

Idaho Monitor

A. J. & A. M.

1945

The
IDAHO MONITOR
A Masonic Manual

Comprising

**THE MONITORIAL WORK OF THE
THREE DEGREES OF MASONRY**

EXPLANATION OF FIVE ORDERS OF ARCHITECTURE, FIVE SENSES OF HUMAN NATURE, SEVEN LIBERAL ARTS AND SCIENCES, AND EIGHT CLASSES OF EMBLEMS; INSTALLATION CEREMONY; FORM FOR LAYING CORNER STONES; DEDICATION CEREMONIES, FUNERAL SERVICES, FUNERAL DIRGE, AND CEREMONY FOR INSTITUTING LODGES.

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THIRTEENTH EDITION
MARCH, 1945

PRAYERS AT OPENING AND CLOSING

OPENING

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

Response. So mote it be.

ANOTHER

Great Architect 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.

Response. So mote it be.

CLOSING

Supreme Grand Master, Ruler of Heaven and Earth! Now that we are about to separate and return to our

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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.

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INTERROGATORIES BY THE MARSHAL

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

II. Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge and a

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sincere wish to be serviceable to your fellow creatures?

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

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PRAYER AT INITIATION

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that, by the influence of the pure principles of our Fraternity, he may the better be enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.

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* "Behold, how good and how pleasant it is for brethren to dwell together in unity!

* "It is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard that went down to the skirts of his garments.

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* "As the dew of Hermon, and as the dew that descended upon the mountains of Zoin; for there the Lord commanded the blessing, even life forevermore.

* * * * *

CREATION

In the beginning God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; and God said, "Let there be light!" and there was light.

* * * * *

LAMB SKIN APRON

(For the Worshipful Master)

It is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or the 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, and which it is hoped you will wear with pleasure to yourself and honor to the Fraternity.

* * * * *

(Or the following longer form may be preferred)

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LAMB SKIN APRON

(For the Worshipful Master)

It is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or the 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.

It may be that, in the coming years, upon your head shall rest the laurel wreath of victory; on your breast may 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 the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands shall any honor, so emblematical of purity and perfection, be bestowed upon you as this which I now confer. It is yours to wear throughout on honorable life, and at your death to be placed upon the coffin which shall contain your earthly remains, and with them laid beneath the silent clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher

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thoughts, for greater achievements. 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 actions be as pure and spotless as this fair emblem which I place within your hands tonight, and which it is hoped you will wear with pleasure to yourself and honor to the Fraternity. And when your trembling soul shall stand before the Great White Throne, may it be your portion 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."

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LAMB SKIN APRON

(For the Candidate)

More ancient than the Golden Fleece or the Roman Eagle—more honorable than the Star and Garter, or any other order that could be conferred upon me at that time, or at any future period, by king, prince, potentate, or any other person, except he be a Mason, and which it was hoped I would wear with pleasure to myself and honor to the Fraternity.

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THE TWENTY-FOUR-INCH GAUGE

Is an instrument made use of by operative Masons to measure and lay out their

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work. But we, as Ancient Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three parts. whereby we find a part for the service of God and a distressed worthy brother, a part for our usual vocations, and a part for refreshment and repose.

THE COMMON GAVEL

Is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use. But we, as Ancient Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that Spiritual building, that house not made with hands, eternal in the Heavens.

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THE BADGE OF A MASON

The lamb, in all ages, has been deemed an emblem of innocence. He, therefore, who wears the Lamb Skin as the badge of a Mason is continually reminded of that purity of life and conduct so essentially necessary

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to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

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In the third section we receive instructions relative to the Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels of a Lodge; how it is situated and to whom dedicated.

A Lodge is a certain number of brethren duly assembled, with a Holy Bible, a Square and Compasses, and a Charter or Dispensation authorizing them to meet.

A Charter is an instrument emanating from a Grand Lodge and signed by the Grand Lodge Officers, authorizing certain brethren therein named, when duly assembled, to Initiate, Pass, and Raise all good men and true who may apply for the purpose and whom they may find worthy. A Dispensation is a like instrument, issued by the Grand Master during the recess of the Grand Lodge, which, for a limited period, confers similar powers.

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

The *Form* of a Lodge is oblong. It extends from East to West and between the North and the South, and it is said to be

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thus extensive to denote the universality of Freemasonry and to teach us that a Mason's charity should be equally extensive; for in every country and in every clime are Masons to be found.

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

The *Covering* of a Lodge is no less than the clouded Canopy or star-decked heaven where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob, in his vision, saw, reaching from earth to heaven—the three principal rounds of which are denominated *Faith, Hope and Charity*, which admonish us to have faith in God, hope of immortality, and charity for all mankind. The greatest of these is Charity; for our Faith may be lost in sight and Hope end in fruition, but Charity extends beyond the grave through the boundless realms of eternity.

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

The Holy Bible is dedicated to God, it being His inestimable gift to man as the rule

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and guide of his faith; * * * the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, for, by due attention to their use, we are taught to circumscribe our desires and keep our passions within due bounds towards all mankind.

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

The *Lights* of a Lodge are three, situated in the East, West and South. As you may observe, there is none in the North, because King Solomon's Temple, of which every Lodge is a representation, was situated so far north of the ecliptic that neither the sun nor the moon, at meridian height could dart its rays into the north part of the building. The North, therefore, among Masons, has always been termed a place of darkness.

The *Jewels* of a Lodge are six, three im-

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movable and three movable. The Immovable Jewels are the Square, the Level, and the Plumb; and they are termed immovable because they are the jewels of the three principal officers of the Lodge, the Worshipful Master and the Senior and Junior Wardens, who are always stationed in the East, West, and South. The Square denotes morality, the Level equality, and the Plumb rectitude of life.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-Board. The Rough Ashlar is a stone as taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman, to be adjusted by the working-tools of the fellowcraft. The Trestle-Board is for the master workman to draw his designs upon.

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

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preme Architect of the Universe in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle-Board.

Lodges are situated due east and west because Moses, after having been instrumental in conducting the children of Israel through the Red Sea when pursued by Pharoah and his hosts, by Divine command erected a tabernacle which he placed due east and west, to commemorate the mighty east wind by which their miraculous deliverance was wrought. This tabernacle was an exact model for King Solomon's Temple, for which reason all Masonic Lodges are, or should be, situated due east and west.

