



THE THEORY OF THE DEGREE OF ENTERED APPRENTICE

By Bro. John Sherer 1876

THE Degree of Entered Apprentice is the initial letter of the Masonic alphabet, the first round in the ladder of grades, variously numbering three, seven, nine, eleven, twenty-nine, one hundred and twenty-five, or whatever figures the fancy of modern ritualists may assume to embrace all the Degrees of Freemasonry. An Entered Apprentice is a beginner, a neophyte. All that is explained to him in the First Degree must be in the sense of laying down a foundation; for he can have no previous information or instruction upon which to base it.

Yet the Entered Apprentice, in theory, is already a Mason, even before he enters the Lodge; that is, he must be already prepared in heart, for there is nothing in Masonic science that can do the work of heart-preparation. And the neophyte must have had some exoteric knowledge of Masonry as a public institution, because he is required to declare that "he has long entertained a favorable opinion of it."

The theory which makes the character of the Entered Apprentice that of "a hewer of wood and drawer of water" does not militate against the fact that to his more advanced brethren he is "not now as a servant, but above a servant, a brother beloved." The manner of application at the door of God's favor, symbolized in the Closed Door, is described in various passages. God said to Solomon: "Ask what I shall give thee." Elsewhere it is recorded: "Ask for the old paths, where is the good way, and walk therein." "Ask, and ye shall receive, that your joy may be full." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any man lack wisdom, let him ask of God that giveth to all men liberally, and unbraideth not; and it shall be given him."

In close connection with the symbolism of the Closed Door is that of the Three Knocks, peculiar to the Masonic Ritual. A splendid genius, now deceased, extending the Masonic theory beyond the veil of time, figures the Grand Master of the Universe standing in the Celestial Orient upon "the appointed day," and giving the Three Knocks which shall summon the sheeted dead. At the first knock,



the ground of their interment begins to heave with expectation. All nature is hushed. Earth and heaven await with trembling the consummation. At the second knock, bone comes to his fellow, flesh reclothes them ; blood moves once more through the veins, and the dead are ready for the last summons. It falls, and at once the armies of the dead arise, stand erect, facing the East, and listen to the words of their Maker !

The Dagger

Everything in Masonic Science admits of a rational explanation. In truth, Freemasonry is the perfection of reason. All its instructions conform to mathematical ideas, and the simplest drawings of right angles, horizontals, and perpendiculars form emblems of greater significance upon its trestle-board. As the architect would say that " all the parts of his edifice are tested by those three emblems, the square, the level, and the plumb, because they are the instruments by which the right angle, the horizontal, and the perpendicular are made upon his drawing," so in Freemasonry, which is but another name for moral architecture, all methods of communication known to the ancient Craft are to be subjected to the same tests, and such as fail are spurious. Thus these simple emblems, the first upon the trestle-board, become among the most important. When two persons meet, who are able to recount similar necessities, trials, and successes, what mutual disclosures take place !

What trustful communications, what tender sympathy is manifested! Then one soul gushes out and flows over into the other and time steals rapidly on. Such is the nature of Masonic intercourse between sympathetic hearts. In the Master Mason's lecture, the emblem of "The Sword pointing to the naked Heart" expresses the judgment reserved to the last day for those who presumptuously sin against God and their fellow-men. The same idea is conveyed, but in a more restricted form, by the emblem of the Dagger. It reminds us that there is an inward monitor, the conscience, which will not be silent when the heart has resolved upon sin.

A person entering the Masonic institution with a view to betray its secrets and violate its covenants need not think that our Order has no avenger. The voice of



God within him is our avenger, and the eternal justice of Him who has wisely permitted the existence of this Society for countless ages speaks even now through that voice to his heart, and will speak in thunder-tones to his guilty soul on the Judgment-day. It needs not that any penalty be inflicted by the Craft upon the betrayer of secrets save the necessary discipline of expulsion.

We can leave the guilty in the hands of God, who is the avenger of his own laws. Nor can the utmost treachery of evil men divulge what it is our interest as a society to preserve. Our secrets are lawful and honorable. They were entrusted in peace and honor to the Masons of ancient times, and they will be so transmitted to the ages to come.

THE APRON

There are two prominent ideas connected with the Masonic use of the Apron : that of protecting the garments from the defilement of the materials with which the practical builders wrought, and that of the distinguishing mark or badge of the Craft. The first notice in Scripture of an Apron, is where our first parents, having their eyes opened, and seeing themselves naked, sewed together fig-leaves and made themselves aprons. But this was not worn for a purpose analogous to ours. The Masonic Apron is exhibited as a continual memento, both to himself and those around him that he is under peculiar engagements to keep his conscience void of offense, both to God and man.

