C. L, so fr as thy shl cm t m kn.

S. T.

I frthrmr p a s, tt I wl ans a ob al d ss a sms
snt m fin a L o F. C., or hnd m by a br o ths dg,
if wthn th lnth o my c-t.

T. T.

I frthrmr p a s, tt I wl hlp, ai a ast al pr ds
br F. C., thy apl t m as sh a I dm thm wthy.

F. T.

I frthrmr p a s, tt I wl nt ch, wr o dfd a
L o F. C. or a br o ths dg knl or wtngl.

Al ths I ms slm a sne p a s, wth a fm a stdf
rsln t kp a prf th sm, wtht th ls eq, mn rs, or
slf ev whtv, bnd msl un n ls p thn tt o hv m l
b t op, m hr plk fm the, a gv t th bs o th fld a

th bds o th ai as a pry, shd I in th ls, kn or
wtngl, vl o trgs ths m F. C. ob. So hl m G, a kp
m stfs. (*Re-cvrs.*)

S. D. rmvs cndts hds while—

W. M.—I tk o yr sne o pps in ths sl engmts,
y wl ks th H B, nw op bf y. (*Done.*) Br S. D.,
our br bng nw bnd t us by a cvntt weh cnnt b
bkn, y wl rls hm fm hs c-t. (*Done.*) My br,
i y prs bld edn, wt d y ms dsr?

Cndt. (*Prmtd b S. D.*)—Mr lt i Msy.

W. M.—Mr lt i Msy bng yr dsr, y shl re it.
My brn, ast m in brg ou br t mr lt i Msy.

Brn, excp Wrds, cm frwd a frm two prl lns fm
E to W.

W. M.—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. In sl emrtn o tt sbl evt, I, in lk mnr,
Mcl dclr: Lt thr b Lt. (*Hnds a rt ft, while—
S. D. rmvs hw.*)

W. M.—And thr is lt. On bng brt t mr l i
Msy, y bhd upn th A bfr y th thr grt lts o Msry
as bfr, bt wth ths df; on pt o th eps br, th oth
bng hdn, weh is t tech y tt as yt y hv red lt in
Msy bt prtialy. (*Rtns a advcg to cdt:*) Y nw
dsc m apchg y fm th E, und th dg a sn o a F. C.

Ths i th dg, (*gvs it*) a alds t th psn in wh yr

hns wr ple whn y tk yr ob. Ths is th sn, (*gvs it*)
 a alds t th pnl o th ob whrn y sd: "bndg msl
 und n ls pn thn tt o hvng m l br tr op, m hr pl
 fm thnc a gvn t th bs o th fd a th bds o th ai,
 as a pr, shd I in th ls knl or wtlg vl or trgs ths
 m F. C. ob. S hl m G a kp m stdf." Ths pnl
 sn is als th sn o salutn.

On entg or rtg fm a L o F. C., y wl adv t th
 wst o th A whr y nw k, a slt th W. M. wth ths
 sn. (*Gvs it.*) Als, on rsg t adrs th W. M. y wl
 slt hm wth ths sn. (*Gvs it.*) In tk o th cntnc
 o m br lv a fnshp, I prs y wth m r h a wth i th
 ps, tkn o th ps, g a wd o a F. C. (*Tks gp o*
E. A.)

W. M.—Br S. D., wl y b of o fm?

S. D.—Fm.

W. M.—F wt?

S. D.—Fm th gp o an E. A. t th ps g o a
 F. C.

W. M.—P tt. (*Done.*) Wt i tt eld?

S. D.—Th ps gp o a F. C.

W. M.—Wt i its nm? (*S. D. gvs wd.*)

W. M.—Wl y b of o f?

S. D.—F.

W. M.—F wt?

S. D.—F th p g o a F. C. t th rl g o th s.

W. M.—P tt. (*Done.*) Wt i tt?

S. D.—Th g o a F. C.

W. M.—Hs it a n?

S. D.—It hs.

W. M.—Gv i m.

S. D.—I dd nt s re i, nr en I s imp i.

W. M.—Hw wl y ds o i?

S. D.—L it a h i wth j.

W. M.—L it a bg.

S. D.—Na, bg y.

W. M.—No, y bg.

(*S. D. Bgns—wd gvn.*)

W. M.— is th wd o ths dg a ths (*gvs it*)
 is th tk or gp. Ars, slut th Wds as a F. C. (*Rtns*
t hs stn.) *

S. D. cndcs cdt to J. W. stn. Cndt slts the J. W.
 wth dg a sn o a F. C. Thn ps on to the S. W., a slt
 hm in th sm mnr. Thn to th A, a slt th W. M.

W. M.—My br, y wl b redc t th S. W. i th W,
 wh wl tch y hw t wr yr ap as a F. C.

S. D. (*Cndt cdt t th W.*)—Br S. W., (*S. W.*
ris) it is th wl a pl o th W. M. i th E, tt our nly
 admtd br b tgt hw t wr hs ap as a F. C. (*S. D.*
arangs ap.)

S. W.—My br, at th bld o K S T, thr wr
 eighty thsd F. C. or hwrs i th mnts a in th qrs,
 a thy wr dre t wr thr apns wth th bb trnd dn.
 Ths, m br, wl y wr yrs whl lbg ang us as a spe
 F. C., t dstg y fm th E. As.

S. D. (*Cndcs cdt bck t th A, a slts wth pnl*
sn onl.)—Yr ords hv bn ob, W. M.

W. M.—My br, y wl nw b edc t th rt hn o
 th W. M. i th E. (*Done.*) I nw prs y wth th
 wkg tils o a F. C. a wl tch y thr uses.

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

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

Y wl nw b rend t th ple fm whc y cm, thr b
rvstd o wht y wr dvs, af wch, agrb t an anc estm
in al rg a wl gv Ls o F. C., it wl thn b nsr tt y
mk a rg ascent up a flt o *wdng strs*, cnstg o thr,
fv a svn sts. int a ple rpstg th *M C o K S T*, thr
t re fthr insts rltv t th wgs o a F. C.

S. D. a cndt go to A, slt a rtn t th dr; cndt is gvn
in chg o *Stwds*, wh cndc hm t th pr-rm, whr h is
rinvstd, a is thn rtd t th L wtht aneng to th W. M.
Stds slt a tk sts.

The Plumb.

By Bro. Chas. F. Forshaw, LL. D.

ADMONISHED by the Plumb we walk upright,
And hold the Scale of Justice equally;
It shows to us the duty-line of Right,
Portraying strict impartiality.
It teaches what the medium must be—
No constant gloom and no unceasing pleasure;
And ruled by it, Freemasons ever see
Their joys and sorrows in an even measure.
Straight forward conduct, fearless and erect,
Putting away all prejudice and pride;
Tempering the passions, bidding us reflect,
And choose with care whom we would have for guide
Thus by the Plumb, we children of the Dust,
Are taught at all times to be True and Just.

The Level.

By Bro. Chas. F. Forshaw, LL. D.

WHAT does the Level demonstrate, you say?
And quick the answer cometh in reply!
It tells us that we mortals are but clay,
That prince and pauper, rich or poor, must Die.
Death Levels all men!—On his darksome bed,
All men are equal in God's Holy Sight;
For pomp and human greatness then has fled,
And "Dust to Dust" all ranks and creeds unite.
Social distinctions are—will ever be—
Without this rule, chaos would reign supreme,
But when the soul would from the body flee,
And cross, unfettered, Death's relentless stream,
Riches and power and titles cannot save—
All men are claimed and Levelled by the Grave.

F. C. Degree

Work, 2nd Sec.

The second section of this degree has reference to the origin of the Institution, and views Masonry under two denominations—Operative and Speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished craftsman may display his talents to advantage, in the elucidation of the ORDERS OF ARCHITECTURE, the SENSES of human nature, and the liberal ARTS and SCIENCES, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

MIDDLE CHAMBER LECTURE.

S. D. (Thg chrg o th cdt.)—My br, y wr

infmd b th W. M. tt agrbl to an anc est i al rgl a wl gvnd Ls o F. C., it is nesry tt y mk a rgulr ascent up a flt o wndg strs, castng o thr, fv a svn sts, int a plc rpstg th M C o K S T, thr to re fthr instn rltv to th wgs o a F. C. In prsunc o hs ords I pred to ende y to th M. C.

There are two kinds of Masonry—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. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

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

spires him with the most exalted ideas of the perfections of his Divine Creator.

We work as speculative Masons only, but our ancient brethren worked in operative as well as in speculative Masonry.

They worked six days and then received their wages. They did not work on the seventh day because in six days God created the heavens and the earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

In endctg y int a plc rpstg th M C o K S T, y wl obsrv vrs objets tt wl prtcl atre yr atn. Ths tw gt brzn plrs, th one on th rt hn, th oth on th lf, ar eld J a B. Th wd B dnts strn. Th wd J dnts estblsm. Ths nms cletv ald t th prms o G to Dv tt h wd est hs kndm i str.

Ths pls wr est i th cl grs on th bnks o Jdn, btwn Seth a Zrth, whr all th ves o K S T wr est b H A, th wds sn, o th trb o Napthli. They wr est hl, th btr t srv as a sf dpstry fr th archives o Msy agst al cnfgns a inundtns. They wr ech thr-fv cb i ht a wr adn wth chpts o fv'cbts, mkg i al fty cbs i ht. Ths wr adrnd wth ll-wk, ntwk, a pmgrts, dntng pc, unty a pln. Th lly, by its purty a th rtd situ i weh it grs, dn pc; th ntwk, b th intmt cnetn o its prts, dnts unty; th pmgt, by th xrbc o thr seds, dnt pln. Th tw pls wr

fthr adn wth glbs on thr tps, rpsntg th trstrl a clstl sphrs.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars. The sphere with the parts of the earth delineated on its surface is called the terrestrial globe, and that with the constellations and other heavenly bodies, the celestial globe.

THE USE OF THE GLOBES.

The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.

Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of Astronomy, Geography, Navigation, and the arts dependent on them, by which society has been so much benefited. They also denote the universality of Masonry.

Aftr psg th plrs, we nxt arv at a fit o wn strs, cnstg o thr, fv a sv sts. Th no thr alds t

th fst thr dgs o Msy ; a als t th thr prnci ofers
o th L. (*Ths stps.*)

Th no fv alds to th fv ords in aretr.

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 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 the 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.

CLASSIFICATION.

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

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high ; and its capital, base and entablature have but few moldings. The simplicity of the construction of

this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings ; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.

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

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high ; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the

Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile, and the volutes, the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two

rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

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

ANCIENT ORDERS.

Of these five orders, the Ionic, Doric, and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of *Wisdom*, which is

situated in the east part of the Lodge, and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the column of *Strength*, which is situated in the west part of the Lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the column of *Beauty*, which is situated in the south part of the Lodge, and is represented by the Junior Warden.

The number five further alludes to the

FIVE SENSES OF HUMAN NATURE,

Hearing, Seeing, Feeling, Smelling an Tasting.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, and thus our reason is rendered capable of exerting its utmost power and energy.

.. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes, we are endowed with hearing, that by a proper exertion of our natural powers, our happiness may be complete.

SEEING

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

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

FEELING

Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

SMELLING

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

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the

changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

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

The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them and are enabled to attend to them, till they become familiar objects of thought.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By an anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone, we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to

whom all are indebted for creation, preservation, and every blessing we enjoy.

The first three, *Hearing, Seeing and Feeling*, are most revered by Men, because by the senses of hearing, seeing, and feeling, we are enabled to know the truth, and to distinguish between good and evil. (*Thk stps.*)

The no sv alds to

THE SEVEN LIBERAL ARTS AND SCIENCES,—
Grammar, Rhetoric, Logic, Arithmetic,
Geometry, Music and Astronomy.

GRAMMAR

Teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, and 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 advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce and

conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing; all of which are naturally led on from one graduation 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 is 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 is 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 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*.

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 motions, measure the distances, comprehend 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 law 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.

THE ADVANTAGES OF GEOMETRY.

Geometry or the fifth science is most revered by Masons.

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

S. D. (*As thy aprh th S.*)—Aft psg th strs w nx arv at th otr dr o th M C, weh w shl fnd grd b th J. W., wh wl dmd o us th ps, a tkn o th ps o a F. C. ***

J. W. (*Ris.*)—Wh cms hr?

S. D.—A F. C. on hs wa t th M C.

J. W.—Hw ds h xpc t gn adm?

S. D.—By th ps a tkn o th ps o a F. C.

J. W.—Gv m th ps.

(*S. D. gvs ps a tks th tkn.*)

J. W.—Wt ds tt dnt?

S. D.—Pln.

J. W.—Hw is i rpsn?

S. D.—By an er o ern hng nr a wt-fd.

J. W.—Fm whnce orgntd ths wd?

S. D.—In ensqnc o a qrl btwn Jptha, Jg o Isl, a th Ephms. Th Ephms hd lng bn a trechs a rbls ppl, whm Jpth sgt to ovem by lunt msrs, bt wtht efct. They bng hily enrgd at nt bng invtd t fgt a shr i th reh spls o th Amntsh war, gthrd tghr a mty army. Jptha als, gth tgh al th mn o Gild; gv thm btl, a pt thm t fit; a, i ord t mk hs vetr mr empl, h ple grds at th svrl psgs o Jrn, a emnd tt if any shd atmp to ps tt wa, t dmd of thm, "Sa nw S." Bt they bng o a dfn trb, cld nt frm t prnc it rt, a sd "S". Ths trflg dfct prvd thm Ephms a cst thm thr lvs, a thr fl a tt tm o th Ephms frty a tw ths; snc weh tm ths wd hs bn adp as a rgl wd t gn adm int al rg a wl gvrnd Ls o F. C.

J. W.—P on F. C.

S. D. (*As they aph th W.*)—Aft psg th otr dr, w nx arv at th inr dr o th M C, weh w shl fnd grdd b th S. W., wh wl dmd o us th gp a wd o a F. C. ***

S. W. (*Ris.*)—Wh cms hr?

S. D.—A F. C. on hs wa t th M C.

S. W.—Hw ds h xpc t gn adm?

S. D.—By th g a wd o a F. C.

S. W.—Gv m th g. (*Gvn.*) Wt i tt?

S. D.—Th g o a F. C.

S. W.—Hs i a nm?

S. D.—It hs

S. W.—Gv i m.

S. D.—I dd nt s re i, nr en I s im i.

S. W.—Hw wl y dsp o it?

S. D.—Lt i a hv i wth y.

S. W.—Lt i a b.

S. D.—Na, by y.

S. W.—No, y b.

(*S. D. bgns—wd gvn.*)

S. W.—P on F. C.

S. D. (*As they aprch th E.*)—Aft psg th inr dr w nx arv wthn th M C, whr w shl fnd th W. M., wh wl expln t y th vars obj weh hv ated yr atn on yr psg hthr a wl dre yr atn t an emblm, or th lt G. ***

W. M.—Wh cms hr?

S. D.—A F. C. dsrs t rev hs wgs.

W. M.—My br, y hv bn adm int th M C by vrt o th lt G, tt y mt re yr wgs. At th bldng o K S T th F. C. wr pd in wgs cnstng o cn, wn a oi. We, as spel Ms onl, re as wgs th emblmatel en o nrshmnt, th wn o rfsht, a th oi o joy. Br Sec., (*Sec. rs*) y wl registr th nm o Br (*A. B.*) as a F. C., entlg hm t al th wgs o spel Msy. My br, I sd y hd bn adm int th M C by vrt o th l G. It i unvsly dspld ov th Mst chr, as y hr dsev it. It is th initl o Gmt.

OF THE MORAL ADVANTAGES OF GEOMETRY.

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

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

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by 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 Masonry are safely lodged in the repository of *Faithful Breasts*. Tools and implements of

architecture, are selected by the fraternity to imprint on the memory wise and serious truths, and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

Th ltr G alds to th sacd nm o De, ***
(uncovers) bfr whm we shd al, fm th yngst
E. A. in th N-E cr t th W. M. who prsds in th
E, wth rvnc mst hmb bw.

(All bow and remn stndg whl chrg is read.)

CHARGE.

W. M.—Br. (A. B.), being advanced 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 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 duly enforcing them. 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 perseverance in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are sacredly bound.

W. M.— (Sts th L.)*

(Cndt is nw setd i frnt o th W. M.)

The Mason's Holy House.

By Brother Albert Pike, 33.

We have a holy house to build,
 A temple splendid and divine,
 To be with glorious memories filled;
 Of right and truth to be the shrine.
 How shall we build it, strong and fair,
 This holy house of praise and prayer,
 Firm set and solid, grandly great?
 How shall we all its rooms prepare
 For use, for ornament, for State?

Our God hath given the wood and stone,
 And we must fashion them aright,
 Like those who toiled on Lebanon,
 Making the labor their delight ;
 This house, this place, this God's home,
 This temple with a holy dome,
 Must in all proportions fit,
 That heavenly messengers may come,
 To dwell with those who meet in it.

Build squarely up the stately walls.
 The two symbolic columns raise;
 But let the lofty courts and halls
 With all their golden glories blaze—
 There in the Kadosh-Kadoshim,
 Between the broad-winged cherubim,
 Where the Shekinah once abode,
 The heart shall raise its daily hymn
 Of gratitude and love to God.

F. C. Degree

Lec., 1st Sec.

W. M.—My br, th letr o ths deg is dvd in tw
sectns, th fst prt of weh I wl rhrs wth th S. W.

W. M.—Br S. W., (S. W. rs) wl y b o o f?
S. W.—F.

W. M.—F wt?

S. W.—F th dg o E. A., t tt o F. C.

W. M.—Ar y a F. C.?

S. W.—I a, t m.

W. M.—Hw wl y b t?

S. W.—By th s.

W. M.—Wh b th s?

S. W.—Bes i is on o th wkng tls o m prfn

W. M.—Wt is a sq?

S. W.—An ang o nty dg o th fth prt o a crecl.

W. M.—Whr wr y md a F. C.?

S. W.—In a js a flly ens L o F. C.

W. M.—Hw wr y ppd?

S. W.—By bng dvs o al mtls; nthr nkd nr
eld, bf nr shd, hw a a c-t twe ab m n r ar; in
wh situ I ws ede t th dr o th L by a br.

W. M.—Wh hd y a c-t tw ab yr n r ar?

S. W.—It ws t shw tt as a F. C: I ws und a
dbl ti t th frt.

W. M.—Hw gnd y adm?

S. W.—By thr ds kns.

W. M.—To wt do ths k ald?

S. W.—To th thr jls o a F. C.—th atv er, th
ins tng a th fthfl br.

W. M.—Wt ws sd t y fm wthn?

S. W.—Wh cms hr?

W. M.—Yr ans?

S. W.—A br wh hs bn rg init as an E. A., a
nw wshs t re mr lt in Msy by bng psd t th dg
o F. C.

W. M.—Wt wr y thn askd?

S. W.—If i ws o m on f wl a acd, if I ws dl
a tr ppd, wth a wl ql; if I hd md subb prfnc in
th pred dg; al o weh bng ansd i th afm, I ws
askd by wt fth r o bnf I expe t gn adm.

W. M.—Yr ans?

S. W.—By th bnf o th ps.

W. M.—Dd y gv th ps?

S. W.—I gv i nt; m gd gv i fr m.

W. M.—Wt fld?

S. W.—I ws dre t wt wth pte untl th W. M.
ws infm o m rqs a hs ans rtd.

W. M.—Wt ans dd h rtn?

S. W.—Lt h ent a b re in d f.

W. M.—Hw wr y red?

S. W.—On th an o th sq, at m n r b, wh ws
t teh m tt th sq o vrtu shd b a rl a gd t m ede
i al my fu acts wth mnk.

W. M.—Hw wr y thn dsp o?

S. W.—I ws ede twe abt th A t th J. W. i

th S, whr th sm qs wr ask a lk ans rtd as at th dr.

W. M.—Hw dd th J. W. dsp o y?

S. W.—He dre m t th S. W. i th W, whr th sm q wr askd a lk ans rtd as bf.

W. M.—Hw dd th S. W. dsp o y?

S. W.—He dre m t th W. M. i th E, whr th sm qs wr askd a lk ans rtd as bf.

W. M.—Hw dd th W. M. dsp o y?

S. W.—He ord m t b rend t th S W in th W, wh tgt m t aph t th E, advneg b two upr, rgl stps, m ft fmg th rt ang o an ob sq, m bd ere t th W. M. i th E.

W. M.—Wt dd th W. M. thn d wth y?

S. W.—H md m a F. C.

W. M.—Hw?

S. W.—In du fm.

W. M.—Wt i th d fm?

S. W.—Kn on m n r kn, m lf fmg a sq, m bd ere, m n r hn rs on th H B, S a C, m lf elbo fmg a r ang, sptd by th sq; in weh d f I tk th ob o a F. C.

W. M.—Rpt it.

(S. W. *rpts ob.*)

W. M.—Af tkg th ob wt wr y thn askd?

S. W.—Wt I mst ds.

W. M.—Yr ans?

S. W.—Mr l i Msy.

W. M.—Dd y re it?

S. W.—I dd.

W. M.—Hw?

S. W.—By ord o th W. M. a aste o th brn.

W. M.—On bng brt to l, wt dd y fst dsc mr thn y hd htfr dn?

S. W.—On pn o th es bre, th oth bg hdn, weh ws t teh m tt as yt I hd red l in Msy bt prtly.

W. M.—Wt dd y thn dsc?

S. W.—Th W. M. aphg m fm th E, undr th dg a sn o a F. C., wh in tkn o th entnc o hs brthl lv a fdshp, prsntd m wth hs r h a wth i th ps, tk o th ps, gp a wd o a F. C., a bd m ari a slt th Wds as sch.

W. M.—Af sl th Wds, wt dd y thn ds?

S. W.—Th W. M. wh ord m to th S. W., wh tgt m hw t wr m ap as a F. C.

W. M.—Aft r bng tgt hw t wr yr apn as a F. C., hw wr y thn dsp o?

S. W.—I ws ede t th rt h o th W. M. in th E, wh prsnd m wth th wkg tils o a F. C. a tgt m thr uss.

W. M.—Wt ar th wkg tils o a F. C.?

S. W.—Th plm, sq a lvl.

W. M.—Wt ar thr uss?

S. W.—Th plm i an ins md us o by op Ms to rs ppdels; th sq t sq thr wk, a th lv t la hzls; bt we, as F. a A. Ms, ar tgt t mk us o thm fr mr nb a gls prps. Th plm adms us t wlk uprt in our svl stn bf G a mn, sqg our actns by th sq o vt, a rmbrg tt w ar trv upn th lvl o tm to tt undse cntr fm whs brh no trvl rtas.

W. M.—Hw wr y thn dsp o?

S. W.—I ws ord t b rede t th pl fm whnc I
 cm, thr b rvstd o wt I hd bn dvs, a infd tt agbl
 t an anc cstm in al rgl a wl gvd Ls o F. C., i ws
 thn nesr tt I shd mk a rgl assnt up a fit o wdg
 sts, cnstg o thr, fv a sv sts, int a ple rpsg th
 M C o K S T, thr t rev fth ins rltv t th wgs o a
 F. C.

I Am Willing to Be Tried.

By Bro. Robt. Morris.

I never have denied—
 I am willing to be tried—
 A call for sympathy from sorrowing man—
 My own hard griefs impel
 My heart for such to feel,
 And I am willing to be tried again.

The claim is often made
 For shelter and for aid
 I never have refused, and never can.
 And though my purse is scant,
 The poor shall never want,
 And I am willing to be tried again.

My brother goes astray;
 Ah! I know the way—
 The slippery way that turns the thoughtless man.
 I run to draw him back;
 I point the dangerous track.
 And I am willing to be tried again.

Each night, on bended knee,
 The All-seeing eye doth see
 My body suppliant at a throne divine;
 And there for brother's need,
 As for my own, I plead,
 And I am willing to be tried again.

The Temple of Masonry.

By Bro. W. Snewing, London, England.

Lo, where yon structure rears its ample dome!
 'Tis light's abode, 'tis Masonry's high home;
 See where its walls, by love cemented, rise,
 Till their bright turrets pierce the brighter skies;
 From where the East pours forth the ruddy ray,
 To where the West receives its fading ray;
 From the mild South to where the gelid North
 Marshals its storms and sends them hurling forth.
 In form symmetrical the pile extends,
 Nor with earth's center nor earth's concave ends,
 Three pillars high their polished fabrics rear,
 And with united force the structure bear.
 This wisdom called, *that* Strength, *that* Beauty named,
 Emblems of those whose hands the Temple framed
 Of work mosaic wrought with matchless skill—
 The pavement formed, designed the mind to fill
 With truthful images of man's estate.
 To curb proud scorn and suffering truth elate.
 A blazing sun in liquid azure glows,
 And o'er the starry roof its luster throws;
 While all around bright hieroglyphics gleam
 Like Heaven's jewels in a slumbering stream.
 Between the pavement and the starry spheres,
 Of many steps a rising way appears;
 Pleasing the path to him by *faith* inspired,
 By *hope* sustained, by *charity* attired.
 But effort impotent and labor vain
 To him who strives with carnal steps to gain;
 From out the Temple, flashing with light's beams,
 Three rivers gush, then mix their crystal streams;
 Still as they roll, their limpid waves expand,
 Bless every shore and gladden every land,
 With the full tide of sweet fraternal *love*,
Relief and *truth*, all hallowed from above.

Lec., 2nd Sec.

W. M.—Hw mn kns o Msy ar thr?

S. W.—Tw, oprtv a speltv.

W. M.—Wt i mt b op Msy?

S. W.—By op Msy w ald t a prpr aple o th uslf rls o aret, whnc a stre wl driv figr, str a bty, a whnc wl rslt a du prptn a a js crspnde i al its prts. I frnshs us wth dwls a cnvt shlt fm th vestds a inclms o th ssns; a whl i dspls th efets o hmnn wsd, as wl i th choc as i th arng o th sndr matrsls o weh an edfc i empd, it dmnstrs tt a fnd o scine a indstr is implntd i mn fr th bst, mast slutr a bnfet prps.

W. M.—Wt i mt b spel Msy?

S. W.—By spel Msy w lrn t sbdu th psns, ac upn th sq, kp a tg o gd rpt, mntn sere a prtc chrt. (*See wk.*)

W. M.—Hv y ev wk d as a M?

S. W.—I hv, as a spel M onl, bt our anc brn wk d bth i op a spe My.

W. M.—Hw lng dd thy wk bf thy re w?

S. W.—Sx dys.

W. M.—Dd thy nt wk on th svnth?

S. W.—Thy dd nt.

W. M.—Wh nt?

S. W.—Bes i sx ds G cr th hvs a th erth, a rst upn th svh da; th svh, thrfr, our anc bn cnsed as a da o rst fm thr lbs, thby enjyg frqnt optnts t cntmplt th glrs wks o th creatn, a t ad thr gr Cratr.

W. M.—Whr wr y re a rgstd a a F. C.?

S. W.—In a ple rps th M C o K S T.

W. M.—Dd y obs anthg tt prtel atre yr atn on yr psg thr?

S. W.—I dd.

W. M.—Wt?

S. W.—Tw gt brz pls, one on th r hn, th oth on th lf.

W. M.—Wt i th one on th lf hn eld?

S. W.—B.

W. M.—Wt ds tt dnt?

S. W.—Str.

W. M.—Wt i th one on th r hn eld?

S. W.—J.

W. M.—Wt ds tt dnt?

S. W.—Estblsmt.

W. M.—To wt d thy elcly ald?

S. W.—To th prm o G t D, tt h wd estbl hs kngdm i str.

W. M.—Whr wr ths pls est?

S. W.—In th el gr on th bk o J, btw Sc a Zar, whr al th vsls o K S T wr est b H A.

W. M.—Wh ws H A?

S. W.—Th wds sn, o th trb o Naphi

W. M.—Wr thy est hlo or sld?

S. W.—Hlo.

W. M.—Wh so?

S. W.—Th btr to srv as a sf dpst fr th archvs
o Msy ags al enflgtns a inu.

W. M.—Hw hi wr thy?

S. W.—Thty-fv cbts eeh.

W. M.—Hw wr thy adn?

S. W.—Wth chpts o fv cbts, mkng i al frt
cbts in hght.

W. M.—Hw wr thse adn?

S. W.—Wth ll-wk, ntwk a pmgts.

W. M.—Wt d thy dnt?

S. W.—Pc, unt a plnt.

W. M.—Wh so?

S. W.—Th ll, by its purty a th retrd situn i
weh it grs, dnts pc; th ntwk, b th intmt enctn
o its prts, dnts unt; th pmgts, b th exrbe o thr
sds, dnt pl.