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

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Holy Writings. In traversing its circumference we necessarily touch upon the parallel lines, and also upon the Holy Bible; and while a Mason keeps himself thus circumscribed, it is impossible that he can materially err.

The three principal tenets of Freemasonry are Brotherly Love, Relief, and Truth.

BROTHERLY LOVE

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

RELIEF

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

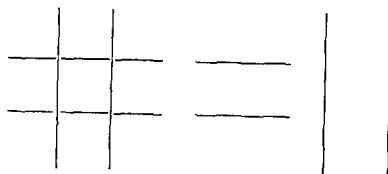
TRUTH

Truth is a divine attribute, and the foun-

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dation of every virtue. To be good and true is the first lesson we are taught in Freemasonry. 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 dealings distinguish us; and, with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity.

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TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE

TEMPERANCE

Is that due restraint upon the 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 the contracting of any licentious or vicious habits, the indulgence in which might lead him

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to disclose some of those valuable secrets which he has promised to conceal and never reveal, which would consequently subject him to the contempt and detestation of all good Masons,

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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 virtue should be deeply impressed upon the mind of every Mason as a safeguard or security against any illegal attack which may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted, which was emblematically represented upon his first admission to the Lodge,

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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

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

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JUSTICE

Is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof,

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Freedom, Fervency, and Zeal

Ch. Ch. Cl.

CHARGE

MY BROTHER: Having passed through the ceremonies of your initiation, allow me to congratulate you on your admission into our ancient and honorable Fraternity. Ancient, as having existed from time immemorial, and honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution

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having for its foundation the practice of the social and moral virtues; and, to so high an eminence has its credit been advanced, that in every age and country, men preeminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies.

As a *Mason*, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor, and yourself. *To God*, by never mentioning His name except with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all your lawful undertakings; and by looking up to Him, in every emergency, for comfort and support. *To your neighbor*, by acting with him upon the Square; by rendering him every kind office which justice or mercy may require;

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

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

As an Individual, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, and *Prudence* direct you, and let *Justice* be the guide of all your actions. Be especially careful to maintain in their fullest splendor, those truly Masonic ornaments, *Brotherly Love, Relief, and Truth*.

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Finally: Be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the Constitutions of Freemasonry; by adhering to the ancient Landmarks of the Fraternity; and by refusing to recommend any one to a participation in our privileges, unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution.

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BENEDICTION

May the blessing of Heaven rest upon us and all regular Masons! May Brotherly Love prevail, and every moral and social virtue cement us! Amen.

Response: *So mote it be.*

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* "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal.

* "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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

* "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

** "Rejoiceth not in iniquity, but rejoiceth in the truth; bareth all things, believeth all things, hopeth all things, endureth all things.

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

* * * * *

THE WORKING TOOLS

PLUMB, SQUARE, AND LEVEL

The **PLUMB** is an instrument made use of by operative Masons to try perpendiculars, the **SQUARE** to square their work, and the **LEVEL** to prove horizontals; but we as Ancient 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 ever remembering that we are traveling upon the Level of time to "that undiscovered country from whose bourne no traveler returns."

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OPERATIVE MASONRY

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 from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the 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 most beneficent purposes.

SPECULATIVE MASONRY

By *Speculative Masonry* we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

The Speculative Mason is taught to examine every action of his life by the square of morality, seeing that no presumption or vainglory has caused him to transcend the level of his allotted destiny, and that no vicious propensity has influenced him to swerve from the plumb-line of rectitude.

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IN SIX DAYS

God created the heaven 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.

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UNITY, PEACE, AND PLENTY

Unity—Being linked together by an indissoluble chain of sincere affection.

Peace—that here on the broad platform of brotherly love, the high, the low, the rich, the poor, can meet together with one common purpose, the perpetuation of each other's friendship and each other's love.

Plenty—that though it may be given to some to have more of the world's goods than others, yet the man that has his health, strength, and ambition has his plenty.

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GLOBES

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 important particulars.

Their principal use, 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 of the earth around the sun, and its diurnal rotation upon its own axis. They are valuable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as for enabling it to solve the same. Contemplating these bodies, we are inspired with a due

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THE NUMBER THREE

Also alludes to the three principal stages of human life—youth, manhood, and age.

Youth is characterized by the blush of innocence, as pure as the tint that gilds the Eastern portals of the sky. The heart, rejoicing in the unsuspected integrity of its own unblemished virtue, fears no deceit because it knows no guile.

Manhood succeeds, and the ripening intellect attains the meridian of its power. As old age approaches, man's strength declines. His sun is setting in the West. Enfeebled by disease or bodily infirmity, he lingers on till death finally closes his earthly career, and happy is he if the setting splendors of a virtuous life gild his parting moments with the gentle tint of hope and close his brief career in peace, harmony, and brotherly love.

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ORDER IN ARCHITECTURE

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it

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is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY

From the first formation of society order in architecture may be traced. When the rigor of seasons first obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected these trees at top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five Orders are thus classified: The Tuscan, Doric, Ionic, Corinthian, and Composite.

OF THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original orders of architecture, esteemed by Masons, are no more than the three—the *Doric*, *Ionic* and *Corinthian*—which were invented by the Greeks. To these the Romans added two: The *Tuscan*, which they made plainer than the *Doric*, and the *Composite*, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders, alone, however, show invention and particular

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character, and essentially differ from each other, the two others having nothing but what is borrowed, and differing only incidentally. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

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THE FIVE SENSES OF HUMAN NATURE

Hearing, Seeing, Feeling, Smelling,
and Tasting.

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THE SEVEN LIBERAL ARTS AND SCIENCES

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

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Grammar is the science which teaches us to express our ideas in appropriate words, which we afterwards beautify and adorn by means of rhetoric, while logic instructs us how to think and reason with propriety, and makes language subordinate to thought. Arithmetic, which is the science of computing numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily vocations.

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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 *superficie*, and from a *superficie* to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* has length without breadth or thickness.

A *superficie* has length and breadth without thickness.