But the idea, fully reviewed, becomes still more tender and affecting. The Masonic Apron is not made of material of an ordinary sort, such as is used for garments of warmth, decency, or protection. It is made of lambskin, and that only, and it thus incorporates into its real ordinary meaning all that pertains to that Divine emblem of innocence. This makes up one of the finest allegories in Freemasonry, and those members of the Fraternity who are Christians see in their Apron everything taught in the Altar, the Thorny Crown, and the Cross.

THE TWENTY-FOUR INCH GAUGE

The proper division of our time involves everything useful in our life. Our . time is our life; they expire together. He who wastes the one, wastes the other. Nothing



but a systematic distribution of time can accomplish the purposes for which we were placed in this world. A portion for God, a portion for needful avocations, a portion for refreshment and sleep this is the division that Freemasonry enjoins. It were well for every member of the Craft to resolve, in his moments of prayerful reflection, that he will improve, in the best manner possible, all his leisure moments in growing in morality, and to be daily increasing his moral stature in conformity with the lessons inculcated upon the Masonic trestle-board.

THE COMMON GAVEL

The necessity of a great and radical removing of those evil things that incrust and encumber the conscience is as great as that of breaking off the outside crust and envelopments from the marble before a perfect statue can be formed. The emblem that suggests this necessity is the Gavel. How greatly the beauty of the immortal soul is disfigured, its usefulness impaired, its happiness destroyed, and the God who made it, dishonored, for want of the proper use of this simple instrument for cleansing, trimming, and lightening the soil!

THE THREE GREAT LIGHTS

The combination of the three objects, the Holy Bible, the Square, and the Compass, under this denomination, is not incongruous when the character of the instructions they convey to the Masonic mind is considered. The first guides our faith, the second our works, the third our passions. Belief, labor, spirit these are the three ideas conjoined in this beautiful trio. It is not the reverence we bear to them as tangible objects that is considered here. The Mason reveres the Bible; he does not revere any other tangible object. But these three objects are conjoined here simply as emblems, or moral instructors, teaching great inward lessons by outward forms.

THE THREE LESSER LIGHTS

Pursuing the imagery employed in the last paragraph, we make the three lesser lights, or mediums through which instruction is conveyed to the Craft, to be the Sun, Moon, and Master of the Lodge. The government of the Master is analogous to that exercised over the day by the Sun, over the night by the Moon a thought

which is amplified in the lectures of the Past Master. Much care is exercised in the ritual of the Entered Apprentice to teach the respect due to the Master of the Lodge, without which, order would be lost and innovations flood the Institution.

THE ALTAR

As a support to the copy of the Holy Scriptures, which forms so essential a piece in the furniture of the Lodge, the Altar would be a highly conspicuous object, were there no other meaning conveyed by it. As an emblem, however, it calls to mind the piety of Abel, Noah, Abraham, and other Old Testament worthies, who are recorded as the builders of altars. It more particularly suggests a sacrifice of prayer and praise to God.

PRAYER

The motto, "To Labor is to Pray," is most congenial to Freemasonry. Much will be said throughout this volume upon the use of prayer as an essential feature in the rituals of this ancient Institution. At first, man was permitted to converse with his Maker, face to face. But since the fall, a new, yet tender mode of communication has been divinely instituted between the soul and its Creator, and this is a fundamental landmark in Masonry.

FAITH

The first of the three principal rounds in the Masonic Ladder is denominated Faith. This is a grace of which the Holy Writings are full. It is the cheer of the sorrowing, and the life of the just. It is the credit we give to the declarations of God, or to the evidences of the facts or propositions presented us in the Bible. The faith, without which we cannot please God, combines assent with reliance, belief with trust. True faith involves the forsaking of all known sin[^] and a cheerful and constant obedience to God's commands.

THE WISE CHOICE OF SOLOMON

The Entered Apprentice is one who,

Like the wise king of the line of David,



Chose the better part
When in the dreams of night he lay,
Fancy-led through earth and air,
Whispered from the heavenly way,
The voice of promise met his ear;
Fancy ceased his pulse to thrill
Gathered home each earnest thought
And his very heart was still,
Awhile the gracious words he caught
"Ask me what so'er them wilt,
Fame or wealth, or royal power;
Ask me, ask me, and thou shalt
Such favors have as none before!"
Silence through the midnight air
Silence in the thoughtful breast
What of all that's bright and fair,
' Appeared in youth and hope the best?
*T was no feeble tongue replied,
While in awe his pulses stood:
" Weallth and riches be denied,
But give me WISDOM, voice of God!
Give me wisdom in the sight



Of the people thou dost know;
Give me of thyself the light,
And all the rest I can forego."
Thus, Lord, in visions fair,
When we hear thy promise-voice,
Thus like him will we declare,
That WISDOM is our dearest choice.
Light of heaven, ah, priceless boon!
Guiding o'er the troubled way;
What is all an earthly sun,
To His celestial, chosen ray?
Wisdom hath her dwelling reared,
Lo, the mystic pillars seven !
Wisdom for her guests hath cared,
And meat, and wine, and bread hath given
Turn we not, while round us cry,
Tongues that speak her mystic word;
They that scorn her voice shall die,
But whoso hear are friends of God.