W. M.—Hw wr thy fth adn? Wt ar thr uss?
Wt d thy fth dnt?

S. W.—Wth glbs o thr tps, rpstng th trstl a
elstl sphrs. Th glbs ar tw artfl sphel bds, on th
cnvx srfe o weh ar rprsntd th cntrs, ses a vrs
prts o th eth, th fe o th hvs, th plnty rvlutns a
oth prtclrs. Th sphr wth th prts o th eth
dlnatd on its srfe i eld th trstrl glb, a tt wth
th cnstlns a oth hvl bds, th elstl glb. Th prepl
use o th glbs, bsds srvg as mps t dstgh th otwd
prts o th eth a th situ o th fxd strs, is t ilstrt a
expln th phnma arsg fm th anul rvltn a th diral
rotatn o th eth arn its own axis. Thy ar th
noblst instms fr imprvg th mnd, a gvg i th mst

dstnc idea o any prblm or prpstn, as wl as
enablng it t slv th sm.

Cntmplg ths bds, w ar inspd wth a du rvnc
fr th Deity a hs wks, a ar indcd t-energ th stds
o astrm, geog, nvgtn, a th arts dpndnt on thm,
b weh socty hs bn so meh bnftd. Thy als dnt
th unvrslt o Msy.

W. M.—Aft psg th pls, whr dd y nx ar?

S. W.—At a fit o wdg sts, cnstg o th, fv a
sv sts.

W. M.—To wt ds th no thr ald?

S. W.—To th fst thr dgs o Msy, a also t th
thr prnc ofers o th L.

W. M.—To wt ds th no fv ald?

S. W.—To th fv ords in aret.

W. M.—Wt i mnt b ord in aret?

S. W.—By ord in aret is mnt a sstm o al th
mbrs, pptns a ormt o clms a plstrs; or, it i a
rg arngmt o th prjeg pts o a bldg, wh, unt
wth ths o a elm, fm a btfl, prfc a cmplt whl.

W. M.—Hw ar ths ords elsd?

S. W.—Th fv ords ar ths elsd: Th Tsen,
Dorc, Ione, Crnth a Comps. (See wrk.)

W. M.—Weh o ths ar th mst rvrd b Ms?

S. W.—Th anc a orgnl ords.

W. M.—Wt ar thy?

S. W.—They ar th Dric, Ione a Crnth, wh
wr invt b th Grks. To ths th Rmns hv add tw,
th Tsen, wh thy md plnr thn th Dric, a th Cmp,
wh ws mr orn, if nt mr btfl, thn th Crnth. Th
frst thr ords aln, hwvr, shw invnt a prtclr chrc.

a essntly dfr fm ech oth; th tw oth hv nthg bt wt i brd, a difr onl acdntly; th Tsen i th Dre i its earls stte, a th Cmp is th Crnthn enrechd wth th Ione. To th Grks, tharfr, a nt t th Rmns, we ar indbtd fr wht is grt, judes a dstne in aret.

W. M.—To wt ds th no fv fth ald?

S. W.—To th fv snss o hman natr—hrng, seng, flng, smlg a tstng. (*See wrk.*)

W. M.—Wch o ths ar mst rvd by Ms?

S. W.—Th fst thr, hrng, seng a felng.

W. M.—Wh so?

S. W.—Bes by th sns o hrng w dsev th wd, b tt o seng w prev th sn, a by tt o felg w regz th gp whby one M m kn anth i th dk as wl as i th l.

W. M.—To wt ds th no sv ald?

S. W.—To th sv lblrl arts a senes—Grmr, Ret, Log, Arth, Geo, Msc a Astrm. (*See wrk.*)

W. M.—Wch o ths is mst rvd b Ms?

S. W.—Gmt, or th ffth sene.

W. M.—Wt ds Gmt trt o?

S. W.—Gmt trts of th pws a prpts o mgntds in gnrl, whr lnth, brdh a thkns ar ensdrd, frm a pn t a ln, fm a ln t a suprfcs, a fm a suprfcs to a solid. (*See wrk.*)

W. M.—Wt ar its advgs?

S. W.—By ths sne th arte is enab to enstre hs plns a execut hs dsns; th gnl t arng hs sldrs; th engnr to mark out grnd f enempmnts; th geogrphr t gv us th dmnsns o th wrld, a al thgs

thrin entnd; to dlnt th extnt o seas, a spcify th dvsns o emprs, kgdms a prvnes. By it. als, th astrnmr i enab t mk hs obsrvtns, a to fx th durtn o tms a snns, yrs a cycls. In fine Gmt is th fndtn o aret a th root o th mathmtes.

W. M.—Afttr psg th sts, whr dd y nx arv?

S. W.—At th otr dr o th M C weh I fd gd b th J. W., wh dmndd o m th ps a tk o th ps o a F. C.

W. M.—Gv m th ps. (*S. W. gvs ps.*)

W. M.—Wt ds tt dnt?

S. W.—Pln.

W. M. Hw is i rpstd?

S. W.—By an ear o ern hg nr a wt-frd.

W. M.—Fm whne orgntd ths wd?

S. W.—In ensqce o a qrl btw Jepa, Jg o Isl, a th Ephms. Th Ephs hd lng bn a trechs a rbls ppl, whm Jpth sgt t ovem b lnnt msrs, bt wtht efet. They bng hily enrgd at nt bng invtd to fgt a shr i th reh spls o th Amntsh war, gthrd tgthr a mty army. Jpthr, als, gthrd tghr al th mn o Gild, gv thm btl, a pt thm to fit; a in ord to mk hs ve mr empl, he ple grds at th svl psgs o Jrdn, a emnd tt if any shd atmp t ps tt wa, t dmd o thm: "Sa nw S." Bt thy bng o a dfrnt trb, eld nt frm t prnc it rt, a sd "S." Ths trfng dfet prvd thm Eph a est thm thr lvs: a thr fl at tt tm, o th Ephms, frty a tw thsnd, sne weh tm ths wd hs bn adpd as a rgl wd t gn adm int al rg a wl gvrnd Ls o F. C.

W. M.—Af psg th ot dr, whr dd y nx arv?

S. W.—At th inr dr o th M C, wch I fnd
grdd b th S. W., wh dmd o m th g a wd o a
F. C.

W. M.—Gv m th g. (*S. W. gvs gp.*)

W. M.—Wt i tt?

S. W.—Th g o a F. C.

W. M.—Hs i a nm?

S. W.—It h.

W. M.—Gv i m.

S. W.—I dd nt s r i, n e I s imp i.

W. M.—Hw wl y dsp o it?

S. W.—Lt i a hv i wth y.

W. M.—Lt i a bg.

S. W.—Na, bg y.

W. M.—No, y bg.

S. W. (*Bgs—wd gvn.*)

W. M.—Aftr psg th inr dr, whr dd y nx
arv?

S. W.—Wthn th M C, whr I fd th W. M.,
wh ws plsd to expln t me th vrs objs wh hd
atred my atn on m psg thr, a dretd m atn t a
embl or th ltr G, unvsly dspld ov th Mstr chr.
He infrmd m tt it ws th init o gmt.

W. M.—Wt explntn dd th W. M. gv y o
gmtry?

S. W.—Gmt, th fs a nblst o scnes, is th basis
on wch th sprstretr o Msy is erectd. (*See wrk.*)

W. M.—Wt fthr expln dd th W. M. gv y o
th ltr G?

S. W.—He infd m tt i ald t th sac nm o De,
*** bfr whm w shd al, frm th ygst E. A. in th

N-E cr t th W. M. wh prsds in th E, wth rvnc
mst hmbl bw. (*All bow.*)

W. M.—Ths, m br, encls th send deg o Msy.

Th Sec. wl notify y whn t prsnt yrslf fr th
thd deg. (*Cndt is nw setd.*)

Who Would Not Be a Mason?

By Bro. C. F. Forshaw, LL D.

Who would not be a Mason
And wear the apron white?
And feel the bonds of Friendship
The rich and poor unite?
To know Masonic virtues,
To do Masonic deeds?
And sympathetic minister
Unto a Brother's needs?
Who would not be a Mason
And join the brethren true?
To see our noble teachings
Their glorious work pursue?
To feel a bond Fraternal
Is theirs where'er they go?
And to find a hearty welcome
As they journey to and fro?
Who would not be a Mason
A Craftsman just and fair
To meet upon the Level
And part upon the Square?
To hear the voice of Charity,
Where'er our Lodges be?
And to know our Grips and Passwords
And share in all our glee?
Who would not be a Mason
To labor day by day?
And laboring try to lessen
The thorns upon life's way?
To help to form a column,
All perfect and complete?
Fit for building that great Temple
Wherein we hope to meet?

F. C. Degree

Closing.

W. M.—* (*Ds rs.*) Br J. D., wt is th lst as wl as fs gt cr o Ms whn in L asmd?

J. D.—T se tt th L i dl tld, W. M.

W. M.—Prf tt dt; inf th T. tt I am abt t els th L a dre hm t tl ac.

J. D.—*** (*T. opns dr.*) Br T., I am ord by th W. M. t infm y tt he is abt t els th L, a y ar dre t tl ac.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th L is dl tl, W. M.

W. M.—Hw ar w tl, br J. D.?

J. D.—By a br M. M. wtht th dr ard wth th prpr inst o hs ofe.

W. M.—Wt ar hs dts thr?

J. D.—To kp of al ens a evs, a t se tt nn ps or rps bt sch as ar dl ql a hv pr fm th W. M.

W. M.—* (*Ds tk sts.*) Br S. W., (*S. W. rs*) wl y b o o fm?

S. W.—F.

W. M.—F wt?

S. W.—Fm th deg o E. A., t tt o F. C.

W. M.—Ar y a F. C.?

S. W.—I am, tr m.

W. M.—Hw wl y b t?

S. W.—By th s.

W. M.—Wh by th s?

S. W.—Bes i is on o th w tls o m prf.

W. M.—Wt i a sq?

S. W.—An ang o nt degs or th fth prt o a cercel.

W. M.—Whr wr y md a F. C.?

S. W.—In a js a lfly ens L o F. C.

W. M.—Hw mn anc em a L o F. C.?

S. W.—Fv or mr.

W. M.—Whn em o onl fv, wh wr thy?

S. W.—Th W. M., S. W., J. W., S. D. a J. D.

W. M.—Wh i th J. D. pl i th L?

S. W.—On th rt o th S. W. in th W.

W. M.—* (*Ds ris.*) Wht ar yr dts thr, br J. D.?

J. D.—To er msg fm th S. W. in th W t th J. W. in th S, a els abt th L as h ma dre, a t se tt th L i dl ti.

W. M.—Wh i th S. D. ple i th L?

J. D.—On th rt o th W. M. in th E.

W. M.—Wht ar yr dts thr, br S. D.?

S. D.—To er ords fm th W. M. in th E to th S. W. in th W, a els ab th L as h ma dre; to wlem a acm vstg brn; to re a cde edts.

W. M.—Wh i th J. W. sta in th L?

S. D.—In th S.

W. M.—** (*Wds ris.*) Why ar y i th S, br J. W.? Wt ar yr dts thr?

J. W.—As th sn in th S at its mrd ht is th gl a bt o th da, s stns th J. W. in th S, th btr t

obsv th tm; to el th erf fm lb t rfs; t sprtn thm
drg th hrs thrf, a se tt thy d nt envt th prps o
rfs int intmp a excs; to el thm on agn in du
ssn, tt th W. M. ma hv pl a th erf prft thby.

W. M.—Wh i th S. W. stn i th L?

J. W.—In th W.

W. M.—Why ar y i th W, br S. W.? Wt ar
yr dts thr?

S. W.—As th sn i in th W at th els o th da,
so is th S. W. in th W, t ast th W. M. in op a
clsg hs L; to pa th erf thr wgs if aut b du, a se
tt nn g awy dsf; hrmn bng th str a supt o al
soci, mr esp o ours.

W. M.—Wh is th W. M. stn in th L?

S. W.—In th E.

W. M.—Why i h in th E, br S. W.? Wt ar
hs dts thr?

S. W.—As th sn rs i th E t op a gv th da, so
rs th W. M. in th E t op a gv hs L; to st th erf
to wk, a gv thm gd a whlsm inst fr thr lbs.

W. M.—*** (*Ris.*) Br S. W., it is m wl a pl
tt — L, N —, b nw clsd. Cmc ths ord to th
J. W. in th S, a h t th erf fr thr gvnt.

S. W.—Br J. W., it is th wl a pl o th W. M.
in th E tt — L, N —, b nw clsd. Cmc ths ord
t th erf fr thr gvnt.

J. W.—Brn, it is th wl a pl o th W. M. in th
E, cmc t m by th S. W. in th W, tt — L, N —,
b nw clsd. Tk ntc a gv yrsl ac.—Lk t th E!
(*Ss gun.*)

J. W.—* S. W.—* W. M.—*

J. W.—* S. W.—* W. M.—*

W. M.—Lt us pray. (*Prayer.*) Amn

All— So mt i b. (*Music.*)

W. M.—Br S. W., hw d Ms mt?

S. W.—Upn th lvl, W. M.

W. M.—Br J. W., hw d Ms act?

J. W.—Upn th pl, W. M.

W. M.—And thy prt upn th sq So ma we
ev mt, act a prt; a nw ma th blsg o hv rst upn
us a al reg Ms; ma brl lv prvl, a evy mrl a scl
vrt cmt us. In th nm o G a th H S J, I del th
L clsd in fm. Br J. D., inf th T.

S. D.—(*Atnd t th lts, whil—*)

J. D.—*** (*T. ops dr.*) Br T., I am ord b
th W. M. t inf y tt th L is clsd in frm.

W. M.—* (*Cls th sec. deg.*)

So Mote It Be.

By Bro. Chas. F. Forshaw, LL. D.

PEACE, perfect Peace, throughout each coming day—

Love, Holy Love, within each Mason's heart;

With bright-eyed Hope to shed its sunny ray

On Faith that only can with Life depart.

Friendship to glow within the noble breast,

Prudence to check the rash and hasty deed,

Relief for all by dire some woe oppress,

And Charity to aid and intercede.

Silence to guard and curb the bitter tongue,

Temperance to stay our every downward pace,

Justice to mete to all who would do wrong,

And Fortitude to build upon this base

A glorious Temple on our earthly lands

So that we gain one built by perfect hands!

M. M. Degree

Opening.

W. M.—* (*Ofers tk thr stns a plcs, a mbrs clth thmsl a tk sts. J. D. cls dr.*) Br *S. W.*, (*S. W. rs*) pre t stfy yrsl tt al prs ar *M. M.*

S. W.—* (*S. a J. D. tk rds, mt W o th A, prc tgthr a cmc th ps t th S. W.*) Br *S. a J. D.*, pred t stf yrslvs tt al pr ar *M. M.*

S. D. exmns brn in th N, and *J. D. exmns brn in th S*, pausing in frt o any whm they cnnt vch fr. Th unkn shd ars whn th *D. wl fc W* an rprt:

Br *S. W.*, an unkn in th *N*, (*or S, as th cs ma b.*)

S. W.—Cn an br vch fr th unkn in th *N*? (*Or S? If vchd fr, th D tks ps a ps on; if nt vchd fr th unkn mst rtr. If a br is fnd wth th ps th D. wl fc W a rprt:*) Br *S. W.*, a br in th *N* (*or S*) wth th ps.

S. W.—Invst th br wth th ps.

Th *D. invsts th br*, als rc it fm hm. *Ds mt in th E. J. D. gvs ps to th S. D. a he t th W. M.*; they thn go to wst o th *A a fc th S. W.*

W. M.—Th ps is—

S. W.—* (*Ds tk sts.*) Al pr ar *M. M.*, *W. M.* (*Tks st.*)

W. M.—* (*Ds ris.*) Br *J. D.*, wt is th fs gt cr o *Ms* whn in *L* asmbld?

J. D.—To se tt th *L* is dl tld, *W. M.*

W. M.—Prfm tt dty; infm th *T. tt I* am abt t opn a *L o M. M.* a dre hm t tl acd.

J. D. (*Ops dr.*)—Br *T.*, I am ord b th *W. M.* to infm y tt h is abt t op a *L o M. M.*, a y ar dre t tl acd.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th *L* is dl tld, *W. M.*

W. M.—Hw ar w tld, br *J. D.*?

J. D.—By a br *M. M.* wth th dr, ard wth th prpr inst o hs ofe.

W. M.—Wht ar hs dts thr?

J. D.—To kp of al ens a evsd, a t se tt nn ps or rps bt seh as ar dl qlf a hv prms fm th *W. M.*

W. M.—* (*Ds tk sts.*) Br *S. W.*, (*S. W. ris*) ar y a *M. M.*?

S. W.—I a.

W. M.—Wht inded y t bem a *M. M.*?

S. W.—In ord r tt I mt rev wgs a b th btr enab t sup msl a fml a entr t th rlf o pr dsts *M. M.*, thr wds a ops.

W. M.—Whr wr y md a *M. M.*?

S. W.—In a js a lfly enst *L o M. M.*

W. M.—Hw mn anely emps a *L o M. M.*?

S. W.—Thr or mr.

W. M.—Whn emps o on thr, wh wr thy?

S. W.—Th *W. M.*, *S. W.* a *J. W.*

W. M.—Whr i th *J. W.* stn in th *L*?

S. W.—In th *S.*

W. M.—** (*Ws ris.*) Why ar y i th *S*, br *J. W.*? Wt ar yr dts thr?

J. W.—As th sn in th S at its mrdn ht is th glr a bt o th da, so stns th *J. W.* in th S, th btr to obs th tm; to el th erf frm lb t rfsmt; t supr- tnd thm drng th hrs thrf, a se tt thy d nt envrt th prps o rfsmt int intmpe a exes; t el thm on agn in d ssn, tt th *W. M.* ma hv pls a th erf prf thby.

W. M.—Whr is th *S. W.* stn in th L?

J. W.—In th W.

W. M.—Why ar y in th W, br *S. W.*? Wht ar yr dts thr?

S. W.—As th sn is in th W a th cls o th da, so is th *S. W.* in th W, t ast th *W. M.* in opg a elsg hs L; t pa th erf thr wgs, if agt b du, a se tt nn go awa dsstfd; hrnm bng th str a suprt o al socits, mr espel o ours.

W. M.—Whr is th *W. M.* stn i th L?

S. W.—In th E.

W. M.—Why is h in th E, br *S. W.*? Wht ar hs dts thr?

S. W.—As th sn rs i th E t op a gvn th da, so rs th *W. M.* i th E, t op a gvn hs L; t set th erf t wk a gv thm gd a whls insten fr thr lbs.

W. M.—*** (*Ris.*) Br *S. W.*, it is m wl a pls tt — L, N —, b nw opd on th thd dg o *Msy*, fr th dsp o sch bs as ma rgl em bfr i, und th usl *Msc rstes.* Cmc ths ord t th *J. W.* in th S, a h to th erf fr thr gvmnt.

S. W.—Br *J. W.*, it is th wl a pls o th *W. M.* in th E tt — L, N —, b nw opd on th thd dg o *Msry*, fr th dsp o sch bs as ma rgl em bf it, und

th usl *Msc rstes.* Cmc ths ord t th erf fr thr gvmnt.

J. W.—Brn, it i th wl a pls of th *W. M.* in th E, emc t m b th *S. W.* in th W, tt — L, N —, b nw opd on th thd dg o *Msy*, for the dsp o sch bs as ma rgl em bf it, und th usl *Msc rstes.* Tk nte a gvn yrsls aely.—Lk t th E!

All gv sns tkng tm fm th E.

J. W.—* *S. W.*—* *W. M.*—*

J. W.—* *S. W.*—* *W. M.*—*

J. W.—* *S. W.*—* *W. M.*—*

W. M.—Lt us pray. (*Prayer.*) Amn.

All—S m i b. (*Singing.*)

W. M.—In th nm o G a th H S J, I de — L, N —, opn in fm on th thd dg. Br *J. D.*, infm th T. * (*Brn tk sts.*)

(*S. D. arngs th thr lts, whl—*)

J. D.—*** (*T. ops dr.*) Br T., I am ord b th *W. M.* t inf y tt — L, N —, is op in fm on th thd dg, a y ar dre to tl aed.

T.—It shl b dn.

J. D. (*Cls dr a slts th E.*)—Tt dty is prfd, *W. M.*

W. M.—* (*Ds tk seats.*)

Regular Business.

Sec. rds mnts of th lst statd cmctn, rept of com on petn, balltg, etc.

W. M.—Br *S. D.*, (*S. D. ris a slts*) y wl asrtn if thr ar any endts in wtg, if so wh a fr wht deg.

S. D. gos to *W o A*, slts a gs out thro ant-rm dr: asrtns, rtns to *W o A* a slts.

S. D.—*W. M.*, Mr. (*A. B.*) is in wtg to rc th
— deg. (*Sits a tks st.*)

See elsewhere for mnr of callg fm lb to rfsmt and
fm refshmt to lb. Also the mnr of dspnsg wth lbr on
th *M. M.* deg a opng on *F. C.* deg, and clsg a *L* of
F. C. and rsumg lbr on *M. M.* deg.

The Freemason's Creed.

To look, in the light of reason, to the gracious Being
above
As the infinite source of wisdom, and the source of
infinite love,
To follow in full submission wherever His will may lead.
Such is the Mason's mission, and such is the Mason's
creed.

To trust in His infinite justice, in the light of His word,
which saith:
"I am thy Father in heaven,"—such is the Mason's
faith.

That the spirit of love may guide him, wherever his feet
may fare.
Such is the Mason's wish and hope, and such is his con-
stant prayer.

And this is the Mason's duty—always to live, and move
On the plains of the Square and Level, under the law of
love.

Love which forgives, nor remembers the faults of a
brother man;
Nor fanneth the dying embers of hate into life again;

Which holds up the hands of the helpless, carries relief
to the poor,
And greets with a hearty welcome the stranger within its
door;

Which rescues a fallen brother from the gutters of grim
despair,
And smoothes from the brow of sorrow the wrinkles of
doubt and care.
—*Anon.*

A Mason's Landmarks.

Dedicated to Bro. Ed. Burnham, P. G. M.

The first "landmark" of this ancient clan,
"Implicit trust in God" (not in man.)
This "landmark," if rightly understood,
Teaches "universal brotherhood."

"Brotherhood," then the second "landmark,"
"Is light on the path," where once 'twas dark.
In every clime and in every land
These landmarks have and will ever stand.

The third "landmark," "Immortality,"
Spirit ever was and will ever be.
Life does not consist of fleeting breath;
This "landmark" teaches, "there is no death."

God's Word—"the Great Light of Masonry"
In its "Truth" reveals a mystery
"From One," "in One," "to One"—Can't you see
"The landmarks of the Ancient and Free?"

The "Square" with its angle four and three,
A "landmark" reveals—Could you but see,
Behind this Symbol—a truth is found
That's not exposed by speech or sound.

The "Circle" in perfect expression
To us reveals a sublime lesson,
The "point" within its center—Oh see
"Ancient landmarks" of eternity!

The "Triangle" with three equal sides
Teaches "God within us doth abide,"
"All wise, all powerful, always here,"
A "landmark" to every Mason dear.

You on the white square—I on the black—
"Three, five and seven" on the right track,
In health or pain, in the light or the dark,
Let us stand by the "ancient landmark."

Though slander may traduce the fair name,
Though accused when we're not to blame,
Though assailed, let's ever press on—
Faithful to trust "as the widow's son."

Eos-i-cru-cian.

Work, 1st Sec.

Raising.

W. M.—Brthn, ths L o M. M. hs bn opd fr th prps o cnfrng th thd deg on br (A. B.) If thr is no objen w wl pred wth th wk. (*No objen bng md.*)

W. M.—Br Stds, (*Stds rs a tk rds*) aprh th A.

Stds go to west of the A a slt

W. M.—Br Sr Std, hw shd a endt b ppd t b md a M. M.?

S. S.—By bng dvstd o al mtls; nthr nkd nr clthd, br ft, hd-wk a a c-tw thr tms abt hs nkd bdy a clthd as a F. C.

W. M.—Y wl rpr to th ante-rm, whr y wl fnd br (A. B.) in wtg, o whm y wl elet th rqd fe a ppr hm as std; a whn so ppd, cs hm t gv th nes alm at th dr of th ppr-rm.

Stds slt, rtr to pp-rm a ppr candt, whn rdy—

Cndt.—***

S. D. (*Ris, tks rd a slts.*)—W. M. thr i an alm at th dr o th pp-rm.

W. M.—Atnd t th al.

S. D.—*** (*Stds prtly opn dr.*) Wh cms hr?

S. S.—A br wh hs bn rgly init as an E. A., psd t th deg o F. C., a nw wshs to re fth li in Msy b bng rs t th sblm deg o M. M.

S. D.—My br, is i o yr ow f wl a ac?

Cndt.—It is.

S. D.—Br S. S., i h dl a tr pp?

S. S.—H is.

S. D.—Is h wth a wl ql?

S. S.—H is.

S. D.—Hs h md stbl prfe i th pre dgs?

S. S.—H hs.

S. D.—By wt fth rt o bn ds h exp to gn adm?

S. S.—By th bn o th ps.

S. D.—Hs h th ps?

S. S.—He hs it nt; I hv i fr hm.

S. D.—Gv m th ps. (*S. S. gvs ps.*)

S. D.—Lt hm wt wth pte until th W. M. is inf o hs rqs a hs ans rtd. (*Cls dr, gs t A, slts, *** with rd on th flr.*)

W. M.—Wh cms thr?

S. D.—A br wh hs bn rg init as an E. A., psd t th dg o F. C., a nw wshs t re fth lt i Msy b bng rs t th sbl dg o M. M.

W. M.—Is i o hs ow fr wl a ac?

S. D.—It is.

W. M.—Is h dl a tr pp?

S. D.—H is.

W. M.—Is h wth a wl ql?

S. D.—H is.

W. M.—Hs h md stbl prfe i th pre dgs?

S. D.—H hs.

W. M.—By wt fth rt or bnf ds h exp t gn adm?

S. D.—By th bnf o th ps.

W. M.—Hs h th ps?

S. D.—H hs i nt; I hv i fr hm.

W. M.—Gv m th ps. (*S. D. gvs ps.*)

W. M.—Snc he cms endd wth al ths esl qlfens, it i m wl a pl tt h ent ths L o M. M., a tt y re h i d a anc fm.

S. D. (*Opns dr wd.*)—It i th wl a pl o th

W. M. tt th br ent ths L o M. M.

Stds endc cndt int th L, a tk sts nr th dr whle—

S. D. (*Pts hs l hn on cdtis rt shl.*)—My br, it i th wl a pl o th *W. M.* tt I re y into ths L o M. M. in d a anc fm. I re y o bth pts o th cps, extg fm yr n r t l b, (*dn*) wch i t sh tt as th vtl pts o mn ar cntnd wthn th brs, so th ms usfl tnts o ou insttn ar cntnd wthn th tw pts o th cps, wch ar frnsh, mrlty a brly lv.

S. D. tks cndt by the lf hnd a cdcts hm thr tms abt th A. As thy pass—

J. W.—*

W. M.—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.

S. W.—*

W. M.—While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. *

W. M.—In the day when the keepers of the

house shall tremble, and the strong men shall bow themselves.

J. W.—**

W. M.—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.

S. W.—**

W. M.—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. **

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

J. W.—***

W. M.—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.

S. W.—***

W. M.—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. ***

W. M.—Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccles. xii, 1-7.

S. D. (*In th S.*)—*** (*Wth rd on flr.*)

J. W. (*Ris.*)—Wh cms hr?

S. D.—A br wh hs bn rg init as an E. A., psd

t th dg o F. C., a nw wshs t rev fth lt i Msy b
bng rs t th sb dg o M. M.

J. W.—My br, is i o yr ow f wl a ac?

Cndt.—It is.

J. W.—Br S. D., is h dl a trl pp?

S. D.—H is.

J. W.—Is h wth a wl ql?

S. D.—H is.

J. W.—Hs h md stb prfc i th pre dgs?

S. D.—H hs.

J. W.—By wt fth rt o bn ds h exp to gn adm?

S. D.—By th bn o th ps.

J. W.—Hs h th ps?

S. D.—H hs i nt; I hv i fr hm.

J. W.—Gv m th ps. (S. D. gvs ps.)

J. W.—Cnde th endt to th S. W. in th W fr
fth exmntn.

S. D. (In th W.)—*** (Wth rd on flr.)

S. W. (Ris.)—Wh ems hr?

S. D.—A br wh hs bn rg init as an E. A.,
psd t th dg o F. C., a nw wshs t rev fth lt i Msy
by bng rsd t th sb dg o M. M.

S. W.—My br, is i o yr ow f wl a ac?

Cndt.—It is.