A *solid* has length, breadth, and thickness.

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 to specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations and to fix the duration of times and seasons, years, and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics.

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MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis on which the superstruc-

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ture of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Great Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature.

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

(This paragraph is optional)

Ages ago, upon the eastern plains, it has been said, was our institution set up, founded upon principles more durable than the metal wrought into the statues of ancient kings. Age after age rolled by, storm and tempest hulled their thunders at its head, wave after wave of bright, insidious sands curled about its feet and heaped their sliding grains against its side, men

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came and went in fleeting generations, seasons fled like hours through the whirling wheel of time, but through the tempest and storm, through the agitation of the waves and sands of life, through evil report as well as good, Freemasonry has maintained its benevolent influence, wider and wider over the earth.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius were employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive* ear receives the sound from the *instructive tongue*, and the mysteries of Freemasonry are safely lodged in the repository of *faithful breasts*. Tools and implements or architecture, most impressive, are selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

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CHARGE

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

Freemasonry is a progressive moral science, divided into different degrees; and, as its principles and mys-

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tic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.

It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now sustain; but that, on the contrary, you will ever display the discretion, the virtue, and the dignity which becomes a worthy and exemplary Mason.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate nor aggravate the offenses of your brethren; but, in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitiate the importance of the study of the liberal arts and sciences, especially of the noble science of Geometry, which

forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is especially directed.

Your past regular deportment and upright conduct have merited the honor which we have conferred. In your present character it is expected that, at all our assemblies, you will observe the solemnities of our ceremonies; that you will preserve the ancient usages and customs of the Fraternity sacred and inviolable; and thus by your example, induce others also to hold them in due veneration.

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

EXPLANATION

THE FIVE ORDERS OF ARCHITECTURE

The TUSCAN is the most simple and solid of the five orders. It was invented in Tus-

cany, whence it derived its name. Its column is seven diameters high; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible when 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 preference in structures where strength and noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. 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 mean proportion between the more solid and the more delicate orders. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentals. 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 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 dentals 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 circumstances: 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 downwards. Callimachus, struck with the object, set about imitating the figure, the base 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 oth-

er 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 the quarter-round as the Tuscan and the Doric order, is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

THE FIVE SENSES OF HUMAN NATURE

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; while thus our reason is 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 rational 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 structure, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in 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, evince 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 smelled. 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 change which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

THE SEVEN LIBERAL ARTS AND SCIENCES

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, 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 gradation to another, till the point in question is finally determined.

ARITHMETIC teaches the powers and properties of numbers, which are variously effected, by letters, tables, figures, and instruments. By this art, reasons and demon-

strations are given for finding out any certain number whose relation or affinity to another is already known or discovered.

GEOMETRY—(For explanation see page 30.)

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 globe, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparallelled instances of wisdom and goodness, and through the whole creation, trace the Glorious Author by His works.

THIRD DEGREE

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* "Remember now thy Creator in the days of thy youth, while the evil days come not,

* "Nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

* "In the days when the keepers of the house shall tremble and the strong men shall bow themselves;

** "And the grinders cease because they are few, and those that look out the windows be darkened;

** "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

** "Also, when they shall be afraid of that which is high, and fears shall be in the way;

*** "And the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail.

*** "Because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be

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loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

*** "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

* * * * *

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

THE TROWEL

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

* * * * *

PRAYER

Thou, O God! knowest our down-sitting and our uprising, and understandest our thought afar off. Shield and defend us from the evil intentions of our enemies, and support us under

THIRD DEGREE

the trial and afflictions which we are destined to endure while traveling through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing that his days are determined, the number of his months is 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.

* * * * *

We read in the Holy Writings that it was decreed in the wisdom and counsels of Deity aforetime, that a house should be built, erected to God and dedicated to His Holy Name. We also learn from the same sacred

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source that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne, and after David was gathered to his fathers, wielded the scepter over Israel at a time when (as the great Jewish historian, Josephus, informs us) peace and tranquility pervaded the world, and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon.

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

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The third section illustrates certain hieroglyphical emblems well calculated to increase knowledge and promote virtue. In it,

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also, many particulars relative to the building of King Solomon's Temple are noticed. That famous edifice, as I before informed you, was commenced in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was supported by fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its erection three Grand Masters, three thousand three hundred Masters or overseers of the work, eighty thousand Fellow Crafts or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices or bearers of burdens; and these were all so classed and arranged by the wisdom of Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen; * * * and, as a striking evidence of the approbation and interposition of Divine Providence, we are informed by the great Jewish historian Josephus, that, although more than seven years were occupied in its building, yet during the whole term it did not rain in the day time, but

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in the night season only, that the workmen might not be obstructed in their labors. From sacred history we also learn that there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building, it having been put together in the manner described to you in a preceding degree.

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7 $\frac{1}{6}$ 5 $\frac{2}{3}$ 3 W.:S.:B

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The hieroglyphical emblems explained in this degree are as follows:

The Three Steps are emblematical of the three principal stages of human life, Youth, Manhood, and Age.

The Pot of Incense is an emblem of a pure heart which is always an acceptable sacrifice to the Deity.

The Bee-Hive is an emblem of industry.

The Book of Constitutions, guarded by the Tyler's Sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions.

The Sword, pointing to a Naked Heart, and the All-Seeing Eye are emblems of justice and of the Deity.

The Anchor and the Ark are emblems of a well-grounded hope and a well-spent life.

The Forty-Seventh Problem of Euclid

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was an invention of our ancient friend and brother, the great Pythagoras.

The Hour Glass and the Scythe are emblems of the transitoriness of human life.

The fuller explanation of these eight classes is to be found in our monitor, with which it is hoped you will soon make yourself familiar.

* * * * *

It is the inspiration of that great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, and which will never, never, never die. Hence, my brother, how important it is that we should endeavor to imitate * * * in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to meet death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

* * * * *

CHARGE

MY BROTHER: Your zeal for our institution, the progress which you have made in our mysteries, and your steady conformity to our useful reg-

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ulations, have pointed you out as a proper subject for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against any breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condensation. Universal benevolence you are zealously to

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inculcate; and, by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and never to suffer them, on any pretense, to be infringed; and you are never to countenance any deviation from our established customs.

