

KENTUCKY MONITOR

Complete Monitorial Ceremonies of the Blue Lodge

THIRTEENTH EDITION

ARRANGED BY
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Past Master

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THE SPIRIT OF MASONRY

“A Masonic Manual should be strictly confined in its text to the purpose for which it is intended. The field is amply extensive, and those who wish to enlarge upon and amplify the symbols of Masonry have before them the height and depth, from earth to heaven, from the ‘surface to the center,’ as the field of their operations.” Thus read the preface to an old Masonic manual by Cornelius Moore, former editor of the Freemason’s Magazine and then editor of the Masonic Review (Cincinnati).

The purpose in publication **of the KENTUCKY MONITOR** has been to collect and present to the lodge officers and interested brethren some of those comments which have been made by qualified brethren in such amplification of some portions of our ceremonies not otherwise sufficiently explained. The writer has endeavored to edit this matter for appropriate use rather than to enlarge it with his own comments. All matter here included has been found in print elsewhere in proper sources. The intention of the **KENTUCKY MONITOR** has been to aid the brethren engaged in the active work in the lodges in their endeavors to extend the Light, that the Spirit of Masonry may ever guide the way.

When the First Edition of the **KENTUCKY MONITOR** appeared in the year 1918 a great struggle among the peoples of the world was then in progress from which America hoped that the world might be made “safe for democracy.” Again, with this Eighth Edition in 1946, “we are met on a great battlefield of that war” testing whether any nation “conceived in liberty, and dedicated to the proposition that all men are created equal” can long endure, whether “government of the people, by the people, and for the people shall not perish from the earth.” Masonry has ever championed in its peaceful way the right of the common man to

“The Craftsman, and Freemason’s Guide,” 13th edition, 1859.

of whisperings of ancient truths discovered in the oldest religions which once ruled the minds of men and whose ruins, says Brother Albert Pike, encumber the plains of the great Past, as the broken columns of Palmyra and Tadmora lie bleaching in the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingle in the vast throng of figures with shapes monstrous, grotesque and hideous."

The primitive men met in no temple made with human hands. God, said Stephen, the first martyr, dwelleth not in temples made with hands. In the open air, under the overarching mysterious sky, on the highest hills or in the lowest valleys, in the great World-Temple, they uttered their vows and thanksgivings and adored the God of Light; of that Light that was to them the type of Good, as darkness was the type of Evil. Masons from time immemorial have been called "Sons of Light." It is a peculiar co-incidence that the Egyptian words "*Phre-Massen*" mean "*Children* (especially Sons) of *the Sun*," that is "Sons of *Light*," a term applied to those who had been received into the Ancient Egyptian Mysteries. The word "*Phre*" meant the Sun, and Mas was a child. Masons, as Sons of Light, to this day write all Masonic dates by adding 4,000 years to the year of the common era. The present year Anno Domini 1941 is expressed in Masonic circles as "*Anno Lucis 5941*," that is, "**In the year of Light 5941.**"

All antiquity solved the enigma of the existence of evil by supposing the existence of a Principle of Evil, of demons, fallen angels, an Ahriman, a Typhon, a Siva, a Loki, or a Satan, that, first falling themselves, and plunged into misery and darkness, tempted man to his fall and brought sin into the world. All

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believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. It is interesting that the "small hill west of Mount Moriah" has been identified as Golgotha, or Mount Calvary. Krishna, the Hindoo Redeemer, was cradled and educated among shepherds. A tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brahmins. It was on a cruciform tree that Krishna was said to have expired, pierced with arrows. He descended into Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.⁸

This belief of primitive man in the fall of mankind from the Kingdom of Light and restoration to bliss through a Redeemer is also inseparably connected with the belief in original creation through the spoken Word of the Supreme Deity. God spoke the Word and the Word created the world and the creatures therein. Only by this all-powerful, omnipotent Word could * * * be raised from Death to immortality! This legend of the Master Mason's Word is rooted among the very oldest beliefs of mankind. The pastor of your church will tell you that, viewed historically and critically, the Fourth Gospel of St. John is an entirely different kind of document from those of the first three Gospels. The first three are called the Synoptical Gospels, because of their many agreements in subject, order, and

8 "Morals and Dogma."