S. W.—Br S. D., is h dl a trl pp?

S. D.—H is.

S. W.—Is h wth a wl ql?

S. D.—H is.

S. W.—Hs h md stb prfc i th pre dgs?

S. D.—H hs.

S. W.—By wt fth rt or bn ds h exp t gn adm?

S. D.—By th bn o th ps.

S. W.—Hs h th ps?

S. D.—H hs i nt; I hv i fr hm.

S. W.—Gv m th ps. (S. D. gvs ps.)

S. W.—Cnde th endt to th W. M. in th E fr
fnl exmn a instn.

S. D. (In th E.)—*** (Wth rd on flr.)

W. M.—Wh ems hr?

S. D.—A br wh hs bn rg init as an E. A.,
psd t th dg o F. C., a nw wshs t rev, fth li i Msy
b bng rsd t th sb dg o M. M.

W. M.—My br, is i o y ow f wl a ac?

Cndt.—It is.

W. M.—Br S. D., is h dl a tr pp?

S. D.—H is.

W. M.—Is h wth a wl ql?

S. D.—H is.

W. M.—Hs h md stb prfc i th pre dgs?

S. D.—H hs.

W. M.—By wt fth rt o bn ds h exp t gn adm?

S. D.—By th bn o th ps?

W. M.—Hs h th ps?

S. D.—H hs i nt; I hv i fr hm.

W. M.—Gv m th ps. (S. D. gvs ps.)

W. M.—Fm whe em y a wth ar y trv?

S. D.—Fm th W a trv t th E.

W. M.—Wht ar y i prst o?

S. D.—Tt weh ws ls, weh b m endvs a yr
aste I am i hps t fd.

W. M.—To wt d y rfr?

S. D.—To th ses o a M. M.

W. M.—Yr prsut i trl ldb; y wl b rende t th S. W. in th W, wh wl teh y t aph t th E, adveg b thr upr, rgl sts, yr ft fmg th r an o a prf sq, yr bd ere t th W. M. i th E.

S. D. cndcs cndt sth o A t th W.

S. D.—Br S. W., (*S. W. ris*) i is th wl a pl o th W. M. in th E tt ths cndt b tght t aph t th E, adveg b thr upr, rgl sts, hs ft fmg th rt an o a pfc sq, hs bd er t th W. M. i th E.

S. W.—Y wl se tt th W. M. ords ar obd.

S. D.—Y wl fe t th E. St of as an E. A.; (*dn*) st o as a F. C.; (*dn*) st of wth yr l f, brg th hl o th r f t th hl o th l f, a fm th rt an o a pfc sq. Stn ere. (*Dn; slt.*) Yr ords hv bn obd, W. M.

W. M.—My br, y ar nw adve t th lst a hgst grade o anent erf Msy, th sblm dg o M. M. Th obgns o ths dg ar nmrs a extrmly wght. Wr it nt tt yr trs is i G a y ar tght t apl to hm fr strnh a wsdm, y mt wl shrnk fm asumg thm. They en nvr b rpdtd or lad asid. Yt, as bfr, I am fre to inf y tt ths new obs, lk ths y hv hrtfr tkn, cntn nthg wh en cnfle wth yr dts t G, yr entry, yr nbr or yrsl. Wth ths rnwd plg o m prt, as th Mstr o th L, I ask y, ar y wlg t tk sch an ob as al M. M. hv dn bfr y?

Cndt.—I am.

W. M.—Ple th edt in du fm to b md a M. M.

S. D.—*Adv*, (*dn*) kl on yr n kns, yr bd ere, yr nk hns rstg on th H B, S a C. (*Dn; slt.*) Th cndt i in dn fm, W. M.

W. M.—*** (*Gs t A a rmvc ht.*) Y wl sa I, rpt yr nm a sa af m:

OBN.

I, (*A. B.*), of m on fr wl a ac, in th prs o A G a ths wfl L, ere t hm a dde t th H S J, d hby a hrn ms sl a suc p a s, as I hv hrtfr dn, bt wth ths adns, tt I wl nt emet th ses o a M. M. t a F. C., nr ths o a F. C. t an E. A., nr ths o an E. A. to th rst o th wrld; nthr ths nr an o thm t any psn or prns whtsvr, xcp i b t a tr a lfl br M, or wthn th bd o a js a lfl cnstd L o Ms, nr unt hm or thm until b ste trl, du xmntn or lfl infmtn, I shl hv fn hm or thm as lfl entl t thm as I am msl.

First Tie.

I frthrmr p a s tt I wl stn t a ab by al th ls, rls a rg o a M. M. L, s fr as thy shl em t m knlg.

S. T.

I fm p a s tt I wl ans a ob al d ss a sms st m fm a L o M. M., or hnd m b a br o ths dg, if wthn th ln o m c-t.

T. T.

I fm p a s tt I wl hl, ai a ast al pr, ds br M. M., thr wds a o, thy aplng t m as sch a I dmg thm wth.

F. T.

I fm p a s tt I wl k th ses o a br M. M. whn cme t m as sch, mdr a trs xepd a thy lf t m on che.

F. T.

I fm p a s tt I wl nt b prs at, nr gv m cnst

to th mkg a wm a M, an ol mn i dtg, a yg mn i nonag, an aths, an irlgs lbrtn, a mdmn or a fl, kng thm t b sch.

S. T.

I fm p a s tt I wl nt vis a elns L o Ms nr cnvs Mely wth a elnds M, or wth on who hs bn sspd or xpld, whl und tt snte, kng thm t b sch.

S. T.

I fm p a s tt I wl nt eh, wrg, or dfr a L o M. M., or a br o ths dg, kng thm t b sch, bt wl gv thm d a tmly nte tt thy ma wrd o al aphg dng.

E. T.

I fm p a s tt I wl nt vl th chst o a M. M. wf, hs mthr, sstr or dtr, kng thm t b sch.

N. T.

I fm p a s tt I wl nt gv th gr Me wd i any oth mnr thn tt i weh I shl re it, weh wl b on th fv pts o flsh a than in a l brh.

T. T.

I fm p a s tt I wl nt gv th gr hl sn o ds, xep i b in cs o th ms imnt dg, or sfg i th cs o inoc a vrt, or i a js a lfl cnst L o M. M., or i a L fr ins; a whn I se or hr i gvn b a wth br i ds, I wl fl t th rlf o hm wh gvs i, if thr b a grtr prbly o svg hs lf thn lsg m own.

Al ths I ms sl a se p a s, wth a frm a std rsl t kp a pfr th sm, wtht th ls eq, mn rs or sel ev wtsv; bndg msl un n ls pn thn tt o hvg my bd svd in tw, m bls tk fm the a br t ash, a ths set b th fo ws o hv, tt n mr rmb mt b hd amg

mn or Ms o s vl a wr as I shd b, shd I, i th ls, kngl o wtg vl or trsgs ths my M. M. ob. S hl m G a kp m stdf. (*Re-curs.*)

S. D. rmvs cdts hds whl—

W. M.—In tk o yr sne o pps i ths sl engmts, y wl ks th H. B, nw opn bf y. (*Done.*)

Br S. D., ou br bng nw bnd to us b a evt weh cnnt b bkn, y wl rls hm fm hs e-t. (*Done.*)

My br, i yr prs blnd endtn, wt d y ms dsr? *Cndt.* (*Prmtd b S. D.*)—Fr l i Msy.

W. M.—Fth l i Msy bng yr dsr, y shl re it. My brn, ast m in brg our br t fth l in My.

Brn, excp Wrds, cm frwrd a frm two pri lns fm E to W.

W. M.—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.—Gen. I: 1-3.

In sl cmmrtn o tt sbl evt, I, in lk mn, Msncly declr, Lt thr b lt!

Brn both hns a ft. S. D. rmvs hdwk at the same time.

W. M.—And thr is lt. On bng brt to fth lt in Msy y bhld upn th A bf y th thr gt ls o Msy as bfr, bt wth ths dfe, bth pts o th eps br. weh is t teh y nv to ls sght o th Me apletn o tt usfl a vlbl inst weh tchs frshp, mrlt a brl lv.

W. M. (*Rtrns to sta; advng.*)—Y nw dsev m aphg y fm th E und th dg a sn o a M. M. Ths (*gvs it*) is th dg, a alds t th psn in weh yr hds wr plsd whn y tk yr ob. Ths (*gvs it*) is th sn, a alds t th pn o th ob whrn y sd, “Bnd msl und n ls pn thn tt o hvg m bd sy in tw, m bls tkn fm the a bd to ash a ths setd b th fo wnds o hv, tt no mr rmbre mt b hd amg mn o Ms o so vl a wrh as I sh b, shd I i th ls, knl o wtl vl o trsg ths m M. M. ob. So h m G a kp m std.” Ths pn sn (*gvs it*) is als th sn o sltn.

On entrng or rtg fm a L o M. M. y wl adv t th W o th A, whr y nw knl, a slt th W. M. wth ths sn. (*Gvs it.*) Also, on rsg t adrs th W. M., y wl slt hm wth ths sn. (*Gvs it.*)

In tkn o th fth cntnc o m brthly lv a fnshp, I prs y wth m r hn a wth i th ps a tk o th ps o a M. M. (*Tks cdt b gp o F. C.*) Br S. D., wl y b o o fm?

S. D.—Fm.

W. M.—Fm wt?

S. D.—F th g o a F. C. t th ps g o a M. M.

W. M.—Ps tt. (*Done.*) Wt i tt eld?

S. D.—Th ps g fm a F. C. t a M. M.

W. M.—Wt i its nm?

(*S. D. gvs wd.*)

W. M.—Wh ws T. C.?

S. D.—Th fs kn artfc or eng wkr i mt.

W. M.— — is th pswd o ths dg, a ths (*gvs it*) i th tk or g. Aris, slt th Wdns as a M. M. (*Rts t hs stn.*) *

S. D. cndc cndt to J. W. J. W. ris. Cndt slts th J. W. wth dg a sn o M. M. Thn ps on to th W, S. W. ris, slts hm in th sm mnr. Thn t th W o th A a slts W. M.

W. M.—My br, y wl b rend t th S. W. in th W, wh wl teh y h t wr yr ap as a M. M.

S. D. (*Cdc cndt t W.*)—Br S. W., (*S. W. ris*) it i th wl a pls o th W. M. i th E tt ou nwl ad br b tgt hw t wr hs ap as a M. M.

S. D. arngs aprn.

S. W.—My br, at th bld o K S T thr wr thr thsnd thr hndrd mstrs or ovs o th wk, a thy wr dre t wr thr aps wth th er tnd up. Ths, m br, shd y wr yrs t dst y as a mst or ovsr o th wk. But fr envnc, y ma wr it in F. C. frm.

S. D. (*Cndcs cdt t A a slts wth pnl sn.*)—Yr ords hv bn obd, W. M.

W. M.—My br, y wl n b edc t th r h o th W. M. i th E. (*Done.*) I nw prs y wth th wkg tls o a M. M. a wl teh y thr uses.

Th wkg tls o a M. M. ar al th imp o Msy indscrml, bt mr esp th Trl.

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

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

Y wl nw b red to th ple fm whc y cm, thr b
rnvstd o wt y wr dv a awt th W. M. wl a pl.

S. D. cdc cndt t th A, bth slt W. M. a go t prp-rm
dr. Stds tk chrg o, a reinvst cndt, ples J. W. jwl a
rtn hm t th L, slt W. M. a al tk sts.

Fifty Years a Mason.

*By Bro. Thomas F. Gibbs, D. G. M., District of
Columbia.*

To glean the wisdom from your lips we sit,
As it becomes us, tyros, at your feet;
Glad that such privileges will permit.

Our gath'ring from your well-filled sheaf of wheat,
Glad that we may with joy, having no fears,
Draw from a store of half a hundred years.

A half a century filled with kindly deeds,
Brotherly love, relief, justice and truth,
Unthoughtful of your own but of another's needs,
Giving the *care* of age, the *zeal* of youth.
In the great book where each good act appears
Your record stands—of half a hundred years.

The temple you have reared the world has seen,
And its foundation-stone is level, square and true;
The plumb shows the structure does not lean,
But stands symmetrical, that all may view,
A life most prominent among its peers—
A Mason's life of half a hundred years.

A life begun will never have an end,
But, river-like, join the eternal sea,
There with new beauties evermore to blend—
From earthly cares and imperfections free,
Your years with us are counted by the score—
Yet will we wish you a half hundred more.

High Twelve.

By Bro. Benj. B. French

List to the stroke of the bell—
High Twelve!
Sweet on the air they swell,
To those who have labored well—
And the Warden's voice is heard,
From the South comes the cheering word,
"In the quarries no longer delve."

Again, 'tis the Warden's call—
"High Twelve!"
Lay aside gavel, hammer and maul,
Refreshments for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven
"Like men in the quarries to delve."

There is in each mortal's life,
High Twelve!
In the midst of his early strife—
With earth's groveling luxurious rife—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve."

List to the tones of the bell—
High Twelve!
As if on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

There shall ring in the world of bliss
High Twelve!
When relieved from our work in this—
If we've not lived our lives amiss—
The Master shall call us there,
Our immortal crown to wear,
No more in earth's quarries to delve.

M. M. Degree

Work, 2nd Sec.

W. M.—Br S. D., (*S. D. rs a sl*) ende ou nwl ad br t th E. (*Donè.*) My br, y hv ths ev bn obg b th vr slm a wty tis o a M. M. Hvg vlntrly asmd ths ob y wr thn brt t lt a instretd. Y hv bn tgt t wr yr ap as a M. M., a ar so wrg it amng us at ths mnt. Evn ou wkg tls, th impls o Msy, hv al bn xplnd to y, a y hv bn xrted t mk a ppr us o th trl, th prncpl wkg tl o ths dg. Al ths wd imply tt y ar a M. M., a ql t trv a wk as sch. Na, mr, I obsrv tt y hv upn yr prsn a bdg o ofe, th jwl o th J. W., on o th pre ofes o th L. Ths mrk o dsten mst b hghl plsg t y, a dtls enfms y i th blf tt y ar a M. M. Is i so? (*Short paus.*)

S. D. (*For cndt.*)—He is o tt opn, W. M.

W. M.—My br, hwev ntrl ths sppstn ma b t y, yt it is erons. Yu hv nt yt atnd t th sbmlm dg o M. M. Yu ar nt yt a M. M. so fr as t enabl y t prv ysl on, or t trv or wk as on, nr d I knw tt ev y wl bcm a M. M. Y hv a wa t trv qvr, tt is xtrml prls. Y wl b bst wth dngrs o mny kns a ma prhps mt wth dth as dd onc bfl an emnt br o ths dg. Bt yr trs is i G, a yr fth is wl fnd. Bfr stng out, thrfr, upn s sers an

entrprs as ths, y wl rpr t th A fr th prps o pr. Hrtfr y hd a br t pr fr y; nw y mst pr fr yrsl, Go, thn, my br, a ma the blsg o G acm y.

S. D. (*Cndc cndt on th nth t th A.*) My br, y wl agn sfr yrsl t b h-w. (*Done.*) Y wl kn a pry. Yr pr ma b mntl or audbl. Whn it is fin rs to yr ft.

As th cndt knls t pray th W. M. calls up th L b ***, hmslf rsng lst, a whn th pr is endd he sts th L by *.

When the prayer is concluded:

S. D.—My br, hrtfr y hv rprsntd a cndt in sch o Msc lt; nw y wl rpst anothr charctr, no ls a prsn thn our G M H A, wh ws grnd arte a th bldg o K S T. It ws th usl estm o tt grt a gd mn, at hi twl whn th erf wr eld fm lb t rfs. t entr int th S S or H o Hls, to ofr up hs adrtus t De, a dr hs ds upn hs trsbd. Ths y hv dn. He thn psd ot o th S gt t th wkmn as y wl nw do.

Ja—G M H, I am gld to mt y ths aln. I hv lg sgt ths op. Y prmssd us tt whn th T ws empl, w shd re th ses o a M. M., whby w eld trv in frn ents a re wg as sch. Bhld! th T is alms empl a w hv nt red wht w srvd fr. At frst I dd nt dt yr vrsty, bt nw I do. I thfr dmd o y th ses o a M. M.!

S. D.—Cfm, ths is nth a ppr tm nr ple. Wt untl th T i empl, a thn, if y ar fd wth, y shl re thm; othws, y cnnt.

Ja—Tlk nt t m o tm or pl. Nw is th tm a

hr i th pl. Nn oth wl stsf m. I thfr dmd o y th ses o a M. M.!

S. D.—Cfm, I cnnt gv thm.

Ja—G M H, fr th thd a ls tm I dmd o y th ses o a M. M.!

S. D.—Cfm, I cnnt a I wl nt gv thm.

Ja sts cndt wth g acs th. S. D. cndcs cndt to W.

Jo—G M H, mst o th erf ar wtng, a mny ar excdgl anx t re th ses o a M. M.; a w cn se no gd rsn wh w ar pt o s lg. And sm o us hv dtrm tt w wl wt n lng. I thfr dmd o y th ses o a M. M.!

S. D.—Cfm, why ths vlnc? I cnnt gv thm; nr cn th b gvn xcp i th prs o S K o Is, H K o T, a msl.

Jo—G M H, yr lf is i dng; th avns o th T ar serly grd, a escp is impdbl! I thfr dmd o y th ses o a M. M.!

S. D.—Cfm, I cnnt gv thm. Wat wth ptnc fr th ppr tm.

Jo—G M H, I agn, a fr th ls tm, dmd o y th ses o a M. M., o yr lf!

S. D.—My lf y cn hv; my intgrt, nv!

Jo sts cndt wth s acs b. S. D. cndcs cndt to the E.

Jm—G M H, I hv hrd yr cavlg wth Ja a Jo. Fm thm y hv esc; bt fm m, nv. My nm is Jm. Wht I prps, tt I pfm. I hld i m hn a inst o dh. If y rfs m nw y d it at yr prl! I sa, gv m th ses o a M. M., or I wl tk yr lf!

S. D.—Cfm, I hv ofn rfsd y, a shld alw rfs whn atekd i ths mnr. Yr dmds ar vain!

Jm—G M H, I fr th se tm dmd o y th ses o a M. M.

S. D.—Cfm, yr dmds ar van. I shl nt gv thm. Wat untl th Tmpl is empl, a thn I wl do m bst t srv y.

Jm—G M H, I fr th thd a ls tm dmd o y th ses o a M. M.

S. D.—And I fr th thd tm rfs y.

Jm—T d. (*Sts cdt wth s m.*)

Ja—Wt hv we dn?

Jo—We hv sl ou G M H A! Wt shl w d wth th bd?

Jm—Lt us cr i t a rtd cor, a br i in th rbs o th Tmpl.

Ja a Jo—Agrd.

They tk up th bd a cry it nr th s-e cr of th L.

Jm—Nw lt us rtr untl lw twl, whn w wl mt hr agn.

Ja a Jo—Agrd.

Low tw is nw struck.

Ja—This is th hr.

Jo—Ths is th ple.

Jm—And hr i th bd. Ast m t er i a du wstl ers fm th T t th brw o a hl, whr I hv dg a gr sx ft du E a W, a sx ft ppndel i wh w wl br i.

Ja a Jo—Agrd.

Plc th bd btw th A a th W; hd t th W.

Jm—I wl st ths spg o ac at th h o th gr, tt th ple ma b kn shd oesn ev rqr it. And nw lt us mk ou esc, b wa o Jp, ot o th entr.

Ja a Jo—Agrd. (*Th strt W a sn mt se captn.*)

Jm—Gd mrng.

S. C.—Gd mrng.

Jm—I tt yr shp ynd?

S. C.—It is.

Jm—Whr ar yu bnd?

S. C.—To Ethop.

Jm—Whn d yu sl?

S. C.—Imedly.

Jm—D y tk psngrs?

S. C.—I d.

Jm—Wl yu tk us?

S. C.—I wl if yu hv K. S. prmsn t lv th entry. Prde yr psprts.

Jm—We wl pa yu yr dms, bt we hv n psprts.

S. C.—Thn yu cnnt go, fr I am strely frbdn t tk any o th wkmn fm th T ot o th entry wtht K. S. xprs prmsn.

Jm—Thn lt us rtn bk int th entry.

Ja a Jo—Agrd.

Rfns tk thr seats, lts trnd up, cnfsn.

The W. M. is nw styld M. E. K. S.

The S. W. is nw styld G. S. W

The S. D. is fst cftmn.

The J. D. is scnd cftmn.

K. S.—* Br G. S. W., (*S. W. ris*) why i ths cnfsn in th T. a why ar th crft nt at thr lbs?

G. S. W.—Ou G M H A i msg, M. E K S, a thr ar n dsgns upn hs tr-brd.

K. S.—Tht is vr strg! H hs ev bn prm a fthfl t hs trs. H mst b indsp. Ordr ste sre t b md fr hm thro th svl aprtms o th T.

G. S. W.—*** Cfm, lt stre srech b md thro the svrl aprtms o th T fr yr G M H A.

Cfm nw mch ar L makg inqry, wch is ans by brn.

G. S. W.—* (*Al tk sts.*) Yr ords hv bn obd, M. E. K. S. Th svl aprtms o th T hv bn stre sch, bt ou G M H A cnnt b fd.

K. S.—I fr, thn, sm acdt hs bfl hm.

1st Cfm—***

J. D.—M. E. K. S., thr i an alm at th dr.

K. S.—Atd t th alm.

J. D.—*** (*Ops a cls dr.*) M. E. K. S., twl F C., clad in wht glvs a apn, crav aude o th M. E. K. S.

K. S.—Adm thm.

1st Cfm (*Al slt.*)—M. E. K. S., w twl wh apr bf yu ar clad i wht gls a apns in tk o ou inoc. We twl, wth thr oths, seng th T abt t b emplt, a bng dsrs o revg th ses o a M. M., whrby w ed trv int frn entrs a re wgs as sch, entrd int th hrd cnsp o xtrng thm fm ou G M H A, or tkg hs lf; bt, rleg on th atret o ou intns, bng stre wth hrr, we twl rentd; bt we fr th oth thr hv prsstd i thr mds dsns; a w twl hv em bfr yu t mk ths cnfsn a implr yr prdn.

K. S.—Br G. S., (*Sec. ris*) cl th rl o th wkm.

G. S. (*Calls rol.*)—M. E. K. S., th rl o th wkm hs bn eld a thr ar fd thr F. C. msg, viz.: *Ja. Jo a Jm*

K. S.—Cfm, ar ths th thr wh wr asctd wth yu i ths nrd enspre?

1st Cfm—Th ar th thr, M. E. K. S.

K. S.—It is m wl a pl tt y twl dvd yrsls int prts o thr a trv thr E, thr W, thr N a thr S, i prsut o th rfs. (*Slt a trvl.*)

1st Cfm (To Wf-m.)—Gd mrng.

Wf-m—Gd mrng.

1st Cfm—Hv yu sn an strngs ps ths wa rently?

Wf-m—I sw sm ystd—thr, wh, fm thr apre, wr wkm fm th T.

1st Cfm—Whr wr thy gng?

Wf-m—Thy wr skg a psg int Ethp.

1st Cfm—Dd th obtn o?

Wf-m—Th dd nt.

1st Cfm—Wt flwd?

Wf-m—Th rtd bk int th cntr.

1st Cfm—Lt us rtn a rpt ths t K. S.

2d a 3d Cfm—Agrd. (*Mrch to E; slt.*)

1st Cfm—Tdngs frm th W, M. E. K. S.

K. S.—Rprt thm.

1st Cfm—W thr, wh prsd a d wstl ers fm th T, wnt untl w mt wth a wafrg mn o whm w inqd if h hd sn any strngs ps tt wa; wh infd us tt h hd, thr, who fm thr apre wr wkm fm th T, skng a psg int Etho, bt nt hvg obtnd one, hd rtd bck int th cntr. Dmng ths o grt imptne, w hv rtd t brng th intlge t yu, M. E. K. S.

K. S.—Yr intlge prvs bt on thng t m, viz.:

tt ths rfs ar stl i th cntr, a wthn ou pwr Yu wl dvd yrsls as bfr, a trv as bfr. I nw gv yu pstv injnes t fd ths crmls, a as pstv asrne tt if y d nt, y yrsls wl b dmd th mds, a shl sfr fr th enrms erm.

1st Cfm (Al slt a mrch; aftr shrt silnc.)—Wl I am wry a mst st dn t rs a rfs msl.

2d Cfm—Na, br, ths i n tm fr rs, ou lvs ar in jprdy. W mst fnd ths mdrs. Ars, lt us prsu ou sch.

1st Cfm—Ya, br, yu ar rt; we mst nt try. (*Strts t rs a tks hl o spg o aca.*) Cfm, wt ds ths mn? Wh ds ths spg o aca so esly gv wa?

2d Cfm—Ths is crtnly vr strng, fr tt i a plnt o dp rt.

Ja—O, tt m tht hd bn et fm e t e, m tg tn ot b its rts, a bd i th sns o th se, a l wtr mk, whr th td ebs a fls twc i tw-f hs, er I hd bn acsr t th dh o s gr a gd a m as ou G M H A!

1st Cfm (Lo vc.)—Tt is th ve o Ja.

Jo—O, tt m l brs hd bn tn op, m ht ple fm thnc a gvn t th bsts o th fld a th bds o th ai as a p, er I hd bn acsr t th dth o so grt a gd a mn as ou G M H A!

2d Cfm (Lo vc.)—Tt i th ve o Jo.

Jm—It ws I tt gv th ftl bl! It ws I tt sl hm! O, tt m bd hd bn sv i twm, m bls tkn fm thnc a bnd t ash, a ths setd by th fo wns o hv, tt n m rmb mt b hd, amg mn or Ms, o s vl a wrh as I am, er I hd bn acsr t th dh o s gr a gd a mn as ou G M H A!

3d Cfm—Tt i th ve o Jm.

1st Cfm—Wt shl w do? Ths ar th mds o whm w ar i sch.

2d Cfm—Thy ar dsprt mn. It wl b a sers undrtkg t eptr ths mdrs.

3d Cfm—Thr ar bt thr o thm a thr ar thr o us. We hv trth a jstc on our sd a ou trs i in G. Let us rsh in, sz, bnd a tk thm bf K. S.

1st a 2d Cfm—Agrd. (*Rfs tkn t th E.*)

1st Cfm (*Cfm slt.*)—Tdgs fm th W, M. E. K. S.

K. S.—Rprt thm.

1st Cfm—As w thr, wh hd prs a du w ers fm th T, wr rtng, on o us, bng mr wry thn th rst, st dn on th brw o a hl t rs a rfs hmsl; a, on rsg up, cght hl o a spg o aca, weh esl gvg wa, xctd hs crst; a, whl w wr mdatng ov ths snglr cremste, w hrd thr frtfl xelmtns fm th clft o an adje rk. Th fst ws th ve o Ja, xelmg: "O, tt m th hd bn ct fm e t e, m tg tn ot b its rts, a brd i th sns o th se at l wtr mk, whr th td ebs a fls twc in tw-f hs, er I hd bn acsry t th dh o s gr a gd a mn as ou G M H A." Th snd ws th ve o Jo, xelmg: "O, tt m lf br hd bn tn op, m hr pl fm the a gvn t th bs o th fld a th bds o th air as a pr, er I hd bn acs to th dh o s gr a gd a mn as ou G M H A." Th thd ws th ve o Jm, xelmg mr hrdly thn th rst: "It ws I tt gv th ftl blo! It ws I tt sl hm! O, tt m bd hd bn sv i tw, m bls tkn fm the a bnd t ash, a ths sed by th fo wns

o hv, tt n mr rmbe mt b hd, amg mn or Ms, o so vl a wrh as I am, er I hd bn acs to th dh o s gr a gd a mn as our G M H A." Upn weh we rshd i, szd, bn a hv brt thm bf yu, M. E. K. S.

K. S.—Ja, ar y gl o ths hrd dd?

Ja—I am gl, M. E. K. S.

K. S.—Jo, ar y als gl?

Jo—I am indd gl, M. E. K. S.

K. S.—Jm, ar y lkw gl?

Jm—I am mst glt, M. E. K. S. Ya, I am mr gl thn th rs!

K. S.—Thn y shl d! Imps wrhs! To cnsp r agns th lf o s gr a gd a mn as yr G M H A. (*To th thr Cfm.*) Tk thm wth th gts o th ct a xct thm agbl t thr svl impretns

Cfm a Rfns go t ant-rm. Cfm rtn to E, slt a rprt.

1st Cfm—M. E. K. S., yr ords hv bn obd. Th mds hv bn pt t dh agr t thr svl imp.

K. S.—It is wl. Go nw, y twl Cfm, in sch o th bd o yr G M H A; and, if fnd, obs wth th ms wd, or a k t i, is on or abt it. (*Cfm slt a trv W.*)

1st Cfm—Hr i th aprc o a nwl-md gr. (*Al mk dg a sn o a F. C.*) Lt us opn it.

2d a 3d Cfm—Agrd.

2d Cfm—Hr i a bd bt in s mngld a endtn tt i cnnt b reegd.