After having signed the by-laws of this Lodge, you will be entitled to all its rights and privileges, among which is the important privilege of accepting or rejecting all who may apply for the degrees or for membership. I wish to impress upon your mind the immense power for good or evil with which you are entrusted. The white ball, secretly cast by you, signifies your approbation of any candidate who may apply, while the black one when cast by you, signifies that the candidate is unworthy for some reason known to you, and will have the same effect as though each member of this Lodge were to cast one of them. Hence, how important it is that you should be extremely careful in depositing your ballot, always remembering that white balls elect and black reject. The ballot, my

Brother, is inviolably secret, and you are cautioned that to *discuss* or *make known* your ballot is one of the greatest of Masonic offenses. The ballot box is never the proper place to exhibit petty spite toward any individual within or without the Lodge, and the ceremony attending the casting of a ballot is equivalent to a sacred promise to cast it in accordance with your obligation.

Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence which we have reposed in you.

Master's Congratulation to Candidate

Brother ———, I congratulate you on your becoming a Master Mason, and as such, I commend you to the kind care, love and protection of Master Masons whithersoever dispersed. The eyes of the Fraternity are upon you. Be faithful, be just, be true, and

convince the world by your acts, that upon becoming a Master Mason, you have become a better man. Retain, I entreat you, that goodness of heart, that purity of intention, and that love of virtue of which we think you now possessed, and of which this spotless vestment wherewith you are now girded is at once the emblem, the badge, and the reward.

Being now a Master Mason, nothing remains to constitute you a member of ——— Lodge No. ———, Ancient Free and Accepted Masons of Idaho, but to repair to the Secretary's table and there sign its by-laws, which will subject you to all its burdens and responsibilities, as well as entitle you to all its benefits and privileges.

EXPLANATION OF EIGHT CLASSES

THE THREE STEPS

Usually delineated upon the Master's carpet 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, so that, in AGE as Master Masons, we may well enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity, and, as 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. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never

sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself against 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 TYLER'S SWORD

Reminds us that we should be ever watchful and guarded in our thoughts, words, and

EMBLEMS

actions, particularly when before the enemies of Freemasonry; 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 eye 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 innermost recesses of the human heart, and rewards us according to our merits.

THE ANCHOR AND THE ARK

Are emblems of a well-grounded HOPE and a well-spent life. They are emblematical of that Divine ARK which safely wafts us over this tempestuous sea of troubles, and that ANCHOR which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

This was an invention of our ancient friend and brother, the great PYTHAGORAS, who in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and was raised to the sublime

EMBLEMS

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; and the next day comes a frost which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold, what havoc the scythe of time makes

HONORS

among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

* * * * *

FUNERAL HONORS

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

PRIVATE GRAND HONORS

The private Grand Honors are the signs of the three degrees, given in a manner and upon occasions known only to Master Masons.

PUBLIC GRAND HONORS

The public Grand Honors are given by clapping the hands nine times. First by striking three times with the right hand, then three times with the left hand, and finally three times with the right hand.

INSTALLATION SERVICE FOR CONSTITUENT LODGES

The jewels are placed on a small table in front of the installing officer. The officers to be installed retire to the preparation room and form in the following order:

Worshipful Master	
Senior Warden	Junior Warden
Treasurer	Secretary
Chaplain	Marshal
Senior Deacon	Junior Deacon
Steward	Steward
Tyler	

When the Marshal conducts the officers into the Lodge room the brethren are called up by the Installing Officer, and remain in that position until seated by him, which will be when the Marshal has conducted the officers to the seats prepared for them, which are placed in a half circle in front of the Installing Officer, between the Altar and the East.

The officers are conducted by the Marshal from the preparation room to the Altar, where they separate right and left, and take their places in front of their respective chairs, and remain standing until seated by the Installing Officer.

INSTALLATION SERVICE

MASTER—Brother Marshal, are the officers of this Lodge, lately chosen, present, and ready to be installed in their respective offices?

MARSHAL—They are without, awaiting your pleasure, Worshipful Master.

MASTER—You will conduct them to the seats prepared for them.

MARSHAL—Worshipful Master; The Officers of this Lodge, lately chosen, are pre-

(Enter with music.)

INSTALLATION CEREMONY

sent, and ready to be installed in their respective offices.

MASTER—You will then present to me the Brother who has been elected to discharge the important duties of Master of this Lodge.

MARSHAL—I have great pleasure in presenting to you Brother ———, who has been elected by this Lodge to be its Master for the ensuing Masonic year.

MASTER—Is it known that Brother ——— is well skilled in our ancient Craft? Is he zealous in his regard for the interests of our Fraternity? And is he duly qualified to discharge the special duties of the Master's chair?

MARSHAL—It is well known that he is all this, Worshipful Master.

(Master faces the Brethren.)

MASTER—Brethren, you now behold before you Brother ———, who has been duly elected to serve this Lodge as Worshipful Master, and who is now about to be installed. If any of you have any reasons to urge why he should not be installed, you will now make them known or forever after hold your peace.

(Master then faces Installing Officer.)

Brother ———, hearing no objection, I shall most cheerfully proceed to install you in the dignified and honorable position to which the suffrages of your brethren have

INSTALLATION CEREMONY

called you, not doubting that the dignity of the Oriental chair will be well preserved in your keeping, and that the interest and welfare of this Lodge may be safely confided to your charge. Before commencing your investiture, however, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duties of the Master of a Lodge, and which, on no account, are ever to be neglected or departed from. They are as follows:

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitutions of the Fraternity.

VI. You agree to avoid private piques

INSTALLATION CEREMONY

and quarrels, and to guard against intemperance and excess.

VIII. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance imposters and all dissenters from the original plan of Freemasonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and groundwork of Freemasonry.

XI. You admit that it is not in the power of any man or body of men, to make innovations in the body of Freemasonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Freemasonry on convenient occasions.

XIII. You admit that no new Lodge should be formed without permission of the Grand Lodge, and that no countenance should be given to any irregular Lodge, or

INSTALLATION CEREMONY

to any person clandestinely initiated therein—being contrary to the ancient charges of Freemasonry.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

These are among the regulations of Ancient Free and Accepted Masons, and to these your assent must be freely given. Do you submit to these charges and promise to support these regulations, as Masters have done in all ages before you?