THE SECOND SECTION

THE Second Section of the Entered Apprentice's Lecture is explanatory of the first, being directed chiefly to showing how reasonable are all the ceremonies and



observances of initiation when properly explained. The greater part of it is esoteric, or private, and, as such, can not be explained to any save those who have regularly entered the portals of the Lodge. These three localities in the Holy Land are closely combined in the Masonic theory : Lebanon, as the source of the great cedars used in the construction of the Temple ; Joppa, as the place of their transshipment; Moriah, on the site upon which the edifice was built. The quarries from which the stone was drawn are supposed to be those found in the northern side of the range of hills on which the city of Jerusalem stands. The following lines express the symbolism which the words in the caption suggest :

Thine in the Quarry, whence the stone For mystic workmanship is drawn; On Jordan's shore, On Zarthan's plain, Though faint and weary, thine alone. The gloomy mine knows not a ray; The heavy toil exhausts the day; But love keeps bright, The weary heart, And sings, I'm thine, and thine always. Thine on the Hill, whose cedars rear, Their perfect forms and foliage fair; Each graceful shaft, And deathless leaf, Of Masons' love the symbols are. Thine, when a smile pervades the heaven; Thine, when the sky's with thunder riven; Each echo swells Through answering hills, My Mason-prayer; for thee 'tis given.

Thine in the Temple, holy place,

Where silence reigns, the type of peace ;

With grip and sign,

And mystic line,

My Mason's love I do confess.

Each block I raise, my friendship grows,

Cemented firmly, ne'er to loose;

And when complete,

The work I greet,

Thine in the joy my bosom knows.



Thine at the midnight, in the cave ;
Thine on the floats upon the wave;
By Joppa's hill,
By Kedron's rill,
And thine when Sabbath rest we have.
Yes, yes, dear friend, my spirit saith,
I'm thine until and after death;
No bounds control
The Mason's soul,
Cemented with a Mason's faith.

THE SETTING MAUL

As it is one of the wonders of Divine power, and the fitness of things, that from poisonous and inodorous flowers the insect extracts the purest honey, so it is in the transforming power of Masonic symbolisms to turn this emblem, the Setting Mauls, in itself suggestive of noise and violence, into a sweet emblem of peace. " The house was built of stone, made ready before it was brought thither, so that there was neither hammer, ax, nor any tool of iron heard in the house while it was in building." The analogy between operative and speculative architecture seizes with avidity upon this sublime thought, and peace reigns through all the chambers of the Temple of Freemasonry.

" I will give peace in the land," promised Jehovah to his people, while yet in the wilderness, " and none shall make you afraid." "Behold I give unto him my covenant of peace." " There is peace to thee, and no hurt."



" The Lord will bless his people with peace." " Glory

to God in the highest, and on earth peace."

Such are the thoughts suggested by the Setting Mauis. At the period of the temple-building, universal peace reigned throughout the earth, and thus the materials for building and adorning, which were brought from the utmost parts of the world, were readily collected. It is only in a time of peace that Freemasonry can flourish.

THE SHOE

The Shoe was ever an emblem of significance in Freemasonry. To remove the Shoe, as Moses was commanded to do before the Burning Bush, and as Joshua was commanded before Jericho, was a token of reverence. The High-Priest in the Temple went barefoot, as a mark of Divine respect. The removal of the Shoe was also a token of humiliation and subjection, as when David fled before Absalom, and Isaiah walked barefoot for three years, and Ezekiel walked barefoot upon a certain occasion. Hence, the expression in Psalm cviii, "Over Edom will I cast out my shoe," imports the subjugation of the country over which the shoe is cast.

All these ideas are embraced, to a greater or less degree, in the Masonic use of the Shoe as an emblem. The plucking off one's shoe, and giving it to another, was a significant token of a surrendered right of privilege, and this is more directly the Masonic idea. It is this which is expressed in the following lines :

Take this pledge ; it is a token

Of that truth which ne'er was broken-

Truth, which binds the mystic tie

Under the All-seeing Eye.

this pledge; the ancient brother

By this type bound every other,



Fondly, firmly; death alone
 Rends the bond that makes us one,
 Take this pledge ; the type so lowly
 Is, of all our symbols, holy;
 'Tis Divine; it tells of One,
 Gives the raindrops and the sun.
 Take this pledge ; the token seaeth
 All the Judgment-day revealeth;
 Honor, truth, fraternal grace
 In thy hands with this we place.