3d Cfm—Thr i nthg on o abt it tt hs evn th aprnc o a wd, or a k t it, bt hr i a jwl upn its bs; lt us rmv it a cry it up t K. S.

1st a 2d Cfm—Agrd. (*Done. Slt.*)

1st Cfm—M. E. K. S., yr ords hv bn obd. W trvld a du wslly ers fm th T a on th brw o th hl whr ou wry br st dn t rs a rfrs hm sl, we dsev th aprnc o a nwly-md gr. Ths w opd a devd a bd. bt in s mngld a endtn tt i ed nt b regnzd; nr ed th Ms wd or a k t i, b fd on or abt i. Hwv, w fnd ths jl upn its bs, wch w rmvd a hv brt up t yu.

K. S.—Br G. S. W., (*S. W. ris*) ths i th jwl o thr G M H A. No dbt en nw rmn as t hs lmtbl fate. (*S. W. taks seat.*) Crftmn, th prdn y sk fr I nw gr y, in tkn o m aprbntn o yr endvs t dtct th mds a dsev th bd o yr G M H A. (*Cfm slt a tk sts.*)

K. S.—Br G. S. W., (*S. W. ris*) y wl frm th erf i grnd presn t go wth m t endv t rs th bd o thr G M H A. And as th Ms wd i nw ls, it i m wl' a pl tt th fst sn gvn at th grv, a th fst wd spkn as th bd shl b rsd, shl b adp fr th rgl'n o al M. M. Ls untl futr ags shl fnd o th rt.

G. S. W.—*** Cfm, fm yrsls i grnd presn t g wth th M. E. K. S. t endv t rs th bd o yr G M H A. And as th Ms wd i nw ls, it i hs wl a pl tt th fst sn gvn at th gr, a th fst wd spkn as th bd shl b rs, shl b adp fr th rgltn o al M. M. Ls untl fut ags shl fd ot th rt.

Cfm come t cirembit th bd, lvg it on th rt. As thy jrny thy sing. Th S. D. rmvs hdw. Hvg jnd thr crcts, thy hlt a fc inwd: th W. M. at hd o cdt, S. W. on hs rt; S. D. on hs lf. Al gv dg o M. M. a

drp hds t thr sds. W. M. alon gvs th G H S o ds a wds; thn al gv th Sn a W.

K. S.—Hr thn li th rmns o yr G M H A, strkn dn in th prfme o dūty, a mrtr t hs fidlt. H ws brn t ths lnly spt b unblwd hus at a mdnt hr, undr th hp tt th ey o mn wd nvr mr fnd hm, nr th hn o js b ld upn hs gl mdrs. Vai hp! Hr li th rmns o yr G M H A! Hs wk ws nt dn, yt hs elm is bkn! Th hrs so jsly hs du hv nt bn pd hm. Hs dh ws untmly a hs brn mrrn! Hs bd shl b rs; shl b hnr'd; shl b brn t th T fr mr dent intrm; a a mnt shl b ere to emmr hs lbs, hs fdlt a hs untmly dh. Br G. S. W., aply t th bd th gp o th E. A. a endv t rs i.

G. S. W. (*Endvs, bt fls; slts wth dg a sn o E. A.*)—M. E. K. S., th bd i ptd, it hvg bn dd fift'n ds; th skn slps fm th fls, a i cnnt b s rsd.

All gv sn o dst a wd, tkg tm fm K. S.

K. S.—Br G. S. W., y hv a stgr gr, th gr o th F. C. Apl t th bd tt'gr a endv t rs i.

G. S. W. (*Trs a fls; gvs dg a sn o F. C.*)—M. E. K. S., th fls clvs fm th bn, a it cnnt b s rs.

All gv sn a wds, tkg tm fm K. S.

K. S.—Br G. S. W., our atmps ar vn. Wt shl w d?

G. S. W. (*Thinks a mnt.*)—Pray.

K. S. rmvs his ht.

All fid arms a bw hds.

Chp or W. M.—Thou, O God! knowest our down-sitting and our uprising, and understandest

our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of 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.

Brn.—So mote it be.

K. S.—Br G. S. W., yr ensl ws tml a gd. Ms shd ev rmb tt whn th strgh a wsd o mn fails, thr i an inxhstbl sply av. yldd t us thro th pwr of pryr. My mnd is nw elr, a th bd shl b rs. Cfm, y hv lbd upn th T mr thn sv yrs, hnstl tlng, enerdg a buoyd up by th prm s tht whn th T ws empld, thos o y wh wr fthfl, shd re th

scs o a M. M. Th Ms wd i ls i th dh o yr G M H A, bt I wl sbstt a wd weh shl b adp fr th rglt n o al M. M. Ls untl ftr ags shl fd ot th rt. A th fs wd I utr whn th bd is rs fm ths dd lv to a lving prpnde, shl b sh substd wd. Ya, my brn, I hv a wd; a tho th sk ma sl fm th fls, a th fls clv fm th bn, thr i strh i th "L o th trb, o Jd," a h shl prvl.

K. S. pss i frt o th S. W. t th rt sd o cdt, th S. W. gs t cds rt shd: S. D. to cds l shd. W. M. tks cdt s rt hn b th st gp. th S. W. a S. D. tk hld o cds shlds a asst th W. M. t rs hm. S. W. stps bk int line; S. D. hlds on t cds lf ar a plcs it arn th W. M., a plcs cds ft in ppr psta. W. M. whsp th gr mc wd in cds e, a rgrs hm t rpt it i th sm mnr. Th W. M. lts g a stps bk.

W. M.—Ths i th grn Mc wd, weh in yr ob y sw y wd nt gv in any oth mnr thn tt i weh y shd re it, weh wd b o th fv pts o flshp, a thn in a lo br.

Th fv pts o flshp ar: F t f, k t k, br t br, h t b, c t c or m t e.

F t ft, tt w wl nvr hst t g on f, a ot o ou wa, t ai a suer a ndy br.

K t k, tt w wl ev rmb a brs wlfr i al ou appletns t D.

Br t br, tt w wl ev kp i ou ow br a brs scs, whn emc to us as sch, mdr a trs xcp.

H t b, tt w wl ev b rdy to str fth ou hns t asst a sprt a fln br.

C t c or m t e, tt w wl ev whsp gd encl in th er o a br, a i th ms tnd mn rmd hm o hs flts, a

endvr to aid hs rfmtn, a wl gv hm du a tmly nte tt h m wd o al apchg dng.

I wl nw xpln t y th stg gp o a M. M. or L p, a th mn'r o gvg th gr Mc wd on th fv pts o flshp. (*Stps fwd a tks cdt's rt hn b th ps g o a M. M.*)
Br S. D., wt i tt eld?

S. D.—Th ps g fm a F. C. t a M. M.

W. M.—Wt i its nm?

S. D.—T. C.

W. M.—Wh ws T. C.?

S. D.—Th fs kn artfer or cung wkr in mtls.

W. M.—Ps tt. (*Dn.*) Wt i tt?

S. D.—Th strg g o a M. M. o L p.

W. M.—Hs i a nm?

S. D.—It hs.

W. M.—Gv i m.

S. D.—I cant, nr en i b gvn, xep on th fv pts o flshp, a thn i a l b.

W. M.—Adve a gv i.

S. D.—F t f, k t k, b t b, h t bk, e t c or m t e. (*As pts o flshp ar eld, W. M. a cndt plc thm'sls a gv wd.*)

W. M.—Th wd i rt. I wl nw xpln t y th g h sn o ds, weh i yr ob y sw y wd nt gv xept i b i ess o th ms imnt dng, or sfrng in th es o inoe a vrtu, or i a js a lfly enst L o M. M., or i a L fr inst; a whn y sw or hrd i gvn b a wth br i ds, y wd fl t th rlf o hm w gv i, if thr b a grtr prb o sv hs lf, thn lsg yr ow. It i md b rs th hs ab th hd, a lwrng thm b thr ds mtns, i ths mn, (*gvs it.*) It alds t th rsg o th bd o ou G M

H A Whn ou anc brn, in tkn o thr sro, thre rsd thr hns abv thr hds, xclm: O l, m g, i t n h f th w s?

Shd y b i imnt dng, or sfg i th es o inoe a vrt. a dsr aste, y wd gv ths sn (*gvs it.*) Wr y s sit tt th sn ed nt b sn, y wd gv ths wds: O l, m g, i t n h f t w s? Cremstes mt b sch as t jstfy yr gvg bth th sn a wds i ths mn (*gvn.*) Any M seng this sn or hrng ths wrds, wd b und ob t fl t yr rlf, if thr be a grtr prbl o svg yr lf thn lsg hs own.

W. M. rtrns t th E *; a tks st. The cdt is cdc to th rt hn o th W. M. in the E a rmn's stndg whl—

CHARGE.

W. M.—*** My brother, your zeal for the institution of Masonry, the progress you have made in the mysteries, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors.

obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior, afford the best example for the conduct of others less informed.

The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

My br, ths encls th crmny o initn into th thd deg of Msy. You wl stp to th Sects dsk a sgn the b-ls, thrby ensunt yr mbrshp wth th L. Cndt signs and is std in frnt o th E.

The Altar.

By Bro. Chas. F. Forshaw, LL. D.

Upon the Altar lies the Sacred Law,
The Square and Compass—mystic triune great;
Their powers, their right, no pen could overrate,
Nor yet define their trenchant repertoire.

The room is holy where the Altar stands,
For God's own word is read within that place,
And His own works are told with winning grace
To men with minds that Masonry expands.

'Tis well our Craft imbues us with the Right,
Instilling many a blest and hallowed theme,
And teaching, with a Wisdom all supreme,
Our glorious Architect's triumphant might,
Preparing us, when our frail body dies,
To meet Him 'fore His Altar in the skies.

The Beacon Light.

By Bro. Robert Morris.

A city set upon a hill
Cannot be hid;
Exposed to every eye, it will
Over surrounding plain and vale,
In influence shed,
And spread the light of peace afar,
Or blight the land with horrid war.

Each Mason's Lodge is planted so
For high display;
Each is a BEACON LIGHT, to show,
Life's weary wanderers, as they go,
The better way;
To show, by ties of earthly love,
How perfect is the Lodge above!

Be this your willing task, dear friends.
While laboring here;
Borrow from Him who kindly lends
The HEAVENLY LADDER that ascends
The higher sphere;
And let the world your progress see,
Upward, by Faith, Hope, Charity.

M. M. Degree

Lec., 1st Sec.

W. M.—M br, th letr o ths deg i dv int thr setns, th fst pt I wl rhs wth th S. W.

W. M.—Br S. W., (*S. W. ris*) ar y a M. M.?

S. W.—I a.

W. M.—Wt ind y t be a M. M.?

S. W.—In ord tt I mt re ms wgs, a b th btr enab t sprt msl a fml, a cntr t th rlf o pr dsts M. M., thr wd a ophs.

W. M.—Whr wr y md a M. M.?

S. W.—In a js a lwfl cns L o M. M.

W. M.—Hw wr y ppd?

S. W.—B bng dvs o al mtl; nth n nr eld, bft, hw a a c-t thr tms ab m n bd, i web situ I ws ede t th dr o th L b a br.

W. M.—Wh hd y a c-t thr ts ab yr n b?

S. W.—It ws to shw tt m dts a obs bcm mr a mr xtd, as I adved i Msy.

W. M.—Hw gnd y adm?

S. W.—B thr ds ks.

W. M.—Wt ws sd t y fm wthn?

S. W.—Wh cms hr.

W. M.—Yr ans?

S. W.—A br wh hs bn rg init as an E. A., psd to th deg o F. C., a nw whs t re fth lt i Msy

b bng rs t th sbl deg o M. M.

W. M.—Wt wr y thn ask?

S. W.—If i ws o m on f wl a acd; if I ws dl a tr pp, wth a wl qlf; if I hd md st pfe i th pr dgs; al o weh bng ans i th af, I ws askd b wt fth rt or bn I xp t gn adm.

W. M.—Yr ans?

S. W.—B th bnf o th ps.

W. M.—Dd y gv th ps?

S. W.—I gv it nt; m gd gv i fr m.

W. M.—Wt fld?

S. W.—I ws dre t wt wth pte until th W. M. ws infd o m rqs a hs ans rtd.

W. M.—Wt ans dd h rtn?

S. W.—Lt hm ent a b re i d fm.

W. M.—Hw wr y re?

S. W.—On bth pts o th es xtnd fm m n rt t l b, weh ws to shw tt as th vtl pts o mn ar entd wthn th bsts, s th ms usfl tnts o ou inst ar entd wthn th tw pts o th es, weh ar frnsh, mrlt a br lv.

W. M.—Hw wr y thn dsp o?

S. W.—I ws ede thr tms ab th A t th J. W. i th S, whr th sm qs wr ask a lk ans rtd as at th dr.

W. M.—Hw dd th J. W. dsp o y?

S. W.—H dre m t th S. W. in th W, whr th sm qs wr ask a lk ans rtd as bf.

W. M.—Hw dd th S. W. dsp o y?

S. W.—H dre m t th W. M. in th E, whr th sm qs w ask a lk ans rtd as bf.

W. M.—Wt dd th W. M. dmd o y?
S. W.—Fm whne I em a wthr I ws trvlg.

W. M.—Yr ans?

S. W.—Fm th W a trv t th E.

W. M.—Wt dd h fth dmd o y?

S. W.—Wt I ws i prst o.

W. M.—Yr ans?

S. W.—Tt weh ws ls; weh, by m endvs a hs
aste, I ws i hp t fnd.

W. M.—Wt dd h fthr dmd o y?

S. W.—To wt I rfrd.

W. M.—Yr ans?

S. W.—To th ses o a M. M.; aft weh h
obsrvd tt m prsut ws trly ldbl, a ord m t b rede
t th S W. in th W, wh tgt m t aprh to th E,
advæg b thar uprt, rgl sts, m ft fmg th rt angl
o a prfc sq, m bd ere t th W. M. i th E.

W. M.—Wt dd th W. M. thn d wth y?

S. W.—H md m a M. M.

W. M.—Hw?

S. W.—In du fm.

W. M.—Wt i th d fm?

S. W.—K on m n kns, m bd ere, m n hds rs
o th H B, S a C; in weh d fm I tk th ob o a
M. M.

W. M.—Rpt i. (S. W. *rpts ob.*)

W. M.—Aft tkg th ob wt wr y thn askd?

S. W.—Wt I ms ds.

W. M.—Yr ans?

S. W.—Fth l i Msy.

W. M.—Dd y re i?

S. W.—I dd.

W. M.—Hw?

S. W.—B ord o th W. M. a aste o th brn.

W. M.—On bng brt t lt, wt dd y fs dsc mr
thn y hd hrtfr dn?

S. W.—Bth pts o th es br, weh ws to teh m
nv to ls sgt o th Mc apletn o tt usfl a vlbl inst
weh tehs frnshp, mrlt a br lv.

W. M.—Wt dd y thn dsc?

S. W.—Th W. M. ap m fm th E, und th dg
a sn o a M. M., who, in tkn o th fthr entne o
hs br lv a frn, prsntd m wth hs rt hn, a wth i
th ps a tk o th ps o a M. M., a bd m ari a slt th
Wds as sch.

W. M.—Aft sltg th Wds, wt d y thn ds?

S. W.—Th W. M., wh ord m t th S. W., wh
tgt m hw t wr m ap as a M. M.

W. M.—Aft bng tgt hw to wr yr ap as a
M. M., hw wr y thn dsp o?

S. W.—I ws ede t th rt hn o th W. M. in th
E, wh prs m wth th wkg tls o a M. M. a tgt
me thr us.

W. M.—Wt ar th wkg tls o a M. M.?

S. W.—All th impl o Msy indserm, bt mr
esp th trl.

W. M.—Wt i th us o th trl?

S. W.—Th trl is an inst md us o, by op ms,
to spd th cmt weh unts a bldg int one emn mss;
bt w, as F a A Ms, ar tgt t mk us o i fr th mr
nb a gl pr o spg th cmt o brl lv a afctn; tt cmt
weh unts us int on sed bnd or soety o frns a

brs, amg whm n cntn shd ev xst, bt tt nob cntn,
or rthr emulnt, o who bst cn wk or bst agr.

W. M.—Hw wr y thn ds o?

S. W.—I ws ord t b rede t th ple fm whe I
cm, thr be r-invs o wt I hd bn dvs a awt th
W. M. wl a pl.

To the Secretary.

By Bro. Robert Morris.

Make thou the record *duly*,—
Our Mason life is there;
Make thou the record *truly*,
With close and anxious care.
The labors on the busy stage,—
At every step,—from age to age!

Make thou the record *plainly*,—
How oft does error lurk.
Herein our children mainly
Will read their father's work.
Herein will trace with joy or gloom,
Our pathway to the closing tomb.

Make thou the record *kindly*,
Omit the cruel words;
The Mason spirit blindly,
A gentle shroud affords.
Oh, let thy record grandly prove
Freemasonry's a thing of love.

Make thou the record *swiftly*.—
Time's scythe is sweeping fast;
Our life, dissolving deftly,
Will soon, ah, soon be past.
And may a Generous Eye o'erlook
Our record in the Heavenly Book!

Closing Ode.

Hail, Brother Masons, hail!
Let friendship long prevail,
And bind us fast;
May harmony and peace
Our happiness increase,
And friendship never cease
While life doth last.

May wisdom be our care,
And virtue from the square
By which we live,
That we at last may join
That heavenly lodge sublime,
When we shall perfect shine
With God above.

When our last labor's o'er,
And scenes of life no more
Charm our frail sight,
Then in God's holy care
May each protection share,
Bliss find unending there
In perfect light.

—Anon.

Masonic Training.

By Bro. Robert Morris.

Oh! Ladies, when you bend above
The cradled offspring of your love,
And bless the child whom you would see
A man of truth and constancy,—
Believe there is in Mason's lore
A fund of wisdom, beauty, power,
Enriching every soul of man
Who comprehends the mystic plan.

Then train your boy in Mason's truth;
Lay deep the corner-stone in youth;
Teach him to walk in virtue's line,
To square his acts by SQUARE DIVINE;
The cement of true love to spread,
And paths of Scripture truth to tread;
Then will the youth to manhood grow

To honor us and honor you.

M. M. Degree

Lec., 2nd Sec.

W. M.—Wt ds a M. M. L rpst?

S. W.—Th S. S., or H o Hs, o K S T.

W. M.—Dd y ev rtn t th L?

S. W.—I dd.

W. M.—On yr rtn whr wr y pled?

S. W.—In th entr; thr esd t k a invk th bls

o D.

W. M.—Wt flwd?

S. W.—I aros; a on m psg abt th A, ws ac b thr F. C. wh thre dmd o m th ses o a M. M., a on bng thre rfsd, th fs gv m a bl wth th tw-n-f i gg ac m th, th se wth th sq ac m brs, th thd wth th stt-ml on m fh, weh fld m on th spt.

W. M.—Whm dd y thn rpst?

S. W.—Ou G M H A, wh ws sl js bf th empl o th T.

W. M.—Ws hs d prmdt?

S. W.—It ws, b ffitn F. C., wh, seng th T abt t b empl, a bng dsrs o revg th ses o a M. M., whb thy cd trv int frn entrs a re wgs as seh, endd int th hrd enspe o xtrtng thm fm ou G M H A, or tkg hs lf. Bt, rflctg on th atrety o thr

intns, bng strek wth hrr, twl o thm rentd; th oth thr prsstd i thr mds dsns.

W. M.—At wt tm ws ou G M H A sl?

S. W.—At h twl.

W. M.—Hw em h t b aln at tt hr?

S. W.—It ws hs usl estm at hh twl, whn th ef wr eld fm lb t rfs, t ent int th S. S., or H o Hs, t ofr up hs adrtns t D a dr hs dsns upn hs tr-bd.

W. M.—Wt ws th mnr o hs dh?

S. W.—Th thr F. C. wh prsstd i thr mds dsn, kng ths to b hs usl estm, pled thsl at th S, W a E gts o th T a thr awtd hs rtn.

W. M.—Wt fld?

S. W.—Ou G M H A hvg fulfd hs usl estm, atmt t rtn b th S gt, whr h ws acs b Ja, wh dmd o hm th ses o a M. M., a on bng rfsd, gv hm a bl wth th t-f-in gg ac hs th; upn weh h fid a atm t ps ot at th W gt, whr h ws acs b Jo wh i lk mnr thre dmd o hm th ses o a M. M.; a on hs thre rfsd, gv hm a bl wth th sq ac hs brs; upn weh h fid a atmp t mk hs esc at th E gt, whr h ws ac b Jm, wh in lk mn thre dmd o hm th ses o a M. M.; a on hs thre rfsd, gv hm a vlnt bl wth th st-ml on hs fhd, weh fld hm d on th spt.

W. M.—Wt dd thy d wth th bd?

S. W.—Br i in th rbs o th T untl io twl, or twl at nt, whn thy mt b aptmt a erd i a du wsl ers fm th T t th brw o a hl, whr thy br i in a grnddg sx ft du E a W a sx ft ppd, at th hd o

weh thy st a sp o ac, tt th ple mt b kwn shd
acs n ev rqr it, a md thr esc.

W. M.—At wt t ws ou G M H A fst msd?

S. W.—O th da flwg.

W. M.—Hw ws hs abs dsev?

W. M.—B thr bng n dsns upn hs tr-b.

W. M.—Wt fld?

S. W.—K. S. bng infmd o ths, supsng hm t
b indsp, ord stre sch t b md fr hm thro th svl
apts o th T. Sch was ac md, bt h cd nt b fd

W. M.—Wt fld?

S. W.—K. S. thn ferd sm acdt hd bfl hm a
ord th rll o th wrkmm t b eld; a on rll-el thr
wr fnd thr F. C. msg.

W. M.—Wt fld?

S. W.—Th twl F. C., wh hd rent fm thr mds
dsns, prs thmsls bf K. S., clad i wt gls a aps in
tk o thr inoc, enfsd thr prmtdt glt a implrd hs
prd.

W. M.—Wt fld?

S. W.—K. S. ord thm t dvd thmsl int prts
o thr a trv, thr E, thr W, thr N a thr S in prs
o th rfs.

W. M.—Wt fld?

S. W.—Th twlv dvd; a ths wh prsud a d wsl
ers fm th T wnt untl thy mt wth a w-frg mn
o whom thy inqd if h hd sn any strngs ps tt wa,
wh infmd thm h hd, thr, wh fm thr aprne wr
wkm fm th T, skg a psg int Eth, bt nt hvg obt
on, hd rtd bk int th entr.

W. M.—Wt fld?

S. W.—Th rtrd a brt ths intlge t K. S., wh
ord thm t dvd ths' as bf a trv as bf, wth pstv
injncps to fnd th crmnls and wth as pstv asrc
tt if th d nt, thy thmsls wd b dmd th mds a
shd sfr th enrms erm.

W. M.—Wt fld?

S. W.—Th trv' as bf, a as ths wh hd prsd a
d wsl ers fm th T wr rting, on o thm bng mr wry
thn th rst, st dn on th br o a hl t rs a rfs hmsl,
a on rsg up egt hld o a sp o aca, weh esl gvg
wa, exctd hs curst; a whl th wr mdatg ov ths
sng cremste, thy hrd thr frtfl exclmntns fm th
elst o an aje rk. Th fs ws th ve o Ja xelmg,
“O, tt m th hd bn e fm e t e, m tg tn ot b its
rts a bd i th sns o th se, at l wt mk, whr th td
ebs a fls tw i tw-f hrs, er I hd bn acsr t th dh
o s gr a gd a mn as ou G M H A.”

Th se ws th ve o Jo, xelmg, “O, tt m l b hd
bn tn op, m ht plkd fm thne a gvn t th bs o th
fld a th bds o th ai as a pr, er I hd bn acsr to
th dh o s gr a gd a mn as ou G M H A.”

Th thd ws th ve o Jm, xelmg mr hrdly thn
th rst, “It w I tt gv th ftl bl! It ws I tt sl
hm! O, tt m bd hd bn sv in tw n, m bls tkn
frm the a br t ash, a ths setd b th fo wns o hv,
tt n mr rmbe mt b hd amg mn or Ms o s vl a
wrh as I am, er I hd bn acsy t th dh o so gr a
gd a mn as ou G M H A.” Upn weh thy rshd
i, szd, bnd a brt thm bf K. S., wh ord thm t b
tkn wtht th gts o th et a xctd agrbl t thr svrl
inpr. Thy wr acdly pt t dh.

W. M.—Wt fla?

S. W.—K. S. ord th twl F. C. t go i sch o th bd, a i fd t obs wthr th Ms wd, or a k t i, ws on or ab is.

W. M.—Whr ws th bd o ou G M H A fd?

S. W.—A du wsly ers fm th T, on th br o th hl, whr ou wr br st dn t rs a rf hm sl.

W. M.—Ws th Ms wd, or a k t i, on or ab i?

S. W.—It ws nt.

W. M.—Wt fld?

S. W.—K. S. thn ord thm t go wth hm t ndv t rs th bd, a ord tt as th Ms wd ws thn ls, tt th fs sn gvn at th gr, a th fs wd sp as th bd shd b rs, shd b adp fr th rgl n o al M. M. Ls untl futr ags shd fd ot th rt.

W. M.—Wt fld?

S. W.—Thy rtrd t th gr whn K. S. ord thm t tk th bd by th E. A. g a se if i cld b rsd; bt on tkg th bd so, it ws ptrd, it hvng bn dd fftn ds, th sk sl fm th fis a i cld nt b s rs.

W. M.—Wt fld?

S. W.—K. S. thn ord thm t tk i b th F. C. g, a se if i cld b s rs; bt on tking th bd b tt g, th fs clft fm th bn a it cld nt b so rs.

W. M.—Wt fld?

S. W.—K. S. thn tk i b th strn g o a M. M., or L p, a rsd i on th fv punts o flsh, weh ar f t f, k t k, b t bs, hn t bk, c t e, or m t e.

F t ft, tt w wl nv hstt t g on ft a ot o ou wa t ad a scr a ndy br. K t k, tt w wl ev rmb a brs wifr i al ou apletns t D. B t b, tt w wl ev

kp in ou ow bs a brs scs, whn emc t us as sch, mdr a trs xept. H t bk, tt w wl ev b rd t strh fth ou hns t ast a sprt a fln br. C t ch, or mh t er, tt w wl evr whsp gd encl in th ear o a br, a i th ms tndr mnr, rmnd hm o hs flts a endv to aid hs rfmatn, a wl gv hm du a tml nte tt h ma wrd o al aph dng.

W. M.—Wt dd th thn d wth th bd?

S. W.—Thy erd it t th T a brd i i du frm. And Me trdn infas us tt thr ws a mrbl elm ere t hs mmry, upon weh ws dlnatd a btfl vgn wp; bf hr la a bk opn; in hr rt hn a sp o ac; in hr lf an urn, a bhn hr std tm wth hs fngrs unfld th rnglts o hr hair.

W. M.—Wt dd ths hirglph fgrs dnt?

S. W.—Th bkn elm dnts th untml dth o ou G M H A; th btfl vrg wpg, th T unfnshd; th bk op bf hr, tt hs vrts li thr on prptul red; th sp o ac i hr rt hn, th tml dsev o hs bd; th urn i hr lf, tt hs ash wr thr sfly dpst t prptute th rmbe o s dstngsd a chretr; Tm unfld th rnls o hr hai, tt tm, pte a prs acm al thgs.

W. M.—Hv y any sns blng t ths dg?

S. W.—I hv, svl.

W. M.—Gv m a sn. (*Gvn.*) Wt i tt cld?

S. W.—Th sn o a M. M.

W. M.—Hs tt an alsn?

S. W.—It hs, t th pn o m ob; a whn ou anc brn rtd t th gr o ou G M H A, th fd thr hns ple i ths psn, (*gvs dg*) to grd thr nstls fm th dsqbl eflv tt ars thr fm th gr.

W. M.—Gv m an sn. (*Gvn.*) Hs tt an al?

S. W.—It hs, t th rsg o th bd o ou G M H A,
whn ou anc brn in tk o thr soro, thre rsd thr
hns abv thr hds, xclmg, O l, m g, i thr n hlp f
th w s?

W. M.—Gv m a tk. (*Gvn.*) Wt i tt cld?

S. W.—Th ps g fm a F. C. t a M. M.

W. M.—Wt is its nm?

S. W.—T. C.

W. M.—Wh ws T. C.

S. W.—Th fs kn artfer or cung wkr in mtl.

W. M.—Ps tt. (*Dn.*) Wt i tt?

S. W.—Th str g o a M. M. or L p.

W. M.—Hs i a nm?

S. W.—It hs.

W. M.—Gv i m.

S. W.—I cnnt, nr en i b gvn xcp o th fv pts
o fls, a thn i a l brh.

W. M.—Adve a gv i. (*Dn.*) Th wd i rt.

Opening Ode.