MASTER-ELECT—I do.

MASTER—Then, my brother, in consequence of this assurance, and with full confidence in your capacity and zeal, I will now install you Worshipful Master of _____ Lodge No. _____. Brother Marshal, you will invest him with this jewel of his station.

MASTER—That, my brother, is an emblem of morality; and as it is the especial badge of the Master's office, it should constantly remind you that not only by precept, but by example, you should promote good morals among the brethren, and thus endeavor to

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avert the shadow of any scandal or reproach against the fraternity. Your former life has given evidence that this jewel will not be an unmeaning symbol in your hands, and I solemnly charge you to take good care that its luster be not dimmed through any act of yours. I now present you the book of Holy Writings. It is the great Light of Freemasonry, and should ever be the great law of the Brotherhood. It will guide you to all truths; it will direct you to eternal happiness; and attentive regard to the divine precepts it contains will insure you success in the fulfillment of the duties you are now about to assume.

The working tools of our Craft will next be given you that, as the Master Workman, you may instruct the Craftsmen in the various duties and virtues which they have been selected to illustrate.

The Square—teaches us well to regulate our every action, and to let our conduct be governed by the principles of Morality and Virtue.

The Compasses—teach us to limit our desires in every station, and never suffer our passions or our prejudices to become the masters of our judgment.

The Rule—directs the undeviating discharge of all our duties; that we should press forward in the straight path of right and truth without inclining to the one hand

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or the other; in all our doings having Eternity in view.

The Plumb-line—is an emblem of moral rectitude. It teaches us to avoid all dissimulation and to pursue that honest and upright course in life which will tend to our elevation in the higher realms of immortality.

There are still other important things which you will receive in charge. This Book of Constitutions you are expected diligently to search, and from time to time cause its contents to be read in your Lodge, that none may remain ignorant of the precepts it enjoins, or of the ordinances which it promulgates.

This book contains the By-Laws of your Lodge, which it will be your especial duty to see carefully and faithfully obeyed.

And this is the Charter—under the authority of which your Lodge is held, and which you are carefully to preserve, and duly transmit to your successor in the Master's chair.

You will now be seated.

(Music.)

MASTER—Brother Marshal, you will now present the Senior Warden-elect.

MARSHAL—Worshipful Master: I now present to you for installation Brother ———, who has been duly elected to serve as Senior Warden of this Lodge. He is of good

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morals, true and trusty, and possesses the love and confidence of his brethren.

MASTER—Brother. ———, you have been duly elected Senior Warden of this Lodge, and I now invest you with this distinctive badge of your honorable station.

The Level demonstrates that we are descended from the same stock, that we partake of the same nature, and share the same hope; and that, although distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are BRETHREN, for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, because a time will come, and the wisest know not how soon, when all distinction save that of goodness shall cease, and death, the mighty leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern the Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Freemasonry and your attachment to the Lodge for the faithful discharge of the duties of this important trust. Look well to the West!

(Music.)

MASTER—Brother Marshal: You will next present the Junior Warden-elect.

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MARSHAL—Worshipful Master: I now present to you for installation, Brother ———, who has been duly elected by this Lodge to serve as Junior Warden for the ensuing year.

MASTER—Brother. ———, you have been elected Junior Warden of this Lodge, and I now invest you with this badge of your high position.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft during the hours of refreshment, it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but that you should carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute your important duties. Look well to the South!

(Music.)

MASTER—Brother Marshal: You will next present the Treasurer-elect.

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MARSHAL—Worshipful Master: I take pleasure in presenting to you Brother ———, who has been elected Treasurer of this Lodge.

MASTER—Brother ———, you have been elected Treasurer of this Lodge, and I now invest you with the badge of your office. The Keys, forming the jewel of your office, have a two-fold significance. They are instruments to bind as well as to make loose; to make fast as well as to open. They will never, I am confident, be used by you in any other manner than that in which the Constitution, Laws, and Regulations of the Lodge shall direct. You will receive all moneys from the Secretary, keep a just and accurate account thereof, and pay the same out, by order of the Worshipful Master, with the consent of the Lodge.

(Music.)

MASTER—Brother Marshal: You will next present the Secretary-elect.

MARSHAL—Worshipful Master: I take pleasure in presenting to you, Brother ———, who has been elected Secretary of this Lodge for the ensuing year.

MASTER—Brother ———, you have been elected Secretary of this Lodge, and I will now invest you with the badge of your office. In investing you with your official jewel, the Pens, I am persuaded that they will make an enduring record, not only to

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your praise, but also to the welfare of this Lodge. It is your duty to observe the will and pleasure of the Worshipful Master, to keep a complete record of all things proper to be written, transmit a copy of the same to the Grand Lodge when required, receive all moneys from the Brethren, pay the same to the Treasurer, and take his receipt therefor.

(Music.)

MASTER—Brother Marshal: You will next present our worthy Chaplain for installation.

MARSHAL—Worshipful Master: I take pleasure in presenting to you, Brother ———, who has been appointed Chaplain of this Lodge.

MASTER—Worshipful Brother, you have been appointed chaplain of this Lodge. The Holy Bible is the great light of Freemasonry and forever sheds its benignant rays upon every lawful assemblage of the Lodge. From it we may learn our duty to God, our neighbor and ourselves. Teach us from its life-giving precepts, invoke upon our labors the blessing of that Divine Being whose infinite goodness it so fully reveals to us, and you will have faithfully fulfilled your sacred trust. It is fitting that an emblem of the sacred volume should be the jewel of your office, and with it you will now be invested.

(Music.)

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MASTER—Brother Marshal: You will next present the Brother who has been appointed Marshal of this Lodge.

MARSHAL—Worshipful Master: I take pleasure in presenting to you, Brother ———, who has been appointed Marshal of this Lodge.

MASTER—Brother ———, you have been appointed Marshal of this Lodge, and I now present you with the jewel and symbol of your office.