THE CABLE-TOW

The explanation of this emblem is that of the covenant or tie that binds Masons to each other and to the institution. That this tie must be one of much strength , is evidenced by the great antiquity of the Masonic Order, and the firmness with which it* members, in all ages, have resisted every allurements to betray their trust. Scriptural quotations convey the spirit of this emblem:

"Draw me not away with the wicked."

"Draw me, and we will run after thee."

"No man can come to me, except the Father,
 which hath sent me, draw him.'

"If any man draw back, my soul shall have no
 pleasure in him." "We are not of them who draw back
 unto perdition,"



The extent or reach of the Masonic covenants, represented by the Cable-Tow, is well expressed in the monitorial explanation of the extent of the Lodge. It reaches as far as to heaven, suggesting our duty to God; as far as the utmost bounds of the habitable earth, suggesting our duty to our fellow-men ; as far as the inmost recesses of our own hearts, suggesting our duty to ourselves.

There is a cord of length,

There is a chain of strength

Around you each I see the sacred coil;

How long, ah, well I know;

How strong, your deeds do show

The while you labor in the sacred toil.

THE DAGGER

Our remarks upon a preceding emblem, the SETTING MAULS, are partly applicable here. Although the Dagger is a warlike weapon, yet, as a Masonic emblem, it has its application, in a gentle and pacific character. It suggests the quiet conscience, which results from a sense of Masonic covenants kept and duties done. This inward monitor, the -conscience, which is the terror of the wicked, is the sweetest companion of the virtuous mind. Paul wrote to his converts, "Our rejoicing is in this, the testimony of our conscience;" and, again, "We trust we have a good conscience in all things, willing to live honestly." In an address he says, "Herein do I exercise myself to have always a good conscience, void of offense toward God and toward men." " They being convicted by their own conscience, went out one by one," is the description of a scene in which the Scribes and Pharisees of olden time figured. Cain, after the cruel blow fell which deprived him of his brother, was convicted by the voice of his own conscience. The further application of this emblem may be seen under the same head upon a preceding page.

THE JOINED HANDS



This is an emblem of Fidelity, an ingredient in the Masonic cement without which the walls of the institution would speedily crumble and fall. As -an emblem, it was well known to the first painters and sculptors of antiquity. Jonathan and David exemplified this principle in a remarkable degree. He alone who is capable of genuine friendship can appreciate the happiness of reciprocating tokens of fidelity with those who are deserving of confidence.

The right hand, which is the instrument of mechanical activity and of strength, is also the seat of Fidelity. "Thy right hand, God," saith the Prophet of Abarim, "is become glorious in power." "From the Lord's right hand went a fiery law for them." "Thy right hand," says the Psalmist, "hath holden me up. Save with thy right hand, Lord !"

The use- of the right hand, through all the grades of Freemasonry, is peculiarly impressive. It combines the idea of strength with that of love. Taking the candidate by the right hand is an assurance of protection, of brotherly guidance, of brotherly affection. It, in effect, says to him, that the security of the Craft is around him, the banded strength of the Lodge defends him, and the esteem and love of all hearts are secured unto him, so long as he remains faithful to his trust.

THE LAMB

In our paragraph upon the Apron, in a preceding page, we remarked that the most tender and beautiful thought connected with its symbolism is, that the Masonic Apron is made of lamb-skin alone. This emblem of innocence is so peculiarly appropriate, that even the Messiah himself condescended to represent his own spotless nature under the figure of a Lamb. One of the older prophets prefigures his death in the words, "He was led like a lamb to the slaughter." There is no passage in the Bible more affecting than this. In contemplating the Masonic emblem, the Lamb, the mind is suspended in solemn rapture between earth and heaven.

A pacific temperament steals over the soul, and while we admire the tender and submissive nature of this gentle tenant of the field, we are taught what must be our own character if we would attain to that perfection of which Freemasonry

teaches. Thus the very clothing of the Freemason, like the symbolical garments which covered the Priest under the typical law, is suggestive of the highest graces and virtues of our profession.

FRIENDLY ADVICE

An old author proffers some advice to gentlemen who may be inclined to become Masons, of which the following is a synopsis : "When you intend to become a Freemason, go with your friend to the hall where the Lodge is held, and examine the Charter or Warrant under which the Lodge is held. See that it is written or printed on parchment, signed by some Grand Master, Deputy Grand Master, Grand Wardens, and Grand Secretary, and sealed with the Grand Lodge Seal; appointing certain persons named therein, with their successors, to be Master and Wardens ; authorizing them to congregate and hold a Lodge, and therein make and admit Freemasons according to ancient custom.