By Bro. R. T. Spencer.

Come, brethren of the mystic tie,
Let us together meet,
And, clasping firm each brother's hand,
Each other fondly greet.

Around our lodge room altar stand,
And pledge ourselves anew,
To emulate the virtues of
The good, the brave, the true.

Be sure no selfish word or deed
Finds place within our hall;
But strive to do a brother's part,
And help not one but all.

Let no harsh word or unkind thought
Profane this sacred place;
Drive from your brows all fretful frowns,
While smiles illumine each face.

A Fallen Brother.

By Bro. Chas. F. Forshaw, LL. D.

A broken column crumbling to decay,
Can sometimes be restored to strength and beauty;
And so a Brother erring on life's way
May be awakened to a sense of duty.
Forget his faults—forgive his foolish deeds,
And still the hand of fellowship extend—
And if he o'er and o'er ignores your pleas,
Still o'er and o'er persuade him and befriend.
Then haply 'round our altar's sacred shrine
Again he'll labor in the cause of truth;
And through your aid gain such of love divine
That age departs and leaves a lasting youth.
Thus will he cut the ignoble bonds of strife
And like the Phoenix rise again to life.

M. M. Degree

Lec., 3d Sec.

W. M.—Hw mn grd Me plrs ar thr?

S. W.—Thr.

W. M.—Wt ar th eld?

S. W.—Wsd, Strn a Bty.

W. M.—Wh ar th s eld?

S. W.—Bes i is nes thr shd b wsd t entrv, strn t spt, a bt t adn al gr a im undrtkns.

W. M.—B whm ar th rprsntd?

S. W.—B S K o Is, H K o T a H A, wh wr ou fs thr M E G Ms.

W. M.—Wh ar thy sd t rpst thm?

S. W.—S K o Is, rps th plr o ws, bes b hs wsd h entrv th sprb mdl o exelnc tt immrtlzd hs nm; H K o T rps th plr o strn, bes h suprt d K S in tt gr a imprtnt undrtkg; H A rps th plr o bt, bes b hs cnng wkmsh th T ws btfd a adrnd.

W. M.—What supported the Temple?

S. W.—It was supported by one thousand four hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

W. M.—How many were employed in building the Temple?

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

W. M.—Whr dd E. A. frmly hld thr Ls?

S. W.—On th chqrd pvmt or grn fir o K S T, whr th mt ev evg t rev instes rltv t thr wk on th flwg day.

W. M.—Wt nmb cnstd a L o E. A.?

S. W.—Sv or mr.

W. M.—Whn cmprsd o onl sv, wh wr thy?

S. W.—On M. M. a sx E. A.

W. M.—Whr dd F. C. frmly hld thr Ls?

S. W.—In th M C o K S T, whr thy mt on the evng o th sx da o ev wk t re thr ws.

W. M.—Wt numbr cnstd a L o F. C.?

S. W.—Fv or mr.

W. M.—Whn cmprsd o onl fv, wh wr thy?

S. W.—Tw M. M. a thr F. C.

W. M.—Whr dd M. M. fml hld thr Ls?

S. W.—In th S S or H o Hs o K S T, w thy mt to dvs plns fr th tr-bd.

W. M.—Wt nmb cnstd a L o M. M.?

S. W.—Thr or mr.

W. M.—When empsd o onl thr, wh w thy?

S. W.—Thr M. M., rprsntng S K o Is, H K o Ty a H A.

W. M.—Wt is mnt by th thr stps usl dlnt on th Mstr's crpt?

THE THREE STEPS.

S. W.—They are emblematical 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; that so in *age*, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

W. M.—How many classes of Msts emblems are there?

S. W.—Nine. Eight of which are monitorial, namely: The Pot of Incense, The Bee Hive, The Book of Constitutions, guarded by the Tyler's Sword, The Sword, Pointing to a Naked Heart, The Anchor and Ark, The Forty-seventh Problem of Euclid, The Hour-Glass and The Scythe.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and

beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE 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.

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, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the

common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of Nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS,
Guarded by the Tiler'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

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 devine *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, 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 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 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.

LAST CLASS OF EMBLEMS.

W. M.—Wt i th ninth?

S. W.—Th Stg-Ml, Sp, Cf a Sp o Ac. Th S-M ws tt by weh ou G M H A ws sl. Th Sp vs tt weh dug hs grv. Th Cf ws tt weh red hs rmns. a th Sp o Ac ws tt weh blmd at th hd o hs grv.

M br, th S-M, S a C ar strkg emblms o mrt a afd srs rfiectn t a thnkg md; bt thy w b stl mr glmy wr i nt fr th S o A tt bl at th hd o th gr, weh srvs t rmn us o tt imprshbl prt o mn weh srivs th gr, a brs th nrs afinty t tt Sup Intlge weh prvads al natr, a weh cn nv, nv, nv di. Thn, finly, m br, lt us imitte ou G M H A i hs vrts endc, hs unfgd pity t hs G, a hs infxbl fidl t hs trs, tt lk hm w ma wlem th grm tyrn dh, a re hm as a knđ msngr sent b ou Sup G M

t trnslt us fm ths imprfc to tt al prfc, glrs a cisl L ab, whr th Suprm Arc o th U prs.

W. M.—Br S. W., (*S. W. Ris a Slt*) hv yu anythng t cm bf ths L o M. M.?

S. W.—Nthng i th W, W. M.

W. M.—Hv y anythng i th S, br J. W.?

J. W. (*Rs a Slt.*)—Nthng i th S, W. M.

W. M.—Br Sec., (*Sec. rs*) hv y anythng on yr tbl?

Sec.—Nthng, W. M.

W. M.—*.

The All-seeing Eye.

By Bro. Chas. F. Forshaw, LL. D.

OMNISCIENT God knows all our works and ways,
His eyes, all-seeing, dwell in every place;
Through good, through evil, dark or pleasant days,
We may not hide from His all-sacred grace,
Our Maker and Preserver reads each soul,
Nought can escape His searching vigilance;
'Tis He alone unfolds our earthly scroll
And tells our joys and sorrows at a glance.
'Tis He alone—the One Almighty God,
Who, with us always, strengthens and sustains;
And comforts with His staff and with His rod,
And guides and guards and lovingly restrains.
Watching and warding from His Heavenly throne
Until He claims His children for His own.

M. M. Degree

Closing.

W. M.—* (*Ds ris.*) Br J. D., wt i th lst as wl as th fst gr cr o Ms whn i L asm?

J. D.—To se tt th L i dl tl, *W. M.*

W. M.—Prfm tt dty; infm th T. tt I am abt t cls th L, a dre hm t tl acd.

J. D.—*** (*T. ops dr.*) Br T., I am ord by th *W. M.* t inf y tt h is abt t cls th L a y ar dre t tl acd.

T.—It shl b dn.

J. D. (*Cls dr.*)—Th L i dl tl, *W. M.*

W. M.—Hw ar w tld, br *J. D.*?

J. D.—By a br *M. M.* wtht th dr, ard wth th ppr inst o hs ofc.

W. M.—Wt ar hs dts thr?

J. D.—T kp o al ens a evds, a to se tt nn ps or rps bt sch as ar dl qlf a hv prmsn fm th *W. M.*

W. M.—* (*Sts th Ds.*) Br *S. W.*, (*S. W. ris*) ar y a *M. M.*?

S. W.—I a.

W. M.—Wt inded y t be a *M. M.*?

S. W.—In ord tt I mt re ms wgs, a b th btr enab to spt msl a fml a entrb t th rlf o pr, dsts *M. M.*, thr wds a ops.

W. M.—Whr wr y md a *M. M.*?

S. W.—In a js a lfl ens L o *M. M.*

W. M.—Hw mn anc emps a L o *M. M.*?

S. W.—Thr or mr.

W. M.—Whn emps o onl thr, wh wr th?

S. W.—Th *W. M.*, *S. W.* a *J. W.*

W. M.—Whr i th *J. W.* stn i th L?

S. W.—In th S.

W. M.—** (*J. W. ris.*) Wh ar y i th S, Br *J. W.*? Wht ar yr dts thr?

J. W.—As th sn i th S at its mrdn ht is th gl a bt o th da, so stns th *J. W.* in th S, th btr t obs th tm; t cl th cf fm lb t rfsm; t suptd thm drng th hrs thrf, a se tt th d nt envt th prps o rfsmnt int intmpe a xes; t cl thm on agn in du ssn, tt th *W. M.* ma hv plsr a th erf prf thby.

W. M.—Whr is th *S. W.* stn in th L?

J. W.—In th W.

W. M.—Why ar y in th W, br *S. W.*? Wt ar yr dts thr?

S. W.—As th sn is i th W at th cls o th da, so i th *S. W.* i th W, t ast th *W. M.* in opg a elsg hs L; t pa th erf thr wgs, if agt b du, a se tt nn go awa dsstfd; hrmn bng th str a supt o al socits, mr espel o ours.

W. M.—Whr i th *W. M.* stn in th L?

S. W.—In th E.

W. M.—Why is h in th E, br *S. W.*? Wht ar hs dts thr?

S. W.—As th sn rs i th E t op a gvn th da,

so rs th W. M. in th E, t op a gvn hs L; t set th crft t wk a gv thm gd a whls insten fr thr lbs.

W. M.—*** (*Ris.*) Br S. W., it i m wl a pl tt — L, N —, b nw clsd. Cmc ths ord to th J. W. in th S, a h to th crft fr thr gv.

S. W.—Br J. W., it is th wl a pl o th W. M. in th E tt — L N —. b nw cls. Cmc ths ord t th crft fr thr gvmnt.

J. W.—Brn, it i th wl a pl o th W. M. in th E, cmc t m b th S. W. in th W; tt — L, N —, b nw cls. Tk ntc a gv yrsls acd.—Lk t th E!

Brn—(Gv sns fm M. M. to E. A.)

J. W.—* S. W.—* W. M.—*

J. W.—* S. W.—* W. M.—*

J. W.—* S. W.—* W. M.—*

W. M.—Lt us pray. (*Prayer.*) Amn.

All—S mt it b. (*Music.*)

W. M.—Br S. W., hw d Ms mt?

S. W.—Upn th lvl, W. M

W. M.—Br J. W., hw d Ms ac?

J. W.—Upn th plm, W. M.

W. M.—And they part upn th sq. So ma we evr mt act a prt. And nw ma th blsgs o hvn rst upn us a al rglr Ms; ma brly lv prvl a evry mrl a soel vrt emnt us. In th nm o G a th H S J, I del th L clsd in fm. Br J. D., inf th T.

(*S. D. atnds t th lts, while—*)

J. D.—*** (*T. op dr.*) Br T., I am ord by th W. M. t inf y tt th L is clsd in fm

W. M.—* (*Closes the L.*)

CALLING FROM LABOR TO REFRESHMENT.

W. M.—Br J. W., (*J. W. ris*) hw gs th hr?

J. W.—Hi twl, W. M.

W. M.—It bng hi twl, y wl el th erf fm lb t rfsmt fr th spe o on hr.

J. W.—*** Brn, it i th wl a pls o th W. M. in th E tt th L b nw eld fm lb t rfs fr th spe o on hr.—Lk t th E!

W. M.—I del th L at rfs fr th spe o on hr. Br J. D., inf th T.

(*S. D. cls grt lts while—*)

J. D.—*** (*T. ops dr.*) Br T., I am ord by th W. M. t infm y tt th L is at rfs fr th spe o on hr. (*Levs dr opn.*)

W. M.—* (*J. W. wl nw rs hs clm.*)

REFRESHMENT TO LABOR.

W. M.—* (*Congregates the L.*)

W. M.—Br S. W., (*S. W. ris*) pred t satfy yrsf tt al pr ar M. M.

S. W.—* (*Ds ris, tk rds, mt at W o A, mch t S. W. a ech whsp t hm th ps.*) Br S. a J. D., pred t stfy yrsl tt al pr ar M. M.

(*S. D. xmns brn in th N; J. D. xmns brn in th S, pausing in frnt o any whm thy cñnt vch fr. Th unkn shd aris, whn th D. wl fac th W a rppt:*) Br S. W., an unkn in th N. (*Or S.*)

S. W.—Cn any br vch fr th unkn in th N? (*or S as th cs ma b. If vchd fr th D. wl tk th*)

ps; if nt vchd fr, th unkn ms rtr. Shd a br b
prs wtht th ps, th D. wl fc th W a rprt:)

D.—Br S. W., a br in th N (or S as th cs
ma b) wtht th ps.

S. W.—Invst th br wth th ps. (Done.)
(D. mst rc i fm hm. Aftr rcvg ps fm al prs,
xopt th W. M. a Wrds, th Ds mt in frt o th
W. M. J. D. gvs ps t th S. D. a he t th W. M.;
they thn g to W o A, fc th W.)

W. M.—Th ps is—

S. W.—* (Ds wl tk thr sts.) Al pr ar M.
M., W. M. (Tks st.)

W. M.—* (Ds rs.) Br J. D. wt i th fst gr.
cr o Ms whn i L asm?

J. D.—T se tt th L i du tld, W. M.

W. M.—Prfm tt dt; infm th T tt I am abt t
el th crf fm rfs t lb on—deg a dre hm t tl ac.

J. D. (Ops dr.)—Br T., I am ord b th W. M.
t infm y tt h i abt t el th L fm rfs to lb on th
—deg, a y ar dre to tl acdly.

T.—It shl b dn.

J. D. (Cls dr.)—Th L is dl tld, W. M.

W. M.—Hw ar w tld, br J. D.?

J. D.—By a br M. M. wtht th dr armd wth
th ppr inst o hs ofc.

W. M.—Wht ar hs dts thr?

J. D.—T kp of al ens a evds, a to se tt nn ps
or rps bt sch as ar dl qlfd a hv prms fm th
W. M.

W. M.—* (Ds tk sts.) Br J. W., (J. W. rs)
hw gs th hr?

J. W.—On hr pst hi twl, W. M.

W. M.—It bng on hr pst hi twl, y wl el th
cf fm rfs t lb on th—deg.

J. W.—*** Brn, i is th wl a pl o th W. M.
in th E tt th L b nw eld fm rfs t lb on th—deg.
Tk nte a gv yrsl acd.—Lk t th E! (Ss a kens
gvn as in opg th same deg.)

W. M.—I delr th L at lb on th—deg. Br
J. D., infm th T.* (Al tk sts.)

S. D. arngs th thr grt lts, whl—)

J. D.—*** (T. ops dr.) Br T., I am ord by
th W. M. t infm y tt th L is at lb on th—deg,
a y ar dre t tl acd.

T.—It shl b dn.

J. D.—(Cls dr.)—Th dt i prfmd, W. M.

W. M.—* (Ds tk sts. Wds arg cols.)

CHANGING THE LODGE.

SHORT FORM.

W. M.—*** Wavng fthr crmn, I nw delr lb
dspsnd wth in th thd deg o Msy, a th L opn on
th fs (or sec) deg fr wk a insten. Br S. D.,
atnd at th A a dspl th thr gt lts in Msy.
(Done.) Br J. D. infm th T.

J. D. (Infs T.)—W. M., th T. is infmd.

W. M.—* (Seats L.)

W. M.—*** Wavng fthr crmn, I nw delr th
L cls on th fs (or sec) deg o Msy a lb rsmd in
th thd deg. Br S. D., atnd at th A a dspl th

thr grt lts in Msy. (*Done.*) Br J. D., infm th T.

J. D. (*Infs T.*)—W. M., th T. is infmd.

W. M.—* (*Seats L.*)

OPENING A SPECIAL.

All stated communications must be opened and closed on the third degree; a special communication for work and instruction may be opened on the degree for which it is intended.

Corn, Wine and Oil.

By Bro. Chas. F. Forshaw, LL. D.

Corn is a symbol of resurrection,

And wine tells all of cheerfulness and joy;

"Wine maketh glad the heart," dispels dejection

And soothes the soul when worldly woes annoy.

Oil is a symbol of prosperity,

Bespeaking gladness, mirth and happiness,

Twin to the maids—Faith, Hope and Charity,

What other virtues so combine to bless.

When Gabriel's trump awakes the sleeping dead

May you, my brethren of the much-loved square,

Arise triumphant from your earthly bed,

That unknown happiness and joy to share.

So living here we will not dread its blast,

Knowing the summons means "Eternal life at last."

CALLING DOWN TO F. C. DEGREE.

W. M.—* (*Ds ris.*) Br J. D., wht is th fs
gt er o Ms whn in L asmbd?

J. D.—To se tt th L is dl tld, W. M.

W. M.—Prfm tt dty; infm th T tt I am abt
t dspns wth lb o th M. M. dg fr th prps o opng
a L o F. C., a dre hm t tl acd.

J. D. obeys the order in usual manner.

J. D.—Th dt is prfmd, W. M.

W. M.—*** (*Ris.*) Br S. W., it i m wl a pl
tt lbr b dspnsd wth on th M. M. dg a a L o
F. C. opd fr th dsp o sch bsns as ma rgly em bf
it, und th usl Me rstes. Cmc ths ord t th J. W.
in th S, a h to th erf fr thr gvmt.

S. W.—Br J. W., it is th wl a pls o th W. M.
in th E tt lbr b dspnsd wth on th M. M. dg, a a
L o F. C. opd fr th dsp o sch bsns as ma rgly
em bf it, und th usl Me rstes Cmc ths ord t th
erf fr thr gvmt.

J. W.—Brn, it is th wl a pls o th W. M. in
th E, emc t m by th S. W. in th W, tt lbr b
dspnsd wth on th M. M. dg a a L o F. C. opd
fr th dsp o sch bsns as ma rgly em bf it, und th
usl Me rstes. Tk nte a gv yrsls acd.—Lk t th
E! (*Sns a rps as in full opng o a L o F. C.*)

W. M.—In th nm of G a th H S J, I de lbr
dsp wth o th M. M. dg a a L o F. C. opd fr th
dsp o bsns. Br J. D., infm th T. (*Done as in
opng a L o F. C.*)* (*Brn tk sts.*)

The cudt is thn admtd, exmnd on th F. C. deg and
retires.

RESUMING ON M. M. DEGREE.

W. M.—* (*Ds ris.*) Br J. D., wt is th ls as
wl as th fs gr cr o Ms whn i L asmbd?

J. D.—To se tt th L i du tl, *W. M.*

W. M.—Prfm tt dt; inf th T. tt I am abt t
cls ths L o F. C. fr th prps o rsmg lbr o th
M. M. deg, a dre hm t tl aed.

J. D. obeys the order.

J. D.—Th du is prfmd, *W. M.*

W. M.—*** (*Ris.*) Br S. W., it is m' wl a pl
tt ths L o F. C. b n elsd a lbr rsmd o th M. M.
deg. Cmc ths ord t th J. W. in th S, a h to th
erf fr thr gvmnt.

S. W.—Br J. W., it is th wl a pls o th *W. M.*
in th E tt ths L o F. C. b nw elsd a lbr rsmd o
th M. M. dg. Cmc ths ord t th erf fr thr gvmnt.

J. W.—Brn, it is th wl a pls o th *W. M.* in
th E, emc t m b th *S. W.* in th W, tt ths L o
F. C. b nw elsd a lbr rsmd o th M. M. dg. Tk
nte a em t ord as M. M.—In ord *W. M.*

W. M.—I dec ths L o F. C. elsd a lbr rsmd
on th M. M. dg. Br *S. D.*, y wl d th thr grt lts.
(*Done.*) Br *J. D.*, inf th T. (*Done.*)

J. D.—Th dt is pfd, *W. M.*

W. M.—* (*Brn tk sts.*)

The Level and the Square.

By Bro. Robert Morris, Masonic Poet-Laureate.

WE MEET UPON THE LEVEL, AND WE PART UPON THE
SQUARE,—

What words of precious meaning those words Masonic
are!
Come, Let us contemplate them; they are worthy of a
thought,—
With the highest and the lowest and the rarest they are
fraught.

We meet upon the level, though from every station
come—
The king from out his palace and the poor man from his
home;
For the one must leave his diadem without the Mason's
door,
And the other finds his true respect upon the checkered
floor.

We part upon the square, for the world must have its
due;
We mingle with its multitude, a cold, unfriendly crew;
But the influence of our gatherings in memory is green,
And we long, upon the level, to renew the happy scene.

There's a world where all are equal—we are hurrying
toward it fast,—
We shall meet upon the level there when the gates of
death are past;
We shall stand before the Orient, and our Master will be
there,
To try the blocks we offer by His own unerring square.

We shall meet upon the level there, but never thence
depart;
There's a Mansion,—'tis all ready for each zealous,
faithful heart;
There's a Mansion and a welcome, and a multitude is
there,
Who have met upon the level and been tried upon 'the
square.

Let us meet upon the level, then, while laboring patient
here,—

Let us meet and let us labor, though the labor seems
severe.

Already in the Western sky the signs bid us prepare
To gather up our working tools and part upon the square.

Hands 'round, ye faithful Ghiblinites, the bright fra-
ternal chain;

We part upon the square below to meet in Heaven again.
Oh, what words of precious meaning those words
Masonic are,—

WE MEET UPON THE LEVEL, AND WE PART UPON THE
SQUARE!

Live On! O Masonry, Live On!

“Say not, say not, that Masonry is waning in its power,
Supplanted by the secret swarms which multiply each
hour.

It hath no rivalry with these; it seeks not, but is sought:
Relief a tenet, not an end, sole object of its thought.

Their single aims are incidents within its vast purview,
Which sweeps the starry universe and canopy of blue,
Which traverses the lines of earth, the flaming sun its
guide,

With sleepless vigil seeketh truth where'er it may abide.
It sees the Hand Omnipotent which traced the Great
Design,

And bows in adoration ere it graspeth square and line—
Live on! O Masonry, live on!”

“Live on! O Masonry, live on! Thy work hath scarce
begun;

Live on! nor end, if end there be, till earth's last setting
sun.

Live on! thy work in ages past hath but prepared the
way;

For every truth thy symbols teach there's pressing need
today.

In cultured or unlettered age humanity's the same,
And ever vore the passions rage whose furies thou
woul'st tame;

Would but the nations heed thy Plumb—war's carnage
soon would end.

Thy Level rivalries subdue, thy Square to virtue tend,
Thy Trowel spread that true cement which doth all
hearts unite,

And darkness comprehend and glow with thy immortal
Light—

Live on! O Masonry, live on!”

“Live on! O Masonry, live on! Thy 'G' forever blaze,
To penetrate the mists of doubt, and heavenward turn
our gaze,

To set our hearts aflame with zeal where'er our tasks
may lie,

Within the quarry's gloomy depth, or on the turret high.
Or, mingling with the outer world, amid its noisy din,
Ne'er, ne'er may we forget without, the lessons taught
within.

Reflected ever may they be in upright lives and pure,
For on foundation such as this shall Masonry endure,
Till merged in those intenser rays that mark the Perfect
Day,

Its blessed Light, while earth revolves, shall never fade
away—

Live on! O Masonry, live on!”

—Anon.

Prosper the Craft.

By Bro. Chas. F. Forshaw, LL. D.

PROSPER the Craft, Great Architect Divine,

And make its votaries truly one at heart,
Shed down upon them all Thy powers benign,
To each the lessons of Thy might impart.

Imbue them with a sense of all Thy powers,
Confer upon them blessings of Thine own;
Give unto them full days of happy hours,

Until they stand before Thine awful throne.
Thou art indeed Most High, and Thou art Just,
Therefore instruct them in Thy wondrous ways;
Teach them to ever feel a boundless trust

In Thy clear guidance through each worldly maze.
Aid them to walk, although they cannot see,
And to repose a perfect Faith in Thee.

The Sign of Distress.

'Twas a wild, dreary night, in cheerless December:
 'Twas a night only lit by a meteor's gleam;
 'Twas a night, of that night I distinctly remember
 That my soul journeyed forth on the wings of a
 dream.

That dream found me happy, by tried friends sur-
 rounded,

Enjoying with rapture the comforts of wealth;
 My cup overflowing with blessings unbounded,
 My heart fully charged from the fountains of health.
 That dream left me wretched, by friendship forsaken
 Dejected, despairing, and wrapt in dismay;
 By poverty, sickness, and ruin o'ertaken,
 To every temptation and passion a prey;
 Devoid of an end or an aim, I then wandered
 O'er highway and by-way and lone wilderness;
 On the past and the present and future I pondered,
 But pride bade me tender no sign of distress.
 In frenzy the wine cup I instantly quaffed at;
 And habit and time made me quaff to excess;
 But heated by wine, like a madman, I laughed at
 The thought of e'er giving the sign of distress.
 But wine sank me lower by lying pretenses,
 It tattered my raiment and furrowed my face,
 It palsied my sinews and pilfered my senses,
 And forced me to proffer a sign of distress.
 I reeled to a chapel, where churchmen were kneeling,
 And asking their Savior poor sinners to bless;
 My claim I presented—the door of that chapel
 Was slammed in my face at the sign of distress;
 I strolled to the priest, to the servant of Heaven,
 And sued for relief, with wild eagerness;
 He prayed that my sins might at last be forgiven,
 And thought he had answered my sign of distress.
 I staggered at last to the home of my mother,
 Believing my prayers there would meet with success,
 But father and mother and sister and brother
 Disowned me, and taunted my sign of distress.
 I lay down to die, a stranger drew nigh me,
 A spotless white lambskin adorning his dress;
 My eye caught the emblem, and ere he passed by me
 I gave, as before, the sign of distress.

With godlike emotion that messenger hastens
 To grasp me, and whisper, "My brother, I bless
 The hour of my life when I learned of the Masons
 To give and to answer your sign of distress."
 Let a sign of distress by a craftsman be given,
 And though priceless to me is eternity's bliss,
 May my name never enter the records of Heaven
 Should I fail to acknowledge that sign of distress.
 —Anon.

Adieu, a Heart-warm, Fond Adieu!

By Bro. Robert Burns, first Masonic Poet-Laureate.

Adieu, a heart-warm, fond adieu,
 Dear brothers of the mystic tie!
 Ye favored, ye enlightened few,
 Companions of my social joy!
 Though I to foreign lands must hie,
 Pursuing fortune's sliddery ba',—
 With melting heart and brimful eye,
 I'll mind you still, though far awa'.
 Oft have I met your social band,
 An' spent the cheerful, festive night;
 Oft, honored with svoreme command,
 Presided o'er the sons of light;
 And by that hieroglyphic bright,
 Which none but Craftsmen ever saw,
 Strong memory on my heart shall write
 Those happy scenes, when far awa'.
 May freedom, harmony and love
 Unite you in the grand design,
 Beneath the Omniscient Eye above,
 The glorious Architect divine;—
 That you may keep th' unerring line,
 Still guided by the plummet's law,
 Till order bright completely shine,
 Shall be my prayer when far awa'.
 And you, farewell, whose merits claim
 Justly that highest badge to wear,—
 Heaven bless your honored, noble name,
 To Masonry and Scotia dear!
 A last request, permit me here;
 When yearly ye assemble a'
 One round—I ask it with a tear,
 To him, the Bard, that's far awa'.

Sextennial.

BY BROTHER FAY HEMPSTEAD, POET LAUREATE OF
FREEMASONRY.

Is it the lease of Life, and nothing more,
When the years have come to the triple score?
Is it only the close of a Winter's day,
Where the sunshine fades in the West away?
Is it only the tip of the mountain crest,
Where the lingering rays of the sunlight rest;
And where, through the mists of the Past are seen
The ghosts of the joys that once have been;
While down in the valley, far below,
Lie the graves of the things of Long Ago?

Nay, nay. Not that. For he who holds
By the simple faith that the World enfolds,
Finds, unto Life's last, feeblest spark,
That the daylight far exceeds the dark;
That the Seasons bring, as they glide away,
More days of brightness than days of gray;
That the Spring gives place, in its varying moods,
To the mellowing tints of the Autumn woods;
And stars come out in the evening air,
Which we fail to see in the noonday glare.

And here, as I backward turn mine eye,
O'er the faded days that behind me lie,
How like a fitting glimpse appears,
The vista made by these sixty years!
Gone; and forever. Beyond recall.
Each deed of itself to stand or fall,
In the eyes of Him who judgeth all.

But yet we cling to the firmer hope,
That each will be seen in its wider scope;
And out of His mercy we be hailed
With large allowance where we failed.

As the day dies out with a golden gleam,
And the red West glows with its parting beam.
So would I, friends, when it comes my lot,
Wish to depart thus calmly, and not
As the Old Year passes, sad and slow,
Wrapped in the shroud of the Winter's snow,
But the rather in twilight, fair and clear,
Where the quivering discs of the stars appear.

The True Mason.

By Bro. Chas. F. Forshaw, LL. D.

Write him as one who loves his fellow-men,
Who speaks no evil of an erring soul;
But ever strives by action, voice, and pen,
To point the wanderer to the safest goal.