The baton is an emblem of command, and is sufficiently significant of your duties. You will, under the direction of the Master, take charge of all processions of the Lodge, and as the proper performance of many ceremonies will depend upon the manner in which your duties are discharged, you are enjoined to be most careful in their performance. You will now take your proper place.

(Music)

MASTER—Brother Marshal: You will now present the Brethren who have been appointed to serve this Lodge as Senior and Junior Deacons.

MARSHAL—Worshipful Master: I have the pleasure to present to you for installation Brothers ——— and ———, who have been appointed to serve this Lodge as Senior and Junior Deacons.

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MASTER—Brothers ——— and ———, you have been appointed Deacons of this Lodge, and will now receive the jewels of your office. They indicate that it is your province to attend upon the Master and Wardens and act as their proxies in the active duties of this Lodge. It will be your especial duty, Brother Senior Deacon, to carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as required; to attend to all alarms at the door of the preparation room, receive and conduct candidates during their initiation, and to introduce and accommodate visiting Brethren. You, Brother Junior Deacon, will carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as directed. You will attend to all alarms at the door and see that the Lodge is duly tyled. These blue rods, my Brothers, distinctive of your office, will now be entrusted to your care; and believing from your past deportment in the Lodge that your duties will be discharged with ability and zeal, I dismiss you to your respective places.

(Music)

MASTER—Brother Marshal: You will now present the Brethren who are to serve this Lodge as Stewards.

MARSHAL—Worshipful Master: I take

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pleasure in presenting to you, Brothers ——— and ———, who have been appointed to serve this Lodge as Stewards for the ensuing Masonic year

MASTER—Brothers ——— and ———, you have been appointed Stewards in this Lodge, and I will now instruct you in your duties: In olden times your province was to superintend and provide for the festivals of the Craft, to assist in the collection of dues and subscriptions, to keep an account of the expenses for refreshments, and to see that the tables were properly supplied and every Brother suitably provided for. In later times, however, the provision of actual refreshment in Lodges has generally ceased, and your functions will now be to prepare candidates for admission, and to perform those duties which Masonic custom has assigned to you on days of Procession. Receive the jewels of your office, together with the White Rods, and repair to your respective places.

(Music)

MASTER—Brother Marshal: You will now present the Brother who has been appointed Tyler of this Lodge.

MARSHAL—Worshipful Master: I now present to you Brother ———, who has been appointed Tyler of this Lodge.

MASTER—Brother ———, you have been appointed Tyler of this Lodge, and I

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now present you with this jewel and implement of your office. As the Sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so should it admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions, thereby preventing the approach of every unworthy thought and deed, and preserving consciences void of offense toward God and man. You will now repair to your proper place.

(Music.)

MASTER—Worshipful Master: (W. M. rises)—I congratulate you on your ascension to this time-honored seat. The duties incumbent upon you in your exalted station are fraught with grave responsibilities. Remember that the honor, reputation, and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, and that the happiness of its members will be generally promoted in proportion to the watchful care with which you cherish the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, arising in the East, regularly diffuses light and luster to all within its circle. In like manner, it is

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your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcebly impress upon them the dignity and high importance of Freemasonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of this Institution, so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; one to whom distress may prefer its suit; one whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Freemasonry, and, above all, the Holy Scriptures, which are given as the rule and guide of your faith you will be enabled to acquit yourself with the highest honors here, and lay up a crown of rejoicing which shall continue when time shall be no more. (W. M. seated.)

Brothers Senior and Junior Wardens.— You are too well acquainted with the principles of Freemasonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice

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it to say, that what you have seen praise-worthy in others, you should carefully imitate, and what in them may have appeared defective, you should yourself avoid. You should be examples of discretion and propriety, for it is only by a due regard for our laws and regulations as shown in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties, your acquisitions must, therefore, be such as will insure proper instruction to the Craft. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as will merit the applause of your Brethren, and the testimony of a good conscience.

Brethren of ———— Lodge No. ———: Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so must others, of course learn to submit and obey. Humility in both is an essential duty. The officers who have been chosen to govern your Lodge are sufficiently conversant with the rules of propriety and the Laws of the Institution to avoid exceeding the power with which they are entrusted, and you are of too generous a disposition to

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envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of promoting happiness.

Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons.

Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through this Lodge, pure and unimpaired, from generation to generation.

Worshipful Master: (W. M. rises.) It now remains for me to present you with the Gavel, the emblem of power. In the hands of the Master, it may be made the instrument of great good, or greater evil. With it, the Master governs his Lodge, and the welfare and prosperity of your Lodge, in a great measure, depend upon its judicious use. In your hands, I am confident, it will be wielded for the best interests of your Brethren.

Master, behold your Brethren! Brethren

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behold your Master! (W. M. remains standing.)

The Brethren of ——— Lodge No. ———, will, under the direction of the Marshal, form in procession and salute their Worshipful Master with the ——— Grand Honors.

(After Procession.)

MASTER—Brother Marshal: You will now make Proclamation.

MARSHAL—By order of the Worshipful Master, I do now proclaim the Officers of ——— Lodge No. ———, Ancient Free and Accepted Masons of Idaho, to be duly installed.

(Worshipful Master then seats the Lodge)

INSTALLATION SERVICE For Grand Lodge Officers

When the hour for the installation has arrived, the Grand Master says:

Brethren of the Grand Lodge, the hour for the installation of the Officers of the Grand Lodge, elected and appointed for the ensuing Masonic year, having arrived, the Right Worshipful Grand Secretary will read their names.

The Grand Secretary reads the names.
The Grand Master then says:

The Grand Officers elected and appointed for the ensuing Masonic year will retire to the adjoining hall, and prepare for the ceremony of installation; the present Grand

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Officers will vacate their stations and places, and surrender their jewels.

The Grand Officers, elected and appointed, salute the Grand Master and retire in a body and the Grand Master declares the Grand Lodge free from restraint.