Then call for the By-Laws, and having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the List of Members, where you may find the names of some of your most intimate and esteemed friends, and perhaps the names of some you would not wish to associate with.

If these researches prove agreeable, you may then venture to sign a petition for initiation, lay down your deposit-money, and await with patience the result."

THE THIRD SECTION

THE Third Section of the Entered Apprentice's Lecture presents full details of the organization, fitting up, and history of the Lodge. The greater part of it is exoteric, and as such, may be explained to any inquirer, though even those passages that seem to have the least mystery about them are parts of the unwritten history of the Order, and can only be perfectly understood by the initiated.

CONSTITUTION OF THE LODGE

To avoid those irregularities which would result upon the indiscriminate meetings of Masons, and the unrestricted working up of materials into the Lodge, it has

been wisely ordained that no assemblage of the Craft can be opened with Masonic form, unless the presiding officer shall be furnished with a charter or warrant from the Grand Lodge possessing jurisdiction, empowering such an act. This is the source of temporal authority, and suggests a careful attention to forms. In addition to this, there must likewise be a copy of the Holy Scriptures. This is the source of Divine authority, and suggests a careful attention to principles. With this copy, there must be -the essential accompaniments of the Square and Compass, admonishing the circle of laborers of the necessity of squaring their actions and circumscribing their passions.

This suggests a careful attention to self-discipline, without which the workings of Freemasonry were as a sounding brass and a tinkling cymbal. Not less than seven members constitute a Lodge in this degree, and any assemblage not in accordance with all the requirements upon this page, that ventures to open a Lodge in Masonic form, is clandestine, and comes under the ban of the Craft universal.

ANCIENT MEETING-PLACES

In days of old, the meetings of the Masonic Craft were held upon the summits of hills, or in crypts at their bases. This was for purposes of seclusion, which is essential to the Masonic work. Hills and dales were accounted sacred places;

men thought themselves nearer God there than elsewhere. The law was given to Moses upon a mountain summit, nine thousand feet high. Some of the most affecting scenes between King Solomon and his builders occurred in the crypts beneath Mounts Moriah and Sion. The great sacrifice for sin, which terminated the Mosaic dispensation of rites and ceremonies, occurred upon Calvary, which is a part of the mountain range on which the city of Jerusalem stands.

In modern times an attempt is made to express this symbolism by holding Lodge-meetings in the highest apartments of an edifice. Then there is nothing intervenes between the covering of the Lodge on which heavenly bodies are depicted and the great canopy alluded to below, in which the heavenly bodies shine.



No eyes look down upon the Mason-work but the eyes of angels deputed as ministering spirits to minister for them who shall be heirs of salvation, and the All-seeing Eye, which pervades the inmost recesses of the human heart.

EXTENT OF THE LODGE

The limits of the mystical Lodge are the cardinal points; nothing less will satisfy the expansive nature of the principles inculcated in this system. The apartment in which Masons assemble is symbolical of the universe, illimitable on every side, the proper temple of Deity, whose center is every-where, whose circumference is nowhere. To an entering Mason, it is the world in miniature.

"Wherever man is tracing

The weary ways of care,

'Midst arid deserts pacing,

Or land of balmy air.

We surely know each other;

And with our words of cheer,

The Brother hails his Brother,

And hope wings lightly there.

Wherever tears are falling,

The soul's December rain

Or heavy sighs are calling

To human hearts in vain;

Wherever prayer is spoken,

In earnestness of faith,

And we perceive the token



That tells our Master's death;
Wherever man is lying,
Unnoticed and unknown,
Uncared-for in his dying,
Unheard in cry and groan,
We surely know T each other;
And with our words of cheer,
The Brother hails his Brother,
And hope wings lightly there.

SUPPORTS OF THE LODGE

The three foundation-stones upon which the structure of speculative Masonry was originally laid were entitled Wisdom, Strength, and Beauty. These were well named: for there was Wisdom to conceive the plan above all others practical; there was Strength to execute the plan above all others complicated and laborious; and there was Beauty to adorn the plan above all others capable of receiving the elegancies of thought. It were almost superfluous to comment upon these three words, Wisdom, Strength, and Beauty. "Happy," said the wisest of men, "is the man that findeth wisdom better than silver and gold, more precious than rubies. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace." "In Gibeon the Lord appeared to Solomon and said, Ask what I shall give thee; and Solomon said, Give thy servant an understanding heart."

Let those who deny that Wisdom is evinced in the structure of Freemasonry, explain, if they can, the exceeding Strength with which it has defied the influences of time and the oppositions of evil men. Let them explain the Beauty with which it stands before the world, the most perfect specimen of moral architecture extant, the most popular institution, the most highly respected in its membership, and



the only esoterical system upon earth that has not yielded to the prying eyes of an inquisitive age.