Who understands Masonic beauties rare,
Who metes out praise if praise is rightly due
And who rehnkes if straying ones should dare
To walk the path that leads them from the true.

Write him as one who sows no discord seeds,
Within whose breast there dwelleth perfect peace;
Whose heart rebels against ignoble deeds;
Whose praise for God doth day by day increase,
And who in lodge no earthly Masons know
Will stand to order at the gavel's blow!

Masonic Emblems.

You wear the Square, but do you have
That thing the Square denotes?
Is there within your inmost soul
That principle which should control
All deeds, and words, and thoughts?
The Square of virtue—is it there,
Oh! you that wear the Mason's Square?

You wear the Compass; do you keep
Within that circle due,
That's circumscribed by law divine,
Excluding hatred, envy, sin,
Including all that's true?
The Compass—does it trace that curve?
Inside of which no passions swerve?

You wear the type of Deity;
Oh! brother, have a care;
He whose all-seeing eye surveys
Your inmost thoughts wide open gaze,
He knows what thoughts are there!
Oh! send no light, irreverent word
From sinful man to sinless God.

You wear the Trowel; do you have

That mortar old and pure
Made on the recipe of God,
Recorded in His ancient Word
Indissoluble, sure?

And do you spread with Master's care
The precious mixture here and there?
You wear the Cross; it signifies

The burden Jesus bore—
Who staggering fell, and bleeding rose
And bore on Calvary the woes
Of all who'd gone before.

The Cross! oh, let it say "forgive,
Father, forgive, to all that live!"

My brothers, if you will display

These emblems of our Art,
Let the great moral that they teach
Be engraved, each for each,
Upon your honest heart!

So they will tell to God and man
Our ancient holy, perfect plan.

—Anon.

A Sprig of Acacia.

By Bro. Rev. J. G. Gibson.

*The Right Honorable Viscount Ridley, Right Worshipful
Grand Master of Northumberland.
Obit. 28th Nov., 1904.*

Death's call to Silence calls as well to Rest—

The Rest that knows no waking care—
The night that ends not in the Soul's despair,
But breaks in Day Eternal—Ever Blest!

For one Right Worshipful, at whose behest
Northumbria's Masons, eager, sought to share
The common lot of service and of prayer—
We mourn today—though what is done is best!

While we, bestead, Acacia sprigs may wear,
Our Brother has but reached the glittering crest
Of earthly mountains—foothills only these.
And right beyond mid lights and forms that please.
The Master of all builders shall invest
The Honored Brother we are called to spare.

The Corner Stone.

By Bro. Robert Morris.

What is the Mason's corner-stone?
Does the mysterious temple rest
On earthly ground—from east to west—
From north to south—and *this alone*?

What is the Mason's corner-stone?
Is it to toil for fame and pelf,
To magnify our petty self,
And love our friends—and *this alone*?

No, no; the Mason's corner-stone—
A deeper, stronger, nobler base,
Which time and foe cannot displace—
Is FAITH IN GOD—and *this alone*!

'Tis this which makes the mystic tie
Loving and true, divinely good,
A grand united brotherhood,
Cemented 'neath the All-seeing Eye.

'Tis this which gives the sweetest tone
To Mason's melodies; the gleam
To loving eyes; the brightest gem
That sparkles in the Mason's crown.

'Tis this which makes the Mason's grip
A chain indissolubly strong;
It banishes all fraud, and wrong,
And coldness from our fellowship.

Oh, corner stone, divine, divine!
Oh, FAITH IN GOD! It buoys us up,
And gives to darkest hours a hope,
And makes the heart a holy shrine.

Brothers, be this your corner-stone:
Build every wish and hope on this;
Of present joy, of future bliss,
On earth, in heaven—and *this alone*!

The Twenty-four Inch Gauge.

By Bro. Chas. F. Forshaw, LL. D.

LET us Divide and Measure up our Time,
 In Due Proportions on our way through life
 And so be fitted for that Holy Clime
 Which knows no stains of earth-born sin and strife;
 Part of the Day in Labour we must spend,
 Part of the Day seek sweet refreshing Rest;
 Part of the Day must fervent Prayers ascend
 To Great Jehovah in His Mansions Blest.
 If with a contrite heart our pleas arise,
 If Labour here is well and wisely done,
 We gain Eternal Rest beyond the skies,
 And have for Due a crown of glory won.
 Thus to our Morals we the Gauge Apply
 And by its teachings even Death defy.

The Trowel.

By Bro. Chas. F. Forshaw, LL. D.

AS speculative Masons we adore
 The precepts taught by this most honoured tool;
 And if we minded well its gentle rule,
 Our hearts and minds would even Heavenwards soar;
 In olden days our Brethren firmly bound
 The stones and lime together by its aid;
 Until the edifice, compact and sound,
 Was in all points and parts completely made.
 But now we use it as an emblem great,
 Which firmly binds each true Masonic heart;
 To join us in strong links that nought can part,
 A Mystic Tie which Craftsmen consecrate,
 To deeds which ever will their souls enshrine
 With love for the Great Architect Divine.

What is Freemasonry?

By Bro. Palmer H. Taylor.

“A soldier on the battlefield was dead
 Almost with thirst. The followers of Mars
 Have little time for pity, yet one of
 The pursuing gave this dying man
 His only cup of water and passed on.

Years rolled by, and far away from
 That sad field of strife two meet.
 Now hear their converse:

Say, Friend, thou art the man. What man?
 The one who saw the mystic sign and
 Gave me drink when all my comrades
 Slept in death, or else had left the field
 Because a force had driven them, and from
 That hour till now, in darkness or in light,
 Of all the faces I have seen, thine is
 The one has held me up as with a more
 Than magic spell, Thou art the Man.”

Freemasonry Triumphant.

By Bro. Chas. F. Forshaw, LL. D.

Like as a rock on whom the angry sea
 Dashes and charges with vehement roar:
 Repelling still in steadfast majesty—
 Standing erect and noble as before.
 So is our Art on whom its foes would frown;
 It little recks the battle-cry of men
 Who knowing not its lustre and renown
 Can ne'er discern it with Masonic ken.
 It bids defiance to the selfish weak—
 Surviving all their paltry scoffs and sneers,
 And casts its Light on darkened ones who seek
 To find its virtues known three thousand years,
 Unblemished yet and soaring Heavenwards still.
 For on it smiles divine Great God's all perfect will!

APPENDIX

Special attention is called to the information contained in the following pages, which will be found very valuable to the officers of Lodges in every jurisdiction in the United States.

TEST OATH.

I, (A. B.), do hereby and hereon solemnly and sincerely swear, that I have been regularly *initiated*, *passed* and *raised* to the sublime degree of Master Mason, in a regularly constituted Lodge of such; that I am not now under sentence of suspension or expulsion, and know of no just reason why I should not hold Masonic intercourse with my brethren. So help me God.

PRAYERS

That May be Used at the Opening of a Lodge.

Number One.

May Heaven's blessing rest upon this, our meeting, thus happily begun; may it be conducted in order and closed in harmony. Amen.

Response—So mote it be.

Number Two.

Almighty God, grant us grace to so conduct the affairs of this Lodge that all we do, and all we think, and all we say, may be inspired by Thy wisdom, to the end that we may do Thy will, and to Thee shall be all honor and glory. Amen.

Response—So mote it be.

Number Three.

Supreme Architect of the Universe, in Thy name we have assembled, and in Thy name we desire to pro-

ceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us; so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that beauty and order which reign forever before Thy throne. Amen.

Response—So mote it be.

Number Four.

Almighty and all wise Father, the Creator and Governor of heaven and earth, we would humbly ask Thy blessing upon this assemblage of Thy children. Grant that the true spirit of brotherly love and charity may so pervade our hearts at all times, that our work while in the Lodge and our lives while abroad in the world, may be for the best good of ourselves and our fellow creatures, and for the furtherance of thy honor and glory. Amen.

Response—So mote it be.

Number Five.

Prayer to be Used in Opening a Master Mason's Lodge on Special Occasions.

Infinite Jehovah; Builder of the temple of the universe; Thou Whose dome of stars, Whose visible creation is the temple of outward life; Who has fashioned the strong foundation of the spheres, and reared the pillars of the everlasting sky. Thou Who hast from within, shaped every form of life to be the symbol of the real life that is not seen. Oh God, within the temple of the visible universe, and before the shrine and altar which Thou hast made and adorned with such wonderful loveliness, we praise Thee, for there are enshrined all forms of beauty, all the ineffable laws that proclaim the majesty of Thy being. But, beyond the visible, we would praise Thee in that invisible

temple of eternal glories, not fashioned of hands nor laws that are perceived, but only fashioned of life eternal, of Infinite truth, and wisdom and knowledge, and Love. Unto that temple which is Divine, unto that altar which is perfect, before the shrines of the spirit, where Thy light is kindled, we praise Thee; praise Thee for the splendor of spiritual truth, praise Thee for the wisdom and knowledge enshrined there, and for that eternity wherein the soul has its being above all the dross of earth, above the fleeting habitations of clay. May we learn to find Thee in that inner temple, seek to know of its Divine purposes, until the sacrament of the spirit fulfilled and made perfect, shall be the eternal recognition of Thy love. May every heart bend, every life yield its highest and divinest purpose, until the earth, renovated by this spirit, shall be the outward symbol of which the spirit is the inner shrine. Amen.

Response—So mote it be.

ADDRESS TO CANDIDATE.

Previous to the constitutional questions being propounded by the Senior Deacon, it is proper for the Secretary to give the following address:

Sec. (May ask).—Is this your petition and signature? (*Being satisfied, he continues.*) Mr. (A. B.), somewhat of your motives in applying for admission into our ancient and honorable Fraternity, we have learned from the declaration, over your signature, contained in your petition; but, in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice:

Freemasonry is far removed from all that is trivial, selfish and ungodly. Its structure is built upon

the everlasting foundation of that God-given law—the Brotherhood of man—in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors, and admits to its privileges, worthy men of all creeds and of every race but insists that all men shall stand upon an exact equality, and receive its instructions in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony and in language, the helpless, groping nature of man at his birth, and his need of reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble, reverent and childlike attitude it is now your duty to assume, as all have done who have gone this way before you.

ADDRESS TO CANDIDATE.

In some jurisdictions the following address is given to the candidate in the first degree by the S. D. after the constitutional questions have been propounded:

S. D.—Mr. (A. B.), as you have been elected by a unanimous ballot to become a member of our fraternity, it becomes my duty to inform you that the institution of which you are about to become a member, is one by no means of a light or trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical, moral instructions, taught according to ancient usage, by types, emblems and allegorical figures. Even the ceremonies of gaining admission within these walls are emblematic of events which all mankind must sooner

or later experience. They are emblematic, at least in some small degree, of your great and last change; of your exit from this world to the world to come.

You are doubtless aware that whatever a man may possess on earth, whether wealth, honor, titles, or even his own merits, can never serve him as a passport to the Grand Lodge above; but, previous to his gaining admission there, he must find himself poor and penniless, blind and naked, dependent upon the will and pleasure of the Supreme Grand Master. He must be divested of the rags of his own righteousness and clothed in a garment for on high. And, in order to impress this more forcibly upon your mind, it will be necessary that you be divested of your outward apparel and clothed in a garment furnished you by the W. M. of this L. A garment similar to that worn by all who have gone this way before you.

Are you willing to submit to these regulations?
Cndt.—I am.

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

PRAYER

Suitable to be Used at the Reception of a Candidate.

Almighty God, in whom alone is our trust, and whose watchful care is ever over us, bless us in the exercise of those kind and social affections Thou hast given us. May we cherish and display them as our honor and our joy. May this, our friend, who is now to become our brother, devote his life to Thy service, and rightfully consider the principles of his engagements. May he be endowed with wisdom to direct him in all his ways; strength to support him in all his

difficulties, and beauty to adorn his moral conduct. Let Thy Fatherly hand ever be over him, and so lead him in the knowledge and the obedience of Thy Divine Laws that, having finished his course below, he may at last pass peacefully and joyfully to those mansions prepared for him in Thy Temple above—that house not made with hands, eternal in the heavens. Amen.

Response—So mote it be.

The Following Hymn May be Used in Place of the Lesson in the E. A. Degree:

TUNE—Auld Lang Syne.

Behold! how pleasant and how good,
For Brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity.

'Tis like the oil on Aaron's head
Which to his feet distills;
Like Hermon's dew, so richly shed,
On Zion's sacred hills.

For there the Lord of Light and Love,
A blessing sent with power;
O, may we all this blessing prove,
E'en life for evermore.

On Friendship's altar rising here,
Our hands now plighted be,
To live in love with hearts sincere,
In peace and unity.

Appropriate Addresses to Candidates Before Taking Obligations.

FIRST DEGREE.

Number One.

Mr. (A. B.), you are now for the first time admitted into a convocation of Free and Accepted

Masons. Here in this house of God, this temple of brotherly love, and around this sacred Altar, we make our fraternal vows. On it rests the Holy Scriptures, which is a text book of our faith and an emblem of our principles. It points us to our coming end; it reminds us of our approaching destiny, and it admonishes us that our conduct should be upright before God and man. He who would bow at our shrine, should come with clean hands and a pure heart, unbiased by friends and uninfluenced by mercenary motives, resolving to dedicate and devote his life to the service of the everliving God, and become a true and faithful brother among us.

Are these your intentions?

Cand.—They are.

But before you can be invested with the more valuable secrets of this degree, it will be necessary for you to take a solemn and binding obligation appertaining thereto. Such as all Masons have taken before you. And I can assure you there is nothing therein contained that will conflict with any of the duties arising from your various moral and social relations in life.

With this pledge on my part, are you willing to take the obligation?

Cand.—I am

Number Two.

My friend, for the first time in your life you have advanced to the consecrated Altar of Freemasonry. You stand before us a candidate seeking admission into our order. But, before going further, be warned of the solemnity and importance of the step you are about to take.

The design of the Masonic Institution is to make its votaries wiser, better, and consequently happier. We receive none knowingly into our order who are

not moral and upright before God, and of good reputation before the world. Such persons, when associated together, will naturally seek each other's welfare and happiness equally with their own. That they may do so upon a common platform, and become not weary in well doing, we obligate them by solemn and irrevocable ties to perform the requirements of, and avoid the things prohibited by Masonry.

You have been elected by the members of this Lodge, upon your own voluntary petition, to become united with us in this great and good work. At your entrance into the Lodge, you professed faith in God; that God whom we, as Masons, reverence and serve. The solemn engagements which you will be required to make before you can participate in our labors and privileges are made in the name of God, and when once taken they can never be repudiated or laid aside.

Yet it becomes my duty as well as pleasure to inform you that this obligation contains nothing which will conflict with any duty you owe to God, your country, your neighbor or yourself.

With this assurance on my part, as the Master of this Lodge, are you willing to proceed?

Cand.—I am

SECOND DEGREE.

Number One.

Brother (A. B.), you now stand for the second time before the sacred Altar of Freemasonry, a candidate for more light; but before proceeding to invest you with the mysteries of this degree, it will be necessary, the same as in the preceding degree, for you to take another solemn and binding obligation to keep sacred and inviolable the secrets belonging to the same. But I am permitted to assure you as before, that there are no points contained therein which will

conflict with any of the duties you owe to God, your country, your neighbor or yourself. With this assurance on my part, as the Master of this Lodge, are you willing to take such an obligation as all others have taken before you?

Cand.—I am

Number Two.

My brother, Masonry is a progressive science, and as we advance in knowledge, our obligations to ourselves and to our brethren, correspondingly increase. As an E. A., you were simply bound to secrecy, while the holy principles of morality and virtue were inculcated by beautiful ceremonies and lectures. As a F. C. your obligations will be greatly extended; and like the others, they can never be repudiated or laid aside. Yet, as before, I am free to inform you that these new obligations, like those you have heretofore taken, contain nothing which will conflict with your duty to God, your country, your neighbor or yourself. With this renewed assurance on my part, as the Master of this Lodge, are you willing to take such an obligation as all F. C. have taken before you?

Cand.—I am

THIRD DEGREE.

Number One.

Brother (A. B.), you now stand for the third time before the sacred Altar of Freemasonry, a candidate for further light; but before proceeding to invest you with the mysteries of this degree, it will be necessary, the same as in the preceding degree, for you to take another solemn and binding obligation to keep sacred and inviolate the secrets belong to the same; but I am permitted to assure you as before that there are no points contained therein which will conflict with any of the duties you owe to God, your country, your neighbor, your family or yourself. With this assur-

ance on my part, as the Master of this Lodge, are you willing to take such an obligation as all others have taken before you?

Cand.—I am

Number Two.

My brother, you are now advancing to the last and highest degree of Ancient Craft Masonry, the sublime degree of M. M., and it becomes my duty to inform you that before you can proceed further in the ceremonies, you must take a most solemn and binding obligation; and were it not that your trust is in God, and you are taught to apply to him for strength and wisdom, you might well shrink from assuming it. It can never be repudiated or laid aside. Yet, as before, I am free to inform you that this obligation, like those you have heretofore taken, contains nothing which will conflict with your duties to God, your country, your neighbor, your family or yourself. With this renewed assurance on my part, as the Master of this Lodge, are you willing to take such an obligation as all M. M. have taken before you?

Cand.—I am

THE GREAT LIGHT IN MASONRY.

The Following Address May be Given Immediately
After the "Lights" Have Been Explained

In E. A. Degree:

W. M.—I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry, therefore, opens this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting

ing life. Adopting no particular creed, forbidding sectarian discussion within its Lodge-rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and, leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find it.

If from our sacred Altars the atheist, the infidel, the irreligious man, or the libertine should ever be able to wrest this Book of Sacred Laws, and thus remove, or even obscure, the greatest Light in Masonry—that light which has for centuries been the rule and guide of Freemasons—then could we no longer claim for ourselves the great rank and title of Free and Accepted Masons. But so long as that Sacred Light shines upon our Altars, so long as it illuminates the pathway of the Graftsmen by the golden rays of truth, so long and no longer can Freemasonry live and shed its beneficent influence upon mankind. Guard, then, that Book of sacred and immutable law as you would guard your very life. Defend it as you would defend the flag of your country. Live according to its divine teachings, with its everlasting assurance of a blessed immortality. (*Steps back and advances.*)

CHARGE TO A CLERGYMAN.

If the Candidate be a Clergyman, the Following May be Added to the Charge in the First Degree.

You, brother, are a preacher of that religion, of which the distinguishing characteristics are universal benevolence and unbounded charity. You cannot, therefore, but be fond of the Order, and zealous for the interest of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral

and social virtue; which introduces peace and good will among mankind, and is the center of union to those who otherwise might have remained at a perpetual distance. So that whoever is warmed with the spirit of Christianity, must esteem, must love Freemasonry. Such is the nature of our institution, that, in all our Lodges, union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines resplendent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both public and private, yet it is a full recommendation of a society to have these pursuits continually in view, as the sole objects of their association; and these are the laudable bonds which unite us in one indissoluble fraternity.

SYMBOLISM OF THE FIRST DEGREE.

Which May be Given After the Charge.

The first, or E. A. degree of Masonry, is intended, symbolically, to represent the entrance of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun and of all that it illuminates.—Hence the great, the primary object

of the first degree, is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

CLOSING PRAYERS.

One of the Following May be Used:

Number One.

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 hast given us in Thy Holy Word. Amen.

Response—So mote it be.

Number Two.

Almighty Father, we ask Thy blessing upon the proceedings of this communication, and, as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Enable us, O God, to subdue every discordant passion within us. 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.

Number Three.

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us

since we have been together; and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as 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.

The Following Hymn May be Used in Place of the Lesson in the F. C. Degree.

TUNE—What Fairy-Like Music.

Come, Craftsmen, assembled, our pleasure to share,
Who work by the Plumb, and remember the Square;
While trav'ling, in love, on the Level of time,
Sweet hope shall light on to a far better clime.

We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true!
When Order shall cease, and when temples decay,
May each fairer columns immortal survey.

OR THIS.

O, welcome, brother, to our land,
Though strong its numbers now;
And high its lofty pillars stand,
And noble arches bow.

Now let our ardent prayers arise,
 For blessing on his brow.
 And bear our offerings to the skies,
 For him who joins us now.

O, welcome, if thy heart be true,
 Thou'lt find with us a home;
 We're daily adding columns new,
 Unto our glorious dome.

SYMBOLISM OF THE SECOND DEGREE

Which May be Given After the Charge.

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and, above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which only Craftsmen ever saw.”

CHARGE AT OPENING.

The ways of Virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by the Craft. Let

us ever remember that the great objects of our Fraternity are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of the Craft. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-board and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

The Following Ode May be Sung in Place of the Lesson in the M. M. Degree:

TUNE—Bonny Doon.

Let us remember in our youth,
 Before the evil days draw nigh,
 Our great Creator and his truth,
 Ere memory fail and pleasures fly;
 Or sun or moon or planets light,
 Grow dark or clouds return in gloom;
 Ere vital spark no more incite;
 When strength shall bow and years consume.

Let us in youth remember him,
 Who formed our frame, and spirits gave,
 Ere windows of the mind grow dim,

Or door of speech obstructed wave;
 When voice of bird fresh terrors wake,
 And music's daughters charm no more,
 Or fear to rise, with trembling shake,
 Along the path we travel o'er.

In youth, to God, let memory cling,
 Before desire shall fail, or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain;
 For man to his long home doth go,
 And mourners group around his urn;
 Our dust to dust again must flow.
 And spirits unto God return.

SOLILOQUY.

Number One.

The horrid deed is done! Here, cold and mute,
 wrapped in the icy cloak of death, the Master sleeps.
 No more the pageantry and pomp of power. No more
 the crowd of craftsmen hastening to do his deep
 designs. No more the temple rising proudly from the
 hills and beckoning the heavens to rest upon its
 stately columns. No more will this his high ambition
 gratify. Oh death untimely! Yet, oh timely death!
 Wrested from life while fresh his honors clustered,
 before the fetid breath of calumny had marred the
 splendor of his name, or slander smirched the worth
 of his achievements.

He has fallen, yielding up life rather than break
 his vow. Surrendering all—all that the world holds
 dear; life, power, riches, everything; but holding fast
 to his Masonic secret.

O, rare integrity! Oh, fortitude most grand! To
 him in future years will countless thousands raise

their songs of praise, and laud his name who death
 preferred than faithless prove, than trust betray.

Yet, though well kept, his secret stands revealed.
 I read it thus: the Masonic secret is in these three
 words contained:—*Truth, Honor, Fortitude.* (*Low-
 twelve Bell strokes.*)

But hark! The tuneful bell rings out the hour of
 meeting. My comrades come. Now must we hasten
 away, bearing our heavy burden of remorse.

Number Two.

'Tis yonder from Mount Moriah I have come, filled
 with soulful remorse, not knowing whether it is better
 to tarry or to flee. But, hist! I am nearing the spot
 of the present concealment of the body, after having
 prepared a place to hide more completely from human
 sight forever the victim of our crime. Dreaming
 visions of the past, the present and the future are
 flying through my distracted brain; but I will tarry
 here and await the appointed hour, for the horrid deed
 is done!

Here, cold and mute, wrapped in the icy cloak of
 death, the Master sleeps. No more the pomp and
 pageantry of power; no more the many craftsmen
 hurrying hither and thither to do his deep designs.
 Yet under the direction of the masterful mind, the
 Temple in all its grandeur and beauty has arisen,
 towering over the hills and beckoning the heavens to
 rest upon its stately columns. No more shall this, his
 high ambition gratify. Oh death, untimely! Yet, oh
 timely death! Wrestled from life while fresh his
 honors cluster; before the fetid breath of calumny
 had marred the splendor of his name, or slander
 smirched the glory of his achievements.

He has fallen, yielding up his life rather than
 break his vows; surrendering all that the world holds

—power, riches, life itself, yet holding fast to his Masonic secret. Oh, integrity most rare! Oh, fortitude most grand! To him in future years shall countless Masons raise songs of praise to laud his name. Oh, death preferred, rather than faithless prove, rather than trust betray. Yet, though well kept, his secret is revealed. I read it thus: The secret of a Master Mason is contained in these three words:—*Truth, Honor, and Fortitude.* (*Low-twelve Bell strikes.*)

But, hark! The tuneful bells ring out the hour of meeting, but where are my accomplices in crime? Oh, ye Gods! Must I alone, in the gloom of the midnight hour, in ghastly presence come?

FUNERAL DIRGE.

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe!

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

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

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

This Charge May Follow an Explanation of the "Last Class of Emblems."

This, my brother, may soon designate our last resting-place in that everlasting and silent abode, that haven of rest, that peaceful home, "where the wicked cease from troubling, and the weary are at rest."

Brother, be ever mindful of that great change, when we shall be called from labors on earth to that everlasting refreshment in the paradise of God.

Let me admonish you, in the most serious manner, in reference to the close of life, that, when the cold winter of death shall have passed, and the bright summer morn of the resurrection appears, the Sun of Righteousness shall descend and send forth His angels to collect our ransomed dead; then, if we are found worthy, by the benefit of his "pass" we shall gain a ready admission into that celestial Lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness, and with him enter into an endless eternity.

Some Masters Add the Following:

Thus, brother, we close our lecture on the emblems with the solemn thought of death. We are all born to die; we follow our friends to the brink of the grave, and standing on the shore of a vast ocean, we gaze with exquisite anxiety until the last struggle is over, and we see them sink into the fathomless abyss. We feel our own feet sliding from the precarious brink on which we stand, and a few more suns, and we will be whelmed 'neath death's awful wave, to rest in the stilly shades, and darkness and silence will reign around our melancholy abode. But is this the end of man, and of the aspiring hopes of all faithful Masons? No! Blessed be God, we pause not our feet at the first or second step; but, true to our principles,

look forward for greater light. As the embers of mortality are faintly glimmering in the sockets of existence, the Bible removes the dark cloud, draws aside the sable curtains of the tomb, bids *faith* and *hope* arouse us, and cheers and animates the departing spirit. It points beyond the silent tomb, and bids us look with faith and confidence upon the opening scenes of our eternity.

CHARGE TO THE LODGE.

And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven may call for us, we may be found ready; let us cultivate assiduously the noble tenets of our profession—brotherly love, relief, and truth—and, from the *square*, learn morality; from the *level*, equality; from the *plumb*, rectitude of life. Let us imitate, in all his various perfections, him who, when assailed by the murderous band of rebellious craftsmen, maintained his integrity, even in death, and sealed his pledge with his own blood. Let us emulate his amiable and virtuous conduct, his unfeigned piety to God, his inflexible integrity to his trust; and as the ever-green that bloomed at the head of the grave betokened the place of his interment, so may virtue's everblooming loveliness designate us as Free and Accepted Masons. With the trowel, spread liberally the cement of brotherly love and affection; and, circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Warden's approbation. Thus, when dissolution draws nigh, and the cold winds of death come sighing around us, and his chilly dews

already glisten on our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshments in the Paradise of God. Then, by the benefit of the pass—a pure and blameless life—with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Grand Warden forever presides—forever reigns. When, placed at his right hand, he will be pleased to pronounce us just and upright Masons, then shall we be fitted as living stones for that spiritual temple, “that house not made with hands, eternal in the heavens,” where no discordant voice shall be heard, but all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hallelujahs exalted employ every tongue.

APRON ADDRESSES.

In cases where an actual gift is made of an apron, one of the following addresses may with propriety be used after the candidate has received the Master Mason's degree, and after the charge:

***** Lambskin, or White Leather Apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you, at this time or any future period, by king, prince, potentate or any other person except he be a Mason.

It may be that, in the coming years, upon your brow will rest the laurel leaves of victory; from your breast may yet hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads

to fame in our mystic circle, and even the purple of our fraternity rest upon your honored shoulders; but never again from mortal hands—never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfection, be bestowed upon you, as this which I now confer. Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct; a never-ending argument for nobler deeds, for higher thoughts, for purer actions.

And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I now place in your hands. It is yours to wear throughout an honorable life, and at your death be placed upon the coffin which shall enclose your lifeless remains, and with them be laid beneath the clods of the valley.

And when at last your trembling soul stands naked and alone before the Great White Throne may it be your portion, oh, my brother, to hear from Him who sitteth as the Judge Supreme, the welcome words, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

BY PAST GRAND MASTER C. C. ROGERS.

"Masonry is a song of the human soul." Along its pathway, for centuries, courageous, manly men have trod the Master's carpet, drawing their inspiration from its sacred treasures of poetry, philosophy, tradition, art, science, history. Backward lies the past upon whose milestones are inscribed the wisdom of our Masonic lore. About us, the transcendent

thought and life of men, who today lend dignity and stability to our Craft, while before us lies the future, resplendent with the brightest hope.

At your initiation, and at the very threshold of this Lodge, you were taught that the lambskin was an emblem of innocence and the hadge of a Mason.