After the Grand Officers, elected and appointed, have assembled in the adjoining hall, the Grand Marshal forms them in procession in the following order:

Grand Marshal and Grand Tyle

Grand Master	Deputy Grand Master
Senior Grand Warden	Junior Grand Warden
Grand Treasurer	Grand Secretary
Grand Lecturer	Grand Chaplain
Grand Orator	Grand Marshal
Grand Sword Bearer	Grand Pursuivant
Senior Grand Deacon	Junior Grand Deacon
Senior Grand Steward	Junior Grand Steward

When all is ready the Grand Marshal returns to the Grand Lodge and quietly informs the Grand Master, who calls the Grand Lodge to order and says:

GRAND MASTER—Brother Grand Marshal, are the Officers of the Grand Lodge lately chosen and appointed ready to be installed in their respective offices?

GRAND MARSHAL—Most Worshipful Grand Master, they are without and await your pleasure.

GRAND MASTER—You will conduct them to the seats prepared for them in the Grand Lodge.

The Grand Marshal retires and conducts the Grand Officers to the Grand Lodge, entering at the door of the P. R. As the front of the procession enters, the Grand Master calls up the Grand Lodge.

The Grand Marshal conducts the Grand Officers around the Grand Lodge to the W. and forward to the seats. When the procession approaches the seats, the lines separate to the right and left, and march until the Grand Master and Deputy Grand Master come to the center of the line of chairs. The Officers remain

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standing until the Grand Master seats the Grand Lodge.

The Grand Marshal then says,

Most Worshipful Grand Master, the Officers of this Grand Lodge lately elected and appointed are present, and ready to be installed in their respective offices.

GRAND MASTER—Brother Grand Marshal, you will present to me the Brother who has been elected to discharge the duties of Grand Master for the ensuing Masonic year.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you the Most Worshipful Brother ———, who has been elected by the Brethren of this Grand Lodge to be its Grand Master for the ensuing Masonic year.

GRAND MASTER—Most Worshipful Sir, the Brethren of this Grand Lodge, reposing implicit confidence in your integrity, in your zealous regard for the interests of Freemasonry, and in your ability to discharge the duties of that honorable and responsible station, have elected you as their Grand Master of this Grand Lodge for the ensuing Masonic year. Are you willing to accept the trust which they have confided in you?

GRAND MASTER-ELECT—I am.

GRAND MASTER—You will then face your Brethren of the Grand Lodge.

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GRAND MASTER—Brethren of the Grand Lodge, you behold before you the Most Worshipful Brother whom you have elected to serve this Grand Lodge as its Most Worshipful Grand Master for the ensuing Masonic year, and who is now about to be installed. If any of you have any reason to present why he should not be installed, you will now make it known, or forever after hold your peace. My Brother, you will face the East. Most Worshipful Brother, hearing no objection, I shall cheerfully proceed to install you in the dignified and honorable position to which the suffrages of your brethren of the Grand Lodge have called you, not doubting that the dignity of the Grand Oriental Chair will be well conserved during your administration, and that the interests and welfare of this Grand Lodge and of the Craft in this Jurisdiction may be safely confided in your charge.

Before being invested, however, with the emblems of your power and office, it is necessary that you should signify your assent to these ancient charges and regulations which point out the duties of a Grand Master.

1st. You agree to be a good man and true, and strictly to obey the moral law?

2nd. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

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3rd.. You promise not to be concerned in plots and conspiracies against the Government, but patiently to submit to the decisions of the supreme legislature?

4th. You agree to pay proper respect to the civil magistrate, to work diligently, live creditably and act honorably by all men?

5th. You agree to hold in veneration the original patrons of Freemasonry?

6th. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

7th. You agree to be cautious in your behavior, courteous to your Brethren, and faithful to the Grand Lodge of Idaho?

8th You promise to respect genuine brethren, and to discountenance imposters and all dissenters from the original plan of Freemasonry?

9th. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of our Art?

10th. You promise to conform strictly to every edict of the Grand Lodge of Idaho, that is not subversive to the principles and groundwork of Freemasonry?

11th. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Freemasonry?

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12th. You promise a regular attendance on all Communications of the Grand Lodge of Idaho, and to pay attention to all the duties of Freemasonry on convenient occasions?

13th. You admit that no new Lodge shall be formed within the jurisdiction of this Grand Lodge without its consent, and that no countenance shall be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Fraternity?

14th. You admit that no person can be regularly made a Mason in, or admitted as a member of any regular Lodge, without previous notice and due inquiry into his character?

15th. You agree that no visitor shall be received into any Lodge under the jurisdiction of this Grand Lodge without due examination, and without producing proper vouchers of his having been initiated into a regular Lodge?

Do you submit to these charges, and promise to support these regulations, as Grand Masters have done in all ages before you?

GRAND MASTER-ELECT—I do.

GRAND MASTER—Having assented to these charges and regulations of the Fraternity, I take great pleasure in installing you Grand

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Master of Masons of Idaho, having full confidence in your ability to govern the same; and I now present to you this jewel, the badge of your honorable office, and the emblem of your power and authority. Many of the most illustrious characters that the world has produced have worn it with satisfaction and delight. This emblem will silently admonish you to do justice to the cause of Freemasonry, and upon all occasions to consult and conserve the interests of our noble Fraternity with that earnest zeal and fidelity demanded of you by the exalted rank which you now hold. It will instruct you to infuse into the Lodges of this Jurisdiction, of which you are now the honored head, the true spirit of our Fraternity. Its teachings will guide you in the discharge of your responsible duties, and win for you the esteem and approbation of your brethren of the Mystic Tie. Wear it with honor and satisfaction to yourself, and with benefit and blessing to the great Jurisdiction over whose interests you have been called to preside.

I now commit to you the Volume of the Sacred Law. In it you will find the sublime parts of our ancient mysteries. From it you can get a better comprehension of the exalted attributes which constitute the great mystery of mysteries. It is the great light from which the Institution of Freemasonry

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derives the WISDOM, the STRENGTH and the BEAUTY, which in all times have made it worthy of the most profound veneration from every good Mason.

It is the word of the Supreme Grand Master of Heaven and Earth. The teachings of this Great Law will confirm your FAITH, strengthen your HOPE, encourage your CHARITY, and direct your steps to that magnificent temple, that house not made with hands, eternal in the heavens, where all is harmony, and love and peace.