COVERING OF THE LODGE

In a preceding paragraph allusion is made to the fact that Lodges seek an upper chamber for their places of assemblage, so that there may be nothing interposed between them and the celestial concave, save their own ceiling, upon which are figured the heavenly bodies. In the symbolisms of the Masonic institution, the covering of the Lodge is the starry-decked canopy, the nearest representation of the heavenly home beyond which is afforded in this life. Every object in a Mason's Lodge points to this. The hopes, watered and fed by the inculcations of the lectures, will have their fruition only in this. To the happy land, veiled by the resplendent curtain above, he strives to approach by a Ladder, seen by the sleeper upon Bethel's pillar, when in his lonely slumber God vouchsafed to him a vision.

The ascent by grades agrees with our own consciousness of weakness. There are many steps, intentionally made short and easy, to conform to human weakness, and every meeting of the Lodge affords us new encouragement to advance along the ascending way. Three of the steps, Faith, Hope, and Charity, are more distinctly marked than the others; and happy the man who places his feet successively upon them. Firmly planted upon the third, the canopy of heaven is not far distant, which being drawn aside by an angel's hand, the flight is ended, the aspirant has his reward !

FURNITURE OF THE LODGE

In subsequent pages of this volume, much space is devoted to the Furniture of the Sanctuary in the wilderness and that of the Temple of Solomon. These were elaborate, costly, and emblematical of all the purposes of the Mosaic dispensation. The Furniture of the Masonic Lodge is more simple, yet equally expressive it is the Holy Bible, Square, and Compass. In the first section of this Lecture these objects are merely described as emblems, but in the present



connection they have a higher meaning. The precepts and examples contained in the volume thus used to furnish the Lodge are held in highest veneration.

He who esteems them not, is ignorant and unworthy of our companionship. It is at once a guide through the present world and a passport to that which is to come. A terrible denunciation has been threatened to him who shall add to or diminish from the matter which the finger of God has placed there. It is dedicated to God in the threefold division of the Masonic Furniture.

The Square will have ample elucidation in other portions of this volume ; and it only needs here to say, that, in the proper distribution of the Lodge Furniture, it is dedicated to the Master of the Lodge, as the Compass is to the Members: the Square teaching official responsibility, the Compass individual regulation of desires and due circumspection of passions.

ORNAMENTS OF THE LODGE

As one of the three principal supports of the Lodge is termed Beauty, it is analogous to this that there should be Ornaments of the Lodge. These are the Mosaic Pavement, the Indented Skirting that surrounds the Pavement, and the Star in its center. These, like all other Masonic objects, are emblematical of moral and religious instructions. It has already been said that the apartment in which Masons assemble represents the moral universe; the very floor of it suggests the course of human life, checkered with good and evil. One who enters it is reminded, in that epitome of his own career, of the vicissitudes that are both before "him and behind him. If he is in a condition of distress, he derives comfort from the reflection that he is surrounded with white squares; if in a condition of prosperity, he is taught to be humble, in view of the darker passages of life, to which his very next step may expose him.

The Border, or Skirting, is an emblem full of hope to those who trust, as all Masons profess to do, in God; it prefigures the blessings that are derived from a steady dependence upon Divine Providence, which has its reference in the Star that gleams in the center. To such of the Craft as blend their hopes of bliss in

Jesus, the Son of God, this combination of emblems suggests the sublimest aspirations.

LIGHTS OF THE LODGE

The emblems representing the sources of Masonic light, or rather the mediums through which Masonic instruction is directly conveyed to the membership, are called Lights. They represent the Master and the two Wardens, who are the windows through which the lights of tradition, revelation, and the Grand Lodge having jurisdiction, can react the minds of the Craft. This is but an extended reference of the thought conveyed in our elucidation of the Lesser Lights in a preceding page. The situation of these lights corresponding with those of the principal officers of the Lodge, refers the mind to traditions of the Tabernacle and the Temple, which are esoteric ; also to the course of the sun through the heavens.

JEWELS or THE LODGE

By the term Jewel, we imply whatever is esteemed most precious among us, and displayed as such to represent the abounding wealth of the Institution. Morality, Equality, and Rectitude of Life, for instance, are three moral treasures, which have their emblems in the Square, the Level, and the Plumb. The rude material in the quarry of human life, though incrustated with many excrescences, is yet precious as affording us objects for our moral work, and this is represented by the Rough Ashlar. The same material, when fitted by Divine Grace and the practice of all virtues for the Temple above, is typified by the Perfect Ashlar; while the Book of God, read in nature and revelation, from which we derive all necessary degree instruction while upon earth, is represented by the Trestle-board. These three symbols are happily selected and happily named Jewels.