The king, wrapped in his purple robes; the judge, clothed in his ermine; the statesman, crowned with the laurel wreath of fame, as well as he with sunburnt face, who earns his daily bread by the sweat of his brow, have each deemed it an honor to wear this emblem of innocence, this badge of a Mason.

To keep alive the memory of this occasion, the brethren of this Lodge have requested me to present you with such an apron. Now the sunlight of hope gladdens your heart, and the vigor of health and manhood is pictured upon your countenance, yet on the morrow your eyes may be closed in eternal sleep, and then this apron will be laid upon your coffin. But as long as life shall last, my brother, wear it so that no word of reproach will ever come to you, or the Fraternity which has entrusted it to your keeping.

Accept it, then, with the blessing and benediction of those who surround you.

Finally, when the fateful hour comes, on which you too must descend into the narrow house, into that better life, whose hillows kiss the eternal shore, may it be in the words of the poet:

"Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

BY PAST GRAND MASTER EUGENE S. ELLIOTT.

I now have the pleasure of presenting you with the lambskin or white apron. It is an emblem of innocence and the hadge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honor-

able than the Star and Garter, when worthily worn. And, from a time when the memory of man runneth not to the contrary, this emblem, plain and unadorned, has been the peculiar clothing of all Free and Accepted Masons. The prince commanding the resources of empires and the citizen toiling in humble poverty, have alike worn it with the consciousness that it has lightened the labors of the one, and added dignity to the powers of the other. It may be that you are, or yet will be, so firmly entrenched in the hearts of your fellow men, and so deserving of their gratitude, that they will elevate you to the highest positions of honor, trust and emolument, and cause your name to be inscribed high upon the pillars of worldly fame.

But never before have you had, and never again, my brother, will you have a higher mark of favor and confidence bestowed on you than this, which I, as the representative of these brethren, and of the Craft throughout the world, am about to bestow.

This emblem, worn by King Solomon when arrayed in all his glory, and which invested with additional dignity the immortal Washington, and which has been eagerly sought and worthily worn by the best men of your own generation, I now present to you. If you disgrace it, the disgrace will be augmented by the consciousness that within this Lodge you have been taught the principles of a correct and moral walk.

Its spotless white is emblematical of that purity of life and uprightness of personal manhood which, we hope and expect, will hereafter distinguish you in all your social and personal affairs. It is now yours to wear, so long as the vital spark of life shall animate your mortal frame, and when at last, whether in youth, manhood or age, your spirit hav-

ing winged its flight to that house not made with hands, and when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours, yours to be placed with the ever-green upon the coffin which shall enclose your remains, and be hurried with it.

And may you so wear this emblem of spotless white, my brother, that no act of yours shall stain its purity or cast reflections upon an institution which has outlived the fortunes of kings and mutations of empires.

May you so wear it and so live, my brother, that "when your summons comes to join that innumerable caravan which moves to the pale realms of shade, where each shall take his chamber in the silent halls of death, thou go not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by that unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

SYMBOLISM OF THE THIRD DEGREE

Which May be Given After the Charge.

Your representation of our G. M. H. A. is a type of the upright man through life. Endowed, like the widow's son, with intellect and power to carry out the designs of the Grand Architect of the Universe, he enters by the South Gate upon the sunny period of youth; here he is met by allurements which, like the ruffian, would turn him from the path of duty, but deaf to the siren tones, and sustained by the unerring dictates of a monitor within, he moves on to the West Gate, or middle period of life; here he is assailed by misfortune, by disease, and trials, tempt-

ing him to betray his trust, but with fidelity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unflinchingly, and arrives in age at the East Gate, that opening through which he looks out upon a better and brighter world. Here he is met by the inexorable enemy to whom all must yield. At the fatal blow of death he sinks to the dust and is hurried in the rubbish of his earthly nature, but not forever.

By the acacia or evergreen that bloomed at the head of his grave, we are reminded of that immortal part which survives the tomb, and as the remains of our lamented brother were raised from their humble resting-place by the S. G. of the Grand Master and carried as near the unfinished S. S. as the Jewish law would permit, so when we are called from these earthly tabernacles may we be conveyed to the Holy of Holies, there to rest secure in the protecting love of our Heavenly Father, through the boundless realms of a never-ending happiness.

SYMBOLISM OF THE THIRD DEGREE

Which May be Given After the Emblems Have
Been Explained.

Thus have I rehearsed to you the legend of the ****, a history venerated as a reminiscence of days long past, and regarded by Masons with peculiar reverence, not so much for the history itself, as for the solemn and sublime doctrine it is intended to impress on our minds—the resurrection of the body and the immortality of the soul.

But in order that you may fully comprehend and appreciate the intimate connection of the entire **** system, by the relative dependence of its several parts, I will briefly review the teachings of the two

preceding degrees before entering upon the vast field of truth presented in the sublime degree of ****

Your admission among **** in a state of blindness and destitution was emblematical of the entrance of all men upon this their mortal state of existence, when, weak and helpless, they are necessarily dependent upon others for protection and life.

As the noblest emotions of the soul are called forth by helpless infancy, so is the degree of **** intended to inculcate the striking lesson of natural equality and mutual dependence. It taught you, in the active principles of universal benevolence and charity, to seek a solace for your own distress by affording comfort and consolation to your fellow-creatures in the hour of their affliction. It enabled you to free your mind from the dominion of pride and prejudice; to look beyond the narrow limits of human institutions, and to view in every son of Adam a brother of the dust. Above all and beyond all, it taught you to bend with reverence and humility before the G. A. O. T. U., to dedicate to Him your heart thus purified from every malignant passion, and to prepare your mind for the reception of truth and wisdom.

Proceeding onward, still guided by the principles of brotherly love, relief, and truth, you were passed to the degree of ****, where you were enabled to contemplate the intellectual faculties; to trace them from their origin through the paths of heaven-born science, even to the throne of God Himself. The secrets of nature and the principles of moral truth were there unveiled before you. You learned to place a just estimate upon those wondrous faculties wherewith God has endowed the creatures formed after his own image, and you feel the duty He has imposed upon you of cultivating those divine attributes with unre-

mitting care and attention, that you may thereby be enabled to glorify Him and render yourself a contributor to the happiness of mankind.

To the man whose mind has thus been molded to virtue and science, Nature presents one more great and useful lesson—the knowledge of himself. She leads him by contemplation to the closing hours of his existence; and when, by means of that contemplation, she has conducted him through the various windings of this mortal life, she finally instructs him how to die. She leads him to reflect upon his inevitable destiny, and prompts the inward monitor to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is preferable to the possibility of dishonor.

Of this great principle **** affords a glorious example in the unshaken fidelity and noble death of G. M. H. A., and I trust it will be a striking lesson to us all, should we ever be placed in a similar state of trial.

And now, my Brother, let us symbolize the death of G. M. H. A., and apply his preparation for and readiness in facing death to ourselves.

The legend informs us that after he had drawn his designs upon the Trestle-board, he was beset by three **** each in turn more powerful and determined than the other, who finally overcame him and took his life.

Thus it is with man. Strong in youth and confident in his strength, he starts forth to execute the design which he has drawn upon the great Trestle-board of his life; but at the very outset he meets his first enemy, his **** in his own evil passions—in envy, hate, licentiousness, and debauchery—defacing the beautiful mirror of his soul by their baneful influences. But these may he overcome; and, still

strong in faith and hope, he presses forward on life's journey to meet his second and still more powerful enemy, his ****, fitly represented by sorrow and misfortune, by disease and poverty, by the coldness of false friends and the hostility of open enemies.

Weary and faint from the conflict, still struggling for the right, upward looking with eye of faith, though these enemies may be subdued, yet must he meet, in the evening of his days, his last and terrible enemy, his ****. To him this enemy is death—death, from whom there can be no escape—death, before whom all must yield, whether they be the young, the beautiful, or the gifted—like **** a relentless enemy, insisting upon having his victim.

To the careless and thoughtless the lesson would end here; but the upright and true *** will pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the evergreen sprig of acacia, which teaches us, that although our frail bodies must, sooner or later, moulder in the bosom of our mother earth, yet through the merits of the divine promises contained in the Great Light of Masonry, we may confidently hope that our souls will bloom in immortal green.

Remember, then, that as the body of G. M. H. A. was hurried in the rubbish of the Temple, so must yours be hurried in earth's friendly bosom; as he was raised, so likewise must you be raised—not, indeed, by the brotherly grip of an earthly master, but at the awful command of Him who rules the heaven and the earth, and in answer to whose summons and word graves will be opened, seas give up their dead, and all the profane and the initiated will stand before His judgment-seat in the Grand Orient of the Universe, to render unto Him their dread account.

Then, my Brother, let truth and justice, religion and piety, be your constant aim and end. Let the Temple which you have this evening partly raised, be so beautiful, so adorned with Charity's choicest jewels, and so acceptable to the All-Seeing Eye, that when, at the close of a virtuous life, you are summoned hence by the Omnic Word, you may be admitted to that glorious and celestial Temple, that house not made with hands, whose architect is the G. M. O. T. U., whose throne is the eternal heavens.

CHARGE AT CLOSING.

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

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

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed

that you have here labored in vain, and spent your strength for naught; for your work is with the Lord and your recompense with God.

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

BENEDICTION AT CLOSING.

May the blessing of heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue unite and cement us. Amen.

Response—So mote it be.

MASONIC GLOSSARY

AARON. The first Jewish H. P.

ABDA. Father of Adoniram.

ABIF. A Hebrew word, signifying "his father;" as Hiram his father.

ABRAHAM. The founder of the Hebrew nation.

ABRAM. Another name for Abraham.

ACACIA. The acacia of Freemasonry is supposed to be the Mimosa Nilotica of Linnaeus, an evergreen shrub, which grew in abundance in Palestine. It is sometimes, but erroneously, written *cassia*, a fragrant herb or spice.

ACCEPTED. Equivalent to "initiated." It originally alluded to the admission, or acceptance, of those who were not operative Masons.

ACHAD. An ancient city on the Euphrates.

ADMONITION. A reprimand, or reproof. The lightest recognized Masonic punishment.

ADONAI. A word said to have been substituted by the

- Jews for the name of Deity, which latter they were forbidden to pronounce.
- ADONIRAM.** An officer at the building of the Temple.
- ADOPTIVE MASONRY.** Degrees established for females. Principally of French invention. So called because lodges of such were required to be *adopted* by, or under the guardianship of, some regular Masonic lodge.
- ADVANCED.** Promotion to a higher degree Specially applied to promotion from Master Mason to Mark Master.
- AFFILIATED.** A Mason is said to be affiliated when he is a *member* of some lodge.
- AFFILIATION.** The act of receiving a member. A profane is *initiated*, but a Mason is *affiliated*.
- AGE.** The symbolic age of an E. A. is three years; of a F. C., five years; and of a M. M., seven years.
- AHIMAN REZON.** The title of the Book of Constitutions of the "Ancient" Masons of England, as compiled by Lawrence Dermott.
- AHISHAR, or ACHISHAR.** The steward or chamberlain of King Solomon.
- AHOLIAE.** A Hebrew weaver.
- ALARM.** In Masonic language, the signal announcing the approach of a candidate for admission.
- ALPHA.** The first letter of the Greek Alphabet.
- AMORITE.** A Canaanite.
- AMPLE FORM.** When the Grand Lodge is opened by the Grand Master in person, it is said to be opened in "ample form;" when by the Deputy Grand Master, it is in "due form;" and when by any other officer, it is simply "in form."
- ANCIENT CHARGES.** "The old charges of the Free and Accepted Masons," incorporated by Anderson into his Book of Constitutions. They are a part of the fundamental law of Masonry

- ANCIENT CRAFT MASONRY.** The degrees of Entered Apprentice, Fellow Craft, and Master Mason, are the only degrees which were anciently practiced by the craft, and are therefore called Ancient Craft Masonry.
- ANCIENT MASONS.** In 1739, several brethren, who had been expelled by the Grand Lodge of England, established an independent Grand Lodge, took upon themselves the title of "Ancient" Masons, and stigmatized the old Grand Lodge as "Moderns." After an unhappy experience of seventy-four years, a Union was effected, (1813), under the present name of *The United Grand Lodge of England*.
- ANDERSON.** James Anderson, D. D., the compiler of the first printed Book of Constitutions, was a native of Scotland, but for many years minister of the Scotch Presbyterian church in Swallow Street, Piccadilly, London.
- ANDROGYNOUS MASONRY.** Degrees invented for the initiation of males and females. So called from two Greek words, signifying *man* and *woman*. First established in France in 1730, under the name "Lodges of Adoption." The degrees of Good Samaritan, Heroine of Jericho, Eastern Star, etc., are of this class.
- ANER.** A Hebrew Chief.
- ANNIVERSARY.** The two anniversaries of Ancient Craft Masonry, are the festivals of St. John the Baptist, June 24, and St. John the Evangelist, December 27.
- ANTI-MASONRY.** The name given to the semi-political crusade against Masonry which commenced in the State of New York in 1826, where it was alleged, one William Morgan had been murdered by the Fraternity, for disclosing the Masonic secrets. It spread to other States, and raged with great violence for some ten years.

APHANISM. That part of the ceremonies of the Ancient Mysteries which represented the concealing of the body.

APPRENTICE. The first degree in Masonry.

APRON. This is the peculiar "hodge of a Mason."

The true Masonic apron is a pure white lambskin, fourteen to sixteen inches wide, and twelve to fourteen inches deep, with a fall, or "flap," three to four inches deep; square at the bottom, and without ornament. It is usually edged with blue for the symbolic degrees, and with scarlet for the Royal Arch.

ARCANA. Secret things; mysterious.

ARCH OF STEEL. In the French rite the Grand honors are conferred by two ranks of brethren elevating and crossing their drawn swords. In councils of Knights of the Red Cross, in this country, the Sovereign Master usually enters and leaves the council chamber under an arch of steel.

ARABIA. A country in Asia.

ARARAT. A mountain in Western Asia.

ARIOCH. A king of Elaser.

ARK. The ark is a symbol of the divine presence and protection. The original ark of the covenant was about three feet nine inches long, two feet three inches wide, and the same in depth, overlaid, within and without, with pure gold. In the ancient mysteries, the ark was used as a coffin to receive the body of the candidate, and was an emblem of regeneration or resurrection.

ARK AND DOVE. A "side" degree, preparatory to the Royal Arch, but seldom conferred.

ARMS OF FREEMASONRY. Bailey says, "The Masons were incorporated about the year 1419, having been called the Freemasons. Their armorial ensigns are, azure on a chevron, between three castles argent;

a pair of compasses somewhat extended, of the first Crest, a castle of the second."

The *Arms of Royal Arch Masonry*, in this country, are as follows: Party per cross *vert* voided or; in the first quarter, *azure*, a lion rampant, or, for the tribe of Judah; in the second, or, an ox passant, *sable*, for Ephraim; in the third, or, a man erect, *proper*, for Reuben; in the fourth, *azure*, a spread eagle, or, for Dan. Crest, an ark of the covenant; and supporters, two cherubims, all *proper*. Motto, "Holiness to the Lord."

ARMY LODGE. See *Traveling Lodge*.

ASHLAR. "Freestone as it comes out of the quarry."
—*Bailey*.

ASSEMBLY. Previous to 1717, the annual meetings of the craft were usually called "General Assemblies."

ASTREA. The Goddess of Justice.

ASYLUM. Strictly the easterly or inner part of the room in which a body of Knights Templar hold their meetings. Generally the place of meeting of an Encampment, or Commandery of Knights Templar.

ATELIER (French.) A Lodge. A workshop.

ATHEIST. One who does not believe in the existence of God.

ATHOL MASONS. Those who, in 1739, seceded from the Grand Lodge of England, and were, from 1776 to 1813, under the Grand Mastership of the Duke of Athol. Also called "Ancient Masons."

ATTOUCHEMENT (French.) A grip.

AUGUST. A title sometimes given to the Royal Arch degree.

AUM, AUN, or ON. The Hindoo and Egyptian name of the Deity.

AVOUCH. See *Vouch*.

BABEL. A Hebrew word, signifying confusion.

BABYLON. An ancient city on the Euphrates.

BALLOT. Originally, a little ball; in modern usage, also a written or printed ticket, or vote. A *blank* slip of paper is not a ballot.

BANNERS. In the Royal Arch Chapter, the Royal Arch Captain carries a white banner, as an emblem of purity; the Master of the Third Veil, a scarlet banner, an emblem of fervency and zeal; the Master of the Second Veil, a purple banner,—an emblem of union; the Master of the First Veil, a blue banner,—an emblem of universal friendship and benevolence.

The four principal banners of the Israelites were as follows: That of Judah was a lion; that of Ephraim, an ox, that of Reuben, a man; and that of Dan, an eagle.

BAREFOOT. See *Disalceation*.

BATHKOL. A voice from the Holy of Holies which made known the will of God.

BEAUSEANT. A banner composed of a black and a white horizontal stripe, which was borne into battle by the ancient Templars. It signified white and fair to friends, (or Christians), but black and terrible to their enemies.

BEEHIVE. An emblem of industry

BELA. An ancient city in Asia.

BEL, BAAL, or BUL. The Chaldean and Phoenician name of God.

BEZALEEL. One of the builders of the Ark of the Covenant.

BENAC A corrupt form of a Hebrew word signifying "the builder."

BLACK. A symbol of grief and mourning. Among Knights Templar, it refers to the execution of their Grand Master, Jacques de Molay; in the "elu" degrees of the Scotch and other rites, it refers to

the death of the "builder;" and in the Rose Croix, to the crucifixion.

BLAZING STAR. An emblem of Divine Providence. Sometimes (but incorrectly) explained as referring to the "Star in the East."

BLUE. Emblematic of universal friendship and benevolence, which should be as extensive as the blue vault of heaven. The appropriate color of the first three degrees of ancient craft masonry.

BLUE MASONRY. The degrees of E. A., F. C., and M. M., are sometimes called Blue Masonry; and lodges of such, Blue Lodges.

BOAZ. The name of the left-hand pillar that stood at the porch of Solomon's Temple. It signifies in Hebrew, "in strength."

BONE. From a Hebrew word, signifying "builder." Supposed to refer to the *builder* of the Temple

BOOK OF CONSTITUTIONS. A book containing the history, charges, and regulations of the Masonic fraternity. Used also as a symbol of silence and circumspection.

BOOK OF THE LAW. The Holy Bible is among Christian Masons, the Book of the Law. In English lodges it is opened in the first degree at Ruth iv, 7; in the second, at Judges xxii, 6; and in the third, at 1 Kings vii, 13, 14. In the United States, it is usually opened at Psalm cxxxiii, in the first degree; Amos vii, 7, 8, in the second; and Ecclesiastes, xii, 1-7, in the third.

BRAZEN SERPENT. A symbol of life, or of the resurrection to a new life.

BREASTPLATE. A piece of embroidery, about nine or ten inches square, set with twelve precious stones, in four rows, and worn by the Jewish High Priest on his breast.

- BRIGHT MASON.** One who is familiar with the Ritual; a good workman.
- BROACHED THURNEL.** An old name for the Rough Ashlar. Also called the Brute Stone.
- BROKEN COLUMN.** An emblem of the fall of a support, or supporter.
- CABALA.** A mystical science or philosophy of the ancient Jews; occupied in the mystical interpretation of the Scriptures, and in speculations concerning the Deity and the spiritual world. Much used in the "philosophical" degrees of, so called, Freemasonry.
- CABLE-TOW.** An emblematic cord or band. The symbolic length of an E. A. cable-tow is three English miles.
- CALENDAR.** The York and French rite Masons date from the creation of the world,—“Anno Lucis,” or A. L., *in the year of light*. With them the year 1910, was A. L. 5910.

The Ancient Scotch rite Masons use the Jewish chronology. With them the year 1910 was A. M. (or Anno Mundi,—*in the year of the world*) 5670. They also adopt the Hebrew months, and their year ends on the 16th of September.

Masons of the York rite begin the year with January; but in the French rite it begins with March.

Royal Arch Masons date from the building of the second temple, by Zerubabel in 530 B. C. With them 1910 was A. Inv. (Anno Inventionis,—*in the year of the discovery*,) 2440.

Royal and Select Masters properly date from the completion of Solomon's Temple; Anno Depositionis,—*in the year of the Deposit*. With them 1910 was A. Dep. 2910.

Knights Templar date from the organization of

their Order, in 1118. Anno Ordinis,—*in the year of the Order*. With them 1910 was A. O. 792.

To find the Ancient Craft date, add 4000 to the *vulgar era*; to find the date of the Scotch rite, add 3760, and after September add one year more; to find the Royal Arch date, add 530; to find the Royal and Select Master's date, add 1000; to find the Knights Templar date, subtract 1118 from the *vulgar era*.

CAPITULAR. Relating to the Chapter.

CENTRE. English Lodges of M. M. are declared to be “opened on the centre.”

CHAMBER OF REFLECTION. A small room adjoining a Lodge, or Asylum, in which the candidate is placed, preparatory to initiation.

CHAPTER. A convocation of Royal Arch Masons.

CHISEL. One of the working tools of a Mark Master.

CIRCUMAMBULATION. Procession around the altar.

CLANDESTINE. Not legal.

CLAY GROUND. See 1 Kings vii. 42; and 2 Chron iv. 17.

CLOTHED. A Mason is properly clothed when he wear white gloves and white leather apron.

COFFIN. In the ancient mysteries, the candidate was placed in a *pastos*, or coffin, as a symbolical death; and his deliverance was termed a raising from the dead.

COMMANDER. The first officer in a Commandery, or Encampment of Knights Templar.

COMMUNICATIONS. Meetings of lodges are called communications.

COMPANION. A title bestowed by Royal Arch Masons upon each other.

COMPASSES. An implement of Masonry. An emblem of virtue.

CONSTITUTION. When a lodge has been duly conse-

- erated, and its officers installed, it is said to be legally constituted.
- CONVOCAION. Meetings of Chapters of Royal Arch Masons are styled convocations.
- COPESTONE. The topmost stone in a building.
- CORN. A symbol of plenty; also of the resurrection.
- CORNER-STONE. The first stone in the foundation of every important building. In ancient times it was always laid in the north-east corner.
- CORNUCOPIA. The horn of plenty. A symbol of abundance.
- COUNCILS. Meetings of Royal and Select Masters, of Knights of the Red Cross, and of Princes of Jerusalem, are called Councils. The first three officers of a Chapter of Royal Arch Masons, or Council of Knights of the Red Cross, are sometimes designated as the Grand Council.
- COWAN. One of the profane or uninitiated. From the Greek word *kuon*, a dog.
- CRAFT. Occupation, art, or trade; also the persons, collectively, who practice it. The whole body of Freemasons.
- CRAFTED, or PASSED. Advancement to the second degree.
- CRAFTSMAN. A Fellow Craft.
- CREATED. When a candidate receives the degree of Knight of the Red Cross, Knight Templar, or Knight of Malta, he is said to be "dubbed and created."
- CROSS. An emblem of regeneration.
- CROSS-LEGGED MASONS. Knights Templar have been called "cross-legged Masons" in allusion to the ancient custom, in laying out the body of a Templar after death, to cross one leg over the other.
- CROW. One of the working tools of a Royal Arch Mason.

- CRUX ANSATA. A cross surmounted by a circle; a symbol of eternal life.
- CRYPT. A subterranean vault.
- CRYPTIC MASONRY. A term applied to the degrees of Royal and Select Master.
- DAMASCUS. A city in Syria.
- DARKNESS. Emblematical of ignomance.
- DEACON. An officer in a Blue Lodge.
- DEDICATION. Masonic halls are dedicated, or set apart by solemn rite, to Masonic purposes. Masonic lodges are solemnly dedicated, or inscribed, to St. John the Baptist and St. John the Evangelist; Royal Arch Chapters, to Zerubbabel; Councils of Royal and Select Masters, to King Solomon; and Commanderies of Knights Templar, to St. John the Almoner.
- DEGREE. A step, grade, rank, or title.
- DELTA. A triangle.
- DEMIT. To let fall. To withdraw or release from membership.
- DEPUTY GRAND MASTER. The assistant, and in his absence, the representative of the Grand Master.
- DERMOTT, LAWRENCE. Grand Secretary, and afterward Deputy Grand Master, of the so called "Ancient York Masons," who seceded from the Grand Lodge of England, in 1739. Also author of the *Ahiman Rezon*.
- DESAGULIERS, JOHN THEOPHILUS, LL. D. A distinguished writer and lecturer. The second Grand Master after the reorganization of Masonry in 1717. With Dr. Anderson, he compiled the earliest form of Masonic lectures now extant.
- DISCALCEATION. The ceremony of taking off the shoes, as a token of respect, or reverence, when on, or approaching a holy place, or holy ground.
- DISPENSATION. Permission from the Grand Master, or his representative, to do that which, without such

- permission, is forbidden by the constitutions. by-laws, or usages of the order.
- DUE GUARD.** A reminder of solemn vows.
- EAR OF CORN.** An emblem of plenty.
- EAST.** Symbolically, a place of light.
- EASTERN STAR.** A "side" degree, conferred upon Master Masons, their wives, widows, daughters, and sisters.
- EAVESDROPPER.** A listener.
- EMBLEM.** A picture, or figure, representing one thing to the eye and another to the understanding. A symbol; a type.
- ENCAMPMENT.** A regular assembly of Knights Templar. Also called a Commandery.
- ENTERED.** Received, admitted, or initiated; as "Entered Apprentice."
- ENTERED APPRENTICE.** The first degree in Freemasonry.
- EPHOD.** A garment worn by the high priest over the tunic and outer garment. A distinctive mark of the priesthood.
- EPHRAIM.** A tribe of Israel.
- EPOPT.** An initiate, or eye-witness.
- ESOTERIC.** Secret, or mysterious.
- ESSENES.** A sect among the Jews; supposed by some writers to have been descendants of the Freemasons of the Temple.
- EUPHRATES.** A river in Asia.
- EXALTED.** Elevated, or lifted up. Applied to one who receives the degree of Royal Arch Mason.
- EXCLUSION.** To debar, or prohibit a Mason from entering a Lodge, or from membership.
- EXOTERIC.** Public; exterior.
- EXPULSION.** The highest recognized Masonic penalty.
- EYE.** A symbol of the Omnipresent Deity.

- FAITH.** The first round, or step, in the theological ladder of a Freemason.
- FEAST.** The "annual feast" of the craft is held on the 24th of June, or the 27th of December, at which no business is in order except the installation of officers.
- FELLOW CRAFT.** The second degree of ancient craft masonry.
- FIDES.** The goddess of Fidelity, or Faith.
- FIDELITY.** Represented by two right hands joined; or by two human figures holding each other by the right hand.
- FLOATS.** Pieces of timber, made fast with rafters, for conveying burdens down a river, with the stream.
- FREE-BORN.** Not born a slave.
- FREE-MASON.** Originally, one who was free of the company or guild of *incorporated* masons. Those operative masons not thus free were not permitted to work with those who were.
- FREEMASONRY.** "A beautiful system of morality, veiled in allegory, and illustrated by symbols."—*Old Lecture.*
- FURNITURE OF A LODGE.** The Holy Bible, Square, and Compasses.
- GAVEL.** From *gavael*, a hold or grasp. A stone-mason's hammer, with a form similar to the *gavel* or *gable* end of a house.
- GENERALISSIMO.** The second officer in a Commandery, or Encampment, of Knights Templar.
- GIBLIM, GIBALIM, or GHIBLIM.** From *gebal*, a mason, or stone-squarer.
- GLOBE.** A symbol of the universe.
- GOLGOTHA.** From a Hebrew word, signifying "a skull." The place of a skull.
- GOTHIC CONSTITUTIONS.** Regulations adopted in 1926, at a General Assembly of the craft in the city of

- York, England. So called because written in the old Gothic character.
- GOOD SAMARITAN. A "side" degree, given to Royal Arch Masons and their wives,—*St. Luke* x. 30-35.
- GRAND EAST. The place of meeting of a Grand Lodge, or other Grand Masonic body.
- GRAND LODGE. The highest body known in Ancient Craft Masonry; and consisting of its own officers, and the Master and Wardens of every lodge in its Masonic jurisdiction.
- GRAND MASTER. The presiding officer of a Grand Lodge.
- GREAT LIGHTS. The Holy Bible, Square, and Compasses.
- GREEN. Emblematical of *truth*.
- GUTTURAL. From the Latin *guttur*, the throat. Symbolically suggestive of temperance.
- HAH. A Hebrew word signifying "the."
- HAIL. To salute; to call to. See *Hale*.
- HALF. From a Saxon word, signifying to *conceal*, hide, or cover. Sometimes, but incorrectly, spelled "hail."
- HEAL. One who has received the degrees in a clandestine body, is *healed* by passing through the ceremonies in a legally constituted body.
- HEROINE OF JERICHO. An American "side" degree, conferred upon Royal Arch Masons, their wives, and widows.
- HIGH PRIEST. The presiding officer of a chapter of Royal Arch Masons.
- HIGH PRIESTHOOD. An honorary degree, or order, conferred only on the High Priest of a Royal Arch Chapter.
- HIGH TWELVE. Twelve o'clock M., or noon.
- HIRAM. A name sometimes given to the gavel used by the Master of a lodge.
- HIRAM THE BUILDER. Hiram Abif.

- HIRAMITES. A name sometimes applied to Freemasons, to indicate their descent from Hiram the Builder.
- HOLY OF HOLIES. The innermost, and most sacred, part of the Temple of Solomon.
- HONORABLE. The title formerly given to the degree of Fellow Craft.
- HONORARY DEGREES. Degrees conferred as an "honorarium," or reward, upon attaining certain offices; as Past Master, and High Priesthood.
- HOPE. The second round or step in the theological ladder of a Freemason.
- HOST, CAPTAIN OF THE. An officer in a Chapter of Royal Arch Masons.
- HOURLASS. An emblem of human life.
- IDIOT. An idiot, or "fool," cannot be made a Freemason.
- IMMANUEL. A Hebrew word signifying "God with us."
- IMMOVABLE JEWELS. According to the English lectures, and Webb, these are the rough ashler, the perfect ashler, and the trestle-board; but according to the Baltimore Masonic Convention of 1843, they are the square, level, and plumb. The first named are the better authority.
- IMPOSTOR. A deceiver, one who imposes.
- INDENTED TESSEL. The ornamented border which surrounds the Mosaic pavement. The *tessellated border*.
- INDUCT. To introduce. Past Masters are inducted into the Oriental Chair of King Solomon.
- INEFFABLE. Not to be spoken, or expressed. Applied to all the degrees above Master Mason, in the French and Scotch rites.
- INITIATE. To begin; to instruct in the rudiments. Properly applied to reception into the first degree of Freemasonry.

- I. N. R. I. Jesus Nazareus Rex Judaeorum; Jesus of Nazareth, the King of the Jews.
- INSIGNIA. Badges, Jewels, or distinguishing signs of office.
- INVESTITURE. In ancient craft masonry, the presentation of the white apron to a candidate.
- IRREGULAR. Illegal, disorderly, contrary to established rules.
- ISH CHOTZEB. Hewers of stone in the Tyrian quarries.—*Oliver*. Hewers of timber on Mount Lebanon.—*Mackey*.
- ISH SABAL. Bearers of burdens at the building of the Temple.
- ISH SOUDY. From the Hebrew, *ish sodi*, "a man who is my confidant, or familiar friend." Masonically, "a select Mason."
- IZABUD. Properly *Zabud*.—1 Kings iv. 5.
- JACHIN. The right-hand pillar that stood at the porch of Solomon's Temple. From the Hebrew *jah*, "God," and *iachin*, "will establish;" "God will establish."
- JACQUES DE MOLAY. The Grand Master of Knights Templar, who was burned at the stake, in France, March 18, 1314, on the pretended charge of idolatry, and other enormous crimes.
- JAH. The Syriac name of God; and Hebrew abbreviation of Jehovah.
- JEDIDIAH. The last king of Israel.
- JEHOSIAPHAT. In the ancient rituals, lodges were figuratively said to be situated in the valley of Jehoshaphat.
- JEHOVAH. The ineffable name of God. In Hebrew it consists of four letters, and is hence called the tetragrammaton.
- JESHUA. The associate and colleague of Zerubbabel, in building the second temple; a Jewish H. P.

- JOSHUA. Son of Nun and successor of Moses (improperly used for Jeshua.)
- JEWEL. According to a Masonic tradition, the jewel of Hiram Abif was the square and compasses, with the letter G between.
- JOHANNITE MASONRY. The system of Masonry which dedicates all lodges to the two Sts. John.
- JOHN'S BROTHERS. The "Charter of Colne," or Cologne,—an old Masonic manuscript,—states that previous to the year 1440, the Masonic society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons.
- JOPPA. The seaport where the timber for the Temple was landed, when brought down on floats from Mount Libanus.
- JUDAH AND BENJAMIN. The only ones of the twelve tribes who returned, under Zerubbabel, to rebuild the second temple.
- JUNIOR WARDEN. The third officer in a lodge of Ancient Craft Masonry.
- KADOSE. A Hebrew word, signifying holy, consecrated. The name of a degree, or degrees, more or less connected with the Knights Templar.
- KEY. An emblem of power.
- KEY-STONE. That stone of an upright arch which, being the last put in, *keys* or locks the whole together.
- KING. The second officer in a Royal Arch Chapter.
- KNIGHT OF MALTA. The Knights of St. John of Jerusalem; or, Hospitallers of St. John; afterward called Knights of Rhodes, and finally Knights of Malta, were founded in 1048, at Jerusalem. They were at first known as Brothers of St. John; or Hospitallers.
- KNIGHT OF THE MEDITERRANEAN PASS. An honorary

- degree conferred only on Knights Templar, as Knights of Malta.
- KNIGHT OF THE RED CROSS.** A masonic order of knighthood, given in the United States as preparatory to the degree of Knight Templar.
- KNIGHT TEMPLAR.** An order instituted just previous to 1118, at Jerusalem. First known as *Poor Fellow-Soldiers of Jesus Christ*; afterward as Knights Templar.
- LABOR.** From its opening to its closing, a lodge is said to be at labor. When, in the course of the meeting, a recess takes place, the lodge is said to be "called from labor to refreshment."
- LANDMARKS.** The unwritten, unrepealable, and unchangeable, laws and customs of Freemasonry.
- LECTURE.** The formula or arrangement in which the ceremonies, traditions, and instructions appertaining to a degree, are set forth. First arranged in catechetical form in 1720, by Drs. Desaguliers and Anderson.
- LECTURER.** One duly authorized to instruct lodges.
- LEGEND.** A narrative, fable, or myth. A traditional tale.
- LESSER LIGHTS.** The sun, moon, and Master of the lodge.
- LEVEL.** An emblem of equality. One of the working tools of a Fellow Craft.
- LEWIS.** (In French, *Louveteau*.) The son of a mason. Also an instrument used for raising large stones, and found in the English ritual upon the tracing-board of the E. A., as an emblem of strength.
- LIBANUS.** The Latin name for Lebanon.
- LIBATION.** To taste; to pour out as an offering. The solemn pouring out as an offering to the gods.
- LIBERTAS.** A Latin word, signifying *liberty*.
- LIGHT.** A symbol of knowledge. Bringing from dark-

- ness to light symbolizes the transition from a state of ignorance to that of knowledge.
- LILY.** An emblem of purity. Also the symbol of divinity, abundance, and of "a love most complete in perfection."
- LILY-WORK.** Lily-work, from its whiteness, denotes peace.
- LINE.** One of the working tools of a Past Master.. An emblem of moral rectitude.
- LION OF THE TRIBE OF JUDAH.** Jesus Christ.
- LION'S PAW.** A symbol of strength.
- LODGE.** A regularly-constituted body of Freemasons. Also used to designate the room in which such a body assembles.
- LODGE OF INSTRUCTION.** An assembly of Freemasons for the purpose of improvement, by means of frequent rehearsals of the work and lectures. They may be merely temporary organizations, without written authority, or regularly held under a dispensation, or warrant from the Grand Lodge.
- LOGIC.** The art of reasoning.
- LOWEN.** Probably signifying a clown, or a low fellow. One unworthy to be admitted to masonic fellowship.
- LOW TWELVE.** Twelve o'clock P. M.; or midnight.
- LUSTRATION.** A purification by water.
- LUX.** Light.
- LUX E TENEBRIS.** "Light out of darkness."
- MAC.** Probably from the Hebrew *mak*, "rotteness;" but said to signify "is smitten,"—from the Hebrew *macha*, to smite.
- MAH.** The Hebrew interrogative, "what?"
- MAHER-SHALAL-HASH-BAZ.** Four Hebrew words which Isaiah was ordered to write upon a tablet. They signify, "make haste to the prey; fall upon the spoil."
- MAKE.** Synonymous with initiate.

- MALLET.** One of the working tools of a Mark Master.
- MANNA.** A Royal Arch symbol.
- MANUAL.** Relating to the hand.
- MARK.** The *tessera hospitalis*, or pledge of friendship of a Mark Master.
- MARK MASTER.** The fourth degree in the York rite; and the first degree conferred in American Royal Arch Chapters.
- MASON.** A worker in stone. According to common custom, the name is synonymous with Freemason.
- MASON'S DAUGHTER.** An androgynous degree, of American invention, given to Master Masons, their wives, widows, unmarried sisters, and daughters.—*John*, chapters xi, xii.
- MASTERS CARPET.** Same as *Floor-Cloth*, which see.
- MASTER MASON.** The third degree in all the different masonic rites. The true summit and perfection of ancient craft masonry.
- MASTER OF A LODGE.** The presiding officer in a blue lodge. His title is "Worshipful Master."
- MASTER OF CAVALRY.** An officer in a Council of Knights of the Red Cross.
- MASTER OF CEREMONIES.** An officer in European lodges, whose duties are principally to introduce visiting brethren, prepare the lodge-room for the business and work, and officiate in a similar manner at banquets.
- MASTER OF DISPATCHES.** The Secretary in a Council of Knights of the Red Cross.
- MASTER OF FINANCES.** The Treasurer in a Council of Knights of the Red Cross.
- MASTER OF INFANTRY.** An officer in a Council of Knights of the Red Cross.
- MASTER OF THE PALACE.** The third officer in a Council of Knights of the Red Cross.
- MASTERS of the VEILS.** See *Veils* and *Banners*.

- MATURE AGE.** Same as "Lawful Age."
- MEDITERRANEAN PASS.** A side degree, sometimes conferred on Royal Arch Masons.
- MEETINGS.** The meetings of a lodge are properly termed "communications." They are either "stated,"—i. e. those regular meetings provided for in the by-laws; or "special,"—i. e. those convened at other times, for special purposes.
- MELITA.** The ancient name of the Island of Malta.
- MEMPHIS, RITE OF.** A so-called Masonic rite, established in Paris, in 1839. It consists of ninety-one degrees.
- MENATZCHIM.** The 3300 overseers at the building of the Temple.
- MIDDLE CHAMBER.** 1 Kings vi. 5, 6, 8.
- MILITARY LODGES.** See *Traveling Lodges*.
- MISRAIM, RITE OF.** A rite of ninety degrees, composed in 1805, and established in France in 1814.
- MITRE.** A kind of cap worn by the High Priest of a Royal Arch Chapter.
- MODERN MASONS.** See *Ancient Masons*.
- MONITOR.** A book containing the exoteric portions of the Masonic ritual, together with the general regulations, emblems, etc., of the order. A manual of instruction.
- MOPSES.** A name assumed by the Freemasons in Germany, after the bull of Pope Clement xii.; in 1738, forbidding the practice of Freemasonry.
- MORIAH (Mount.)** This name originally included the whole mountain on which the city of Jerusalem was built, but was subsequently confined to that portion, or eminence, on which the Temple was erected.
- MOSAIC PAVEMENT.** An inlaid or tessellated work, in imitation of painting, formed of stones, etc., of different colors. One of the symbolic ornaments of a lodge, and an emblem of human life.

MOST EXCELLENT MASTER. The sixth degree in the York rite, or third degree in American Royal Arch Chapters.

MOST WORSHIPFUL. The style of a Grand Lodge, and also of its presiding officer, the Grand Master.

MOVABLE JEWELS. According to Webb, the square, level, and plumb.

MYSTAGOGUE. The one who presided at the Ancient Mysteries; also called the hierophant.

MYSTERIES. Those religious rites of the ancients whose ceremonies were conducted in secret. A secret worship.

MYSTES. An initiate.

MYSTIC. Secret; sacredly obscure.

NAKED FEET Going with naked feet was always considered a token of humility and reverence.

NEOPHYTE. A beginner; a tyro; a young disciple.

NE VARIETUR. "Lest it should be changed."

NOACHIDAE, or NOACHITES. Sons of Noah. Sometimes applied to Freemasons.

NORTH. Masonically, a place of darkness.

OBLATION. An offering; a sacrifice.

OIL. One of the elements of consecration. A symbol of prosperity, happiness, or gladness and peace.

ON. An Egyptian appellation of the sun, which they worship as the Supreme Deity

ORIENT. The East. The place where a lodge is situated.

ORIENTAL CHAIR. The seat of the W. M. is sometimes called the "oriental chair of King Solomon."

ORNAMENTS. The ornaments of a lodge are the Mosaic pavement, the indented tessel, and the blazing star.

OVERSEERS. Officers in a Mark Lodge.

PASSED. Equivalent to "crafted," as "passed to the degree of Fellow Craft."

PAST MASTER. One who has served as Master of a Blue

Lodge. An honorary degree conferred upon a Master at his installation into office. A degree conferred in chapters, as a prerequisite to the degree of Royal Arch Mason.

PASTOS. From a Greek word, signifying a couch. See *Coffin*.

PECTORAL. Pertaining to the breast.

PEDAL. Pertaining to the feet.

PEDESTAL. The base or foot of a column. The altar of a lodge.

PENCIL. According to the English ritual, one of the working-tools of a Master Mason.

PENNY. The Mark Master's penny was a Roman coin, equal to twelve-and-a-half cents American currency.

PERFECT ASHLAR. A stone of a true square. One of the jewels of a lodge.

PICKAXE. One of the working-tools of a Royal Arch Mason.

PLENTY. Symbolized in Masonry by an ear of corn, or sheaf of wheat.

PLUMB. One of the working-tools of a Fellow Craft. An emblem of uprightness.

POMEGRANATE. A fruit. From its numerous seeds it is sometimes used as an emblem of plenty.

POMMEL. A ball, or knob.

POT OF INCENSE. An emblem of a pure or fervent heart.

PURSUIVANT. An officer in some Grand Lodges whose duty is to announce the names of visitors.

PRELATE. The sixth officer in a commandery of Knights Templar.

PRINCIPAL OFFICERS. The Master and Wardens of a lodge.

PRIORY. The Scotch name for a commandery of Knights Templar.

PROVINCIAL GRAND LODGE. A Grand Lodge situated in

an English Province, but subordinate to the Grand Lodge of England, which exercises a supervisory power over its proceedings.

PROVINCIAL GRAND MASTER. The presiding officer in a Provincial Grand Lodge. He is appointed by the Grand Master of the Grand Lodge of England.

PROXY. A substitute; a representative.

PURPLE. Emblematical of union, being produced by the union of blue and scarlet. See *Banners*.

PYTHAGORAS. A native of Samos, born about 568 B. C., who, after visiting Chaldea and Egypt, established a celebrated school of philosophy in Crotona, Magna Grecia. His instruction was both exoteric and esoteric; was arranged into three degrees; and in many respects bore a striking similarity to Freemasonry.

QUALIFICATIONS. The qualifications of candidates for Freemasonry are of three kinds only,—mental, moral, and physical.

QUARTERAGES An old name for the quarterly dues of a member of a lodge.

RABBONI. Master (John xx. 16); or "most excellent master."

RAISED. A term used to designate the reception of a candidate into the third degree,—alluding to a particular part of the ceremonies.

RECEIVED. Those admitted to the sixth degree of the York rite are said to be "received and acknowledged" as Most Excellent Masters.

RECORDER. The recording officer in a Commandery of Knights Templar, and in a Council of Royal and Select Masters.

RED CROSS KNIGHT. A knight of the Red Cross.

REFORMED RITE. A rite of five degrees, established at Wilhelmsbad, Germany, in 1782, by a convention of Masons. It is still practiced by a few lodges.

REFORMED HELVETIC RITE. A modification of the "Reformed Rite," as introduced into Poland, in 1784, and adopted by the Grand Orient of Poland.

REFRESHMENT. See *Labor*. The term had its origin in the English custom of providing refreshments at the close of each meeting of the lodge.

REGALIA. The ornamental dress, badges, Jewels, etc., worn by members of societies, or by high officers and dignitaries. See *Clothed*.

REGULAR. Legal; orderly; instituted or initiated according to established rules.

RIGHT ANGLE. An angle of ninety degrees, or the fourth part of a circle. See *Square*.

RIGHT HAND. An emblem, or symbol, of *fidelity*, which see.

RIGHT SIDE. The right side of a man's body, has, from the remotest periods, been deemed superior to the left. Dexter, or right, also signifies propitious; and sinister, or left, unlucky.

RITE. An ordinance, ceremony, or form. The method, order, and rules observed in the performance and government of a Masonic system, or series of degrees.

RITUAL. Pertaining to, or consisting of, or prescribing rites. The ritual of Freemasonry comprises the forms of conducting the public and private ceremonies of the order.

ROLL. A record, a list, of the names of the members of a lodge.

ROSE. An emblem of silence and secrecy. *Sub rosa*,—"under the rose," or secretly.

ROSIERUCIANS. A secret society, sect, or cabal, of hermetical philosophers, established in Germany, about A. D. 1400. They had no connection whatever with Freemasonry

ROUGH ASBLAR. A stone as it comes from the quarry—rough, and unfinished.

ROYAL ARCH. The seventh degree in the York rite, as practiced in this country; or fourth degree conferred in American Royal Arch Chapters. Called also the Holy Royal Arch.

ROYAL ARCH CAPTAIN. The sixth officer in a Royal Arch Chapter.

ROYAL ART. Freemasonry is sometimes thus called, from the fact that Royal persons have so often stood, and still stand, at the head of the craft.

ROYAL MASTER. A modern degree, explanatory of the Royal Arch, and conferred in a Council of Royal and Select Masters.

RULE. An emblem in the degree of Past Master.

SAINT JOHN'S DAY. The 27th of December is commonly spoken of as the "Festival of St. John the Evangelist," or "Anniversary of St. John the Evangelist;" and the 24th of June, as "Saint John's day."

SAINT JOHN'S MASONRY. The first three degrees are sometimes called "St. John's Masonry." They are so styled by the Grand Lodge of Scotland.

SAINT JOHN. Saint John the Baptist and Saint John the Evangelist,—to whom all American Masonic lodges are dedicated,—are styled the "Holy Saints John."

SAINT JOHN OF JERUSALEM. See *St. John the Almoner*.

SAINT JOHN THE ALMONER. The saint to whom Encampments of Knights Templar are dedicated. He was a son of the King of Cyprus; was Patriarch of Alexandria; and quitted his country, and the hope of a throne, to go to Jerusalem, where he founded a hospital, and organized a fraternity to attend upon sick and wounded Christians. He has been canonized by both the Greek and Roman churches, as "St. John the Almoner, or St. John of Jerusa-

lem." It is very probable that the early lodges were dedicated to this saint, and *not* to either or both of the present patron saints of American lodges.

SALT. A symbol of wisdom and learning, also of perpetuity and incorruption.

SANCTUARY. That part of the Temple between the Holy of Holies and the porch.

SANCTUM SANCTORUM. Same as *Holy of Holies*, which see.

SASH. The sash is of doubtful appropriateness in Blue Masonry; but if worn, the appropriate color is blue. For Royal Arch Masons, the proper color is scarlet; for Knights of the Red Cross, green; for Knights Templar, black.

SCARLET. Emblematical of fervency, and zeal. The appropriate color of the Royal Arch degree.

SCHROEDER'S RITE. A rite established in Germany, in 1766, by one Schroeder.

SCOTCH RITE; ANCIENT SCOTCH RITE; or ANCIENT AND ACCEPTED RITE. A rite of 33 degrees, said to have been organized in France early in the 18th century, when it was claimed to have been originally instituted in Scotland; hence its title, "Scotch" rite. It is now more usually designated the Ancient Scotch Rite, or Ancient and Accepted rite.

SCRIBE. The third officer in a Royal Arch Chapter.

SKULL AND CROSS-BONES. Emblems of mortality.

SCYTHE. An emblem of Time.

SECRETARY. The recording officer in a Blue Lodge, and in a Royal Arch Chapter.

SECRET MONITOR. A side degree, of American origin, conferred by and upon Master Masons.

SELECT MASTER. A degree explanatory of the Royal Arch, and conferred in a Council of Royal and Select Masters.

- SENIOR WARDEN.** The second officer in a Blue Lodge.
- SENTINEL.** An officer of a Chapter of Royal Arch Masons, Council of Knights of the Red Cross, and Encampment of Knights Templar. His duties are similar to those of the Tiler of a Blue Lodge.
- SERPENT.** A symbol of Divine Wisdom; or, when exhibited as a circle, of Eternity.
- SETTING-MAUL.** An emblem in the third degree. Sometimes confounded with the common gavel of an Entered Apprentice.
- SHEKEL.** A Hebrew coin, or weight, equal in value to *one-half* of a dollar.
- SHEKINAH.** A beam of glory. A symbol of Divine presence.
- SHIBOLETH.** A Hebrew word, signifying "waters," or a stream of water.
- SHOE.** To put off the shoes anciently implied reverence. To take off a shoe and give it to another, signified the confirmation of a contract. Ruth iv 7, 8. See *Discalceation*.
- SHOVEL.** One of the working tools of a Royal Arch Mason.
- SIDE DEGREES.** Degrees not acknowledged as legal or regular, and which have no proper connections with the Masonic ritual.
- SKIRRET.** A pin, or pointed tool, attached to a chalk line, and used in the English lodges as one of the working tools of a Master Mason.
- SODALITIES.** Fraternities, or brotherhoods, of congenial persons.
- SORROW LODGES.** Special meetings held to commemorate the virtues, and deplore the loss, of departed members, or distinguished worthies of the fraternity.
- SOVEREIGN MASTER.** The presiding officer in a Council of Knights of the Red Cross.
- SPURIOUS FREEMASONRY.** A name sometimes applied to

- the far-famed "mysteries" of Paganism, which, though originally founded on similar principles with what is now denominated Speculative Freemasonry, became contaminated and corrupted by idolatry, or false worship.
- SQUARE.** An angle of ninety degrees, or the fourth part of a circle. One of the working tools of a Fellow Craft.
- STANDARD BEARER.** An officer in a Council of Knights of the Red Cross, and also in a Commandery of Knights Templar.
- STAR.** In hieroglyphical language, a star denotes a god. The five-pointed star in the third degree alludes to the five points of fellowship. See *Blazing Star*.
- STEP.** A degree. A certain position.
- STEWARDS.** Officers in a Blue Lodge, whose original duties were to provide the refreshments, and assist in dispensing them. At the present time, in American lodges, they act principally as assistants to the deacons.
- STEWARDS' LODGE.** An English lodge, composed of those who have been stewards in the Grand Lodge.
- SUBLIME.** An epithet applied to the degree of Master Mason, and alluding to the sublimity of the doctrines of the resurrection and immortality, which are taught in that degree.
- SUBSTITUTE WORD.** A word substituted in place of one which was lost.
- SUCCOTH.** A town of Judea, thirty-four miles north-east of Jerusalem.
- SUPER EXCELLENT MASTER.** A degree conferred in Councils of Royal and Select Masters in Wisconsin, and some other states, after the select Master.
- SUPPORTS.** Symbolically speaking, a lodge is supported by three grand pillars, denominated Wisdom, Strength, and Beauty.

- SWEDENBORG, RITE OF.** A rite of six degrees, instituted in 1783, by the Marquis de Thome, and still practiced in some lodges in the north of Europe.
- SWEDISH RITE.** A rite of twelve degrees, practiced by the Grand Lodge of Sweden.
- SWORD BEARER.** An officer in a Council of Knights of the Red Cross, and in a Cominanderly of Knights Templar.
- SYMBOL.** Anything cognizable by the senses that represents something moral or intellectual; an emblem; a type; a sign; a token.
- SYMBOLIC DEGREES.** The degrees of E. A., F. C., and M. M. The remaining degrees are principally historical.
- SYMBOLIC LODGE.** A lodge in which the first three degrees are conferred. A Blue Lodge.
- TABERNACLE.** The room in which a Chapter of Royal Arch Masons meet.
- TATNAI and SHETHAR-BOZNAI.** Two Persian governors who opposed the attempts of the Jews to build the Temple.
- TAU CROSS.** A cross in the form of the Greek T. The cross of St. Anthony. See *Triple Tau*.
- TEMPLARS.** See *Knights Templar*.
- TEMPLE.** Order of the. An order of eight degrees in France, claiming to be regularly descended from the Knights Templar.
- TESSELLATED BORDER.** The border which surrounds the Mosaic pavement. See *Mosaic Pavement*.
- TESSERA HOSPITALIS.** A token or pledge of friendship and hospitality. A mark.
- THREE GLOBES, Rite of the Grand Lodge of.** A rite of ten degrees, practiced by a large number of lodges in Germany, under the immediate and indirect authority of the Grand Lodge of the Three Globes, at Berlin.

- THREE STEPS.** An emblem in the degree of Master Mason.
- TILER.** An officer in a Blue Lodge, whose duty is to guard the entrance to the Lodge.
- TOKEN.** A sign, mark, or symbol. A sign or grip of recognition.
- TRACING-BOARD.** See *Floor-cloth*.
- TRAVELING FREEMASONS.** Associations of traveling artisans, who, under the name of "Free and Accepted Masons," perambulated Europe, during the middle ages, for the purpose of erecting religious edifices.
- TRAVELING LODGE.** A Lodge attached to the army, and authorized to open and work wherever the regiment to which it is attached may chance to be. Also called "Army Lodge," and "Military Lodge."
- TREASURER.** The finance officer in a Blue Lodge, and other Masonic bodies.
- TRESTLE BOARD.** In operative masonry, the board on which the master workman draws his designs, to direct the craft in their labors. One of the immovable jewels of a lodge.
- TRIANGLE.** A symbol of the Deity.
- TRIPLE TAU.** A figure formed by three tau crosses meeting at a point. See *Tau Cross*.
- TROWEL.** One of the working tools of a Master Mason. The jewel of a Select Master.
- TUBAL-CAIN.** The son of Lamech; the first person who wrought in iron and brass; the inventor of edge-tools. The Vulcan of the Pagans.
- TWENTY-FOUR-INCH GAUGE.** One of the working tools of an Entered Apprentice.
- TYRE.** A city of Phoenicia, on the Mediterranean, ninety-three miles northerly from Jerusalem.
- URIM and THUMMIM.** Two Hebrew words, signifying "Light and Truth."
- URN.** A memorial of death.

VEILS. The veils of the tabernacle were of four colors, blue, purple, scarlet, and white. See *Banners*. In Royal Arch Masonry, the first three veils are under the charge of officers called "Masters of the Veils."

VERITAS. A Latin word, signifying *truth*.

VOUCH. To bear witness; to attest, declare, affirm.

WAND. A rod or staff of office, or authority; a slender rod, borne by a Deacon, Steward, and some other officers.

WARDENS. The second and third officers in York Lodges. Also officers in a Commandery of Knights Templar. In the French rite the first three officers are placed in the East, in a triangular form.

WARDER. An officer in a Commandery of Knights Templar, whose duties are somewhat similar to those of the Junior Deacon of a Blue Lodge.

WARRANT. The written authority, commission, or charter, under which Freemasons legally assemble for work as a lodge. Sometimes called a "Warrant of Constitution."

WHITE. Emblematic of innocence, or purity.

WIDOW'S SON. Hiram, the architect; also, any one who represents him. A Freemason.

WINE. One of the elements of consecration; a symbol of cheerfulness, joy, and health.

WISDOM. One of the three principal symbolic supports of a lodge.

WORK. See *Labor*.

WORKING TOOLS. Implements of labor.

WORSHIPFUL. The masonic title of a Blue Lodge, and also of its Master and Past Masters.

YEAR OF LIGHT. Anno Lucis. See *Callendar*.

YORK. A city in the north of England, memorable as the place where Freemasonry was officially reestablished, in 926, by Prince Edwin.

YORK RITE. The Rite practiced in English and Ameri-

can lodges. So named from the city of York, where the first Grand Lodge of England was held. The York Rite originally consisted of only the three degrees of Ancient Craft Masonry; but the following degrees are now generally classed as belonging to this rite:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch Mason.
8. Royal Master.
9. Select Master.

ZEDEKIAH. The last king of Judah before the captivity of Babylon. He was taken captive, his eyes put out, and being loaded with chains of brass, he was carried to Babylon, where he died.

ZENITH. That point of the heavens directly over the head of the spectator. Supreme Councils of the thirty-third degree date their documents from the *Zenith*.

ZERADATHA. A town of Judea, thirty-five miles north of Jerusalem, near which the holy vessels of the Temple were cast.

ZERUBBABEL. The son of Salathiel, of the Royal race of David. "A prince of the house of Judah." A member of the Grand Council.

ZINNENDORF, Rite of. A rite of seven degrees, invented in the 18th century, by Count Zinnendorf.

ZOAR. A city in Palestine.