Who wears THE SQUARE upon his breast,

Does in the eye of God attest,

And in the face of man,

That all his actions do compare



With the Divine, th' unerring Square-
That squares great virtue's plan :
That he erects his Edifice
By this design, and this, and this I
Who wears THE LEVEL, says that pride
Does not within his soul abide,
Nor foolish vanity;
That man has but a common doom,
And from the cradle to the tomb,
A common destiny :
That he erects his Edifice
By this design, and this, and this t
Who wears THE G; ah, type divine!
Abhors the atmosphere of sin,
And trusts in God alone ;
His Father, Maker, Friend, he knows
He vows, and pays to God his vows,
As by th' Eternal throne :
And he erects his Edifice
By this design, and this, and this J
Who wears THE PLUMB, behold how true
His words, his walk! and could we view



The chambers of his soul,
Each thought enshrined, so pure, so good/
By the stern line of rectitude,
Points truly to the goal :
And he erects his Edifice
By this design, and this, and this I
Thus life and beauty come to view,
In each design our fathers drew,
So glorious, so sublime ;
Each breathes an odor from the bloom
Of gardens bright beyond the tomb,
Beyond the flight of time:
And bids us build on this and this,
The walls of God's own Edifice!

SITUATION OF THE LODGE

The Lodge is situated due east and west. All knowledge emanated from the east. Mankind originally emigrated from the east. The Hebrews used the word East to describe all the countries or provinces lying around and beyond the rivers Tigris and Euphrates, or east or north-east of Judea. The expression in Genesis, "from the east/" denotes the country east or south-east of Mount Ararat. In traveling from the foot of that mountain to the plain of Shinar, the descendants of Noah would pass southerly on the eastern side of the mountains of Media till they came opposite to Shinar, or to a point north-east of Babylon, from which, by a direct western course, they would pass into Assyria and the plain of Shinar. This is said to be the usual caravan route to this day.



The Tabernacle in the Wilderness was set east and west; so was the Temple of Solomon. The walls formerly inclosing that edifice are proofs of this, corresponding in their present direction with the cardinal points. The miraculous blast by which the Red Sea was opened before the feet of the Israelitish host, blew from the east. The bodies of the Masonic dead are buried due east and west.

"DEDICATION OF THE LODGE

While the central figure in the Lodge, the Holy Scriptures, is dedicated to Him from whom it came, the Lodge itself, with all its furniture, surroundings, and labors, is dedicated to one of two Sainted Patrons of Masonry, men who in their day exemplified the higher graces taught in the lectures Saint John the Baptist and Saint John the Evangelist. The elder of these was sent from God to announce the coming of Jesus Christ. The other was called, by the commanding voice of Jesus, to leave the humble avocation in which he had been reared, and go out into the world as an evangelist. Whatever virtues of courage, perseverance, obedience to God's Word, and unswerving fidelity that either of these Masonic patrons displayed, is adopted among the treasures of the Lodge. It matters not whether the apocryphal statements which make these men to have been Masons are true or false, it is enough to know that their moral labors were our moral labors, their victories over sin were our victories, and the bright world gained by their perseverance in a good cause is the same wherever the Supreme Architect presides, and where there are "many mansions" remaining for us. In the mean time, it is safe to aver that no deed whose character would have prevented either of these, two men from engaging in it, is suitable to us, who have dedicated our Lodge and its labors to them.

TENETS OF MASONRY

It is but the summing up of what has already been repeatedly, intimated in these pages, to say that the tenets of Masonry are Brotherly Love, Relief, and Truth. Being so great a family of men, of all countries and conditions, there is no cement would hold together such a band save that of Love. Being mutually interested in each other's welfare, it requires no law to compel us to look after the wants of



such of the band as are sick, solitary, or in distress. The grand aim of the institution is best expressed in the charge given to the members, " to soothe the unhappy, sympathize with their misfortunes, compassionate their miseries, and, as far as in us lies, restore peace to their troubled minds." Our friendships are formed and our connections established upon this basis. The first and greatest lesson communicated to each initiate is Truth, to be a good man and true; true to God, true to the institution, true to his country, true to himself. Hypocrisy and deceit are abhorrent to the good Mason. The volume upon our altar is the Book of Truth. One reason for the peculiarly strong engagements under which the initiate is placed to preserve the essential merits of Freemasonry is, that by his fidelity in this lesser trust, the brethren may judge of his ability to hold fast the truth in all the greater relations of life and of eternity.

CARDINAL VIRTUES OF MASONRY

The distinction between the tenets and the virtues of Masonry is barely sufficient to make an easy grade in the moral ascent. Temperance, Fortitude, Prudence, and Justice are judicious selections from those classes of merits so abundantly developed in the Scriptures. It is both our duty and our happiness, our labor and our reward, to cultivate Temperance; the want of it unfits the initiate for usefulness and honor among the Craft, and renders him liable to the worst indiscretions. That mental stability which sustains with manly composure the evils of life, and enables a man to resist every proposal to do wrong, is Fortitude. Prudence stands at the helm, while Fortitude buffets the tempest, and thus the voyage is made secure. " If thou faint in the day of adversity," said our First Grand Master, " thy strength is small ; the prudent man dealith with knowledge, but the fool layeth open his folly." One of the most earnest of Evangelists said, "Every man that striveth for the mastery is temperate in all things." As the three -virtues above named relate to our self-government, and the usefulness accruing therefrom, Justice, the last of the four, advises us in our dealings with others. The Lord, speaking through Moses, admonished his people in the wilderness: That which is altogether just shalt thou follow, that thou mayest live;" and he promises that "the just shall live by faith." -



MASONIC SERVICE. The manner of Masonic service is finely represented by the emblems of chalk, charcoal, and clay, the last in this section. From the lessons of antiquity we derive instruction in every step up the mystic Ladder. At this point we may know that the characteristics of our ancient brethren in their relations to their Masters were freedom, fervency, and zeal. Their freedom of service was manifest by night as by day, and they gave off their good works as generously as the roseleaf its odor. Their fervency of service was like that of the meridian sun itself. Their zeal emulated that of the fertile soil, which in the most inclement season is preparing itself, through the hidden agencies of nature, for the work of production. Without such manner of service the great Temple could not have been completed in one ordinary generation. It was because heart and soul were thrown into the handiwork, that such a piece of perfection was begun and finished within the lifetime of a child. God was honored, not only in the work, but in the manner of it, and for thousands of years the story of the great Temple has perpetuated the freedom, fervency, and zeal of its builders.

CONCLUDING REMARKS UPON THE SCRIPTURES

The value of the Scriptures and the duty of perusing them appear from many considerations. We may estimate the character and tendency of Divine revelation by contrasting the condition of countries where its true light shineth with that of other countries to which its beams have not extended. The heathen world is large enough, surely, for experiment. In many of its territories the richest blessings of sun and soil are enjoyed in abundance, and there external nature presents itself in its stateliest and loveliest forms; but where are the beauties of holiness? Where the fruits and flowers of moral culture? Or if these are disparaged in comparison with intellectual stature and idolized genius, where are the distinguished philosophers and orators, historians and poets of pagan communities? Amidst numberless diversities of condition, they seem to have only this in common to explain their wretchedness, that they want those oracles of God which have been committed unto us ; and the conclusions appear fairly deducible that it is, in the absence of the Scriptures, the people are there destroyed for lack of knowledge ; that spiritual ignorance, in addition to its proper maladies, has there entailed civil and mental prostration; and that scoffers in our



native land owe to the emancipating influence of God's Word that very freedom of thinking which, with ungrateful and impious hand, they wield for the overthrow of its doctrines and institutions.

If we confine our attention to those countries which possess the Word of God, a comparison between that portion of the community by whom the Scriptures are perused, and that portion by whom they are neglected, will conduct us to a like conclusion. No doubt external propriety may, in many instances, be promoted by the simple circumstance of dwelling among Christians who are "living epistles of Jesus Christ, known and read of all men;" and it is not less certain that many may consult the records of truth, and yet hold the truth in unrighteousness. But these apparent exceptions do not invalidate the general and incontestable fact that the classes most conversant with God's Word are most distinguished for the graces which it inculcates ; while they who consort with thieves, and partake with adulterers, who give their mouth to evil, and frame deceit with their tongue, are the wicked, who hate instruction and cast God's Word behind them.

These thoughts, from the pen of a learned divine, are applicable to Masonry, a system founded upon the Bible and dependent upon the revealed Word of God for all its virtuous principles and inculcations. The effects marked above, as resulting upon the free spread of the Scriptures, are also manifest upon the operations of Freemasonry. Wherever a well-conducted Lodge is planted, its membership being chosen by the cautionary landmarks of the institution, and governed by its moral and spiritual code of laws, a general improvement is visible throughout the community. The vices of theft, debauchery, intemperance, profanity, Sabbath breaking, and irreligion are much lessened, while the positive virtues of charity, self-control, and attention to religious duties are proportionally advanced. This phenomenon is not apparent upon the operations of any other society, within our knowledge, outside of the Church; and were there no other evidences of the merits of this ancient institution, this, that it produces many of the best fruits of the Bible, would be sufficient to recommend it to all thoughtful persons.