These implements of operative Masonry symbolically teach great moral lessons. The Square and Compasses assist the architect in drawing his various designs, speculatively applied to the duties of Grand Master; they will teach you to square your actions by the principles of candor, justice, and moderation, and to keep and regulate the Craft within the prescribed compass of BROTHERLY LOVE, RELIEF, and TRUTH and to preserve that decorum on which so essentially depend the honor and usefulness of the Institution of Freemasonry.

I present you with the Constitution of the Grand Lodge of Idaho. It will be your duty to see that the excellent provisions which it contains are punctually and properly obeyed.

Grand Marshal, you will now conduct the Grand Master to the Oriental Chair

(Appropriate music is here introduced, during

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which time the Grand Officer remains standing at his station.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful Brother who has been elected to the office of Deputy Grand Master.

GRAND MARSHAL—Most Worshipful Grand Master, it affords me pleasure to present to you Right Worshipful Brother ———, whom the brethren of this Grand Lodge have elected as Deputy Grand Master for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Deputy Grand Master of the Grand Lodge of Idaho. This office is one of distinguished honor and importance. Your duties, powers and prerogatives will, in many cases, be co-extensive with those of the Grand Master. You are to aid him at all times, during his presence, with your counsel and cooperation; and in his absence, death, incapacity, or inability to act, the entire duties of his station will devolve upon you.

The honor conferred upon you, the trust reposed in you, and the responsible duties of your office demand a corresponding fidelity and attachment to the interests of those to whose consideration and confidence you are indebted for the distinguished rank you now hold. Let no effort of yours be wanting in the faithful discharge of your duties, and

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let profit to the Craft be your constant aim and desire. Thus will you merit their continued esteem and favor, and have occasion to rejoice in the consciousness of duty well done.

It affords me great pleasure to invest you with this badge of your high position.

The Grand Marshal will now conduct you to your station.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful Brother who has been elected Senior Grand Warden.

GRAND MARSHAL—Most Worshipful Grand Master, it affords me pleasure to present to you Right Worshipful Brother — — —, whom the brethren of this Grand Lodge have elected as Senior Grand Warden for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Senior Grand Warden of the Grand Lodge of Idaho and I now invest you with the insignia of your office.

The LEVEL demonstrates that we are all descended from the same stock, that we partake of the same nature, and share the same hope, and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make

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us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest know not how soon, when all distinctions but that of goodness shall cease, and death, the mighty leveler of human greatness, shall reduce us all to the same state.

Your regular and punctual attendance on all Communications of the Grand Lodge is essentially necessary; this duty you should not for light or trivial causes, neglect. In the absence of the Grand Master and Deputy Grand Master, you are to preside in the Grand Lodge; and, during their presence you are to assist them in the government of the Grand Lodge. Firmly relying upon your knowledge of Freemasonry, and your attachment to the Institution, I dismiss you to your station, confident that you will discharge the duties of your important trust with honor to yourself and profit to the Fraternity. LOOK WELL TO THE WEST!

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful Brother who has been elected Junior Grand Warden.

GRAND MARSHAL—Most Worshipful Grand Master, it affords me pleasure to present to you, Right Worshipful Brother — — —, whom the brethren of this Grand Lodge

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have elected as Junior Grand Warden for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Junior Grand Warden of the Grand Lodge of Idaho, and I now invest you with the insignia of your office.

The PLUMB admonishes us to walk up-

rightly in our several stations, to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the supervision of the Craft during the hours of refreshment. It is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully to observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance on all the Communications of the Grand Lodge is particularly desirable. In the absence of your superior officers, it will be your duty to preside in the Grand Lodge. It is, therefore, absolutely necessary that you should understand well the rules and regulations of Freemasonry. I have no doubt that you will faithfully and impartially execute the

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duties of the high station to which your brethren of the Grand Lodge have elevated you. LOOK WELL TO THE SOUTH!

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful Brother who has been elected Grand Treasurer.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Right Worshipful Brother ———, whom the brethren of the Grand Lodge have elected as Grand Treasurer for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Grand Treasurer of the Grand Lodge of Idaho, and I now invest you with the badge of your responsible position.

It is your duty to receive all moneys from the hands of the Grand Secretary; to keep a just and accurate account thereof; and to pay the same out by order of the Grand Master, with consent of the Grand Lodge. I dismiss you to your place, with confident trust that your regard for the Fraternity will prompt you to the faithful discharge of every duty appertaining to your office.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful

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Brother who has been elected Grand Secretary.

GRAND MARSHAL—Most Worshipful Grand Master, it is with great pleasure that I present to you Right Worshipful Brother ———, whom the brethren of this Grand Lodge have elected as Grand Secretary for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Grand Secretary of the Grand Lodge of Idaho, and I now invest you with the symbol of your office.

It is your duty to observe the will and pleasure of the Grand Master, to record all proceedings of the Grand Lodge proper to be written; to receive all moneys due the Grand Lodge, and pay the same to the Grand Treasurer, taking his receipt therefor. To your custody is committed the Seal and all the books and papers belonging to the Grand Lodge. In the capacity of Grand Secretary you will conduct the correspondence of the Grand Lodge and act as its medium of intercourse between the Fraternity and its presiding officer. Your position is second to none in this Grand Body. In the discharge of the extensive and responsible duties of this place, let your carriage and behavior be marked by that promptitude, care, and discretion that will at once reflect credit on yourself and honor on the

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Grand Body which you represent. I dismiss you to your place, believing that by your fidelity you will leave a record in all respects worthy of the confidence which your brethren of the Grand Lodge have reposed in you.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Right Worshipful Brother who has been elected Grand Lecturer.

GRAND MARSHAL—Most worshipful Grand Master, I take pleasure in presenting to you Right Worshipful Brother ———, who has been elected to serve the Grand Lodge as Grand Lecturer for the ensuing Masonic year.

GRAND MASTER—Right Worshipful Sir and Brother: You have been elected Grand Lecturer of the Grand Lodge of Idaho, and I now invest you with the jewel of your office. You are the custodian of the Esoteric Work of the Fraternity of this Jurisdiction. It is your duty to instruct the Craft in the due performance of their duties, to communicate light and information to the uninformed, to preserve our ritual and traditions in the memory of the Fraternity; and to see that the Ancient Landmarks of our Institution are not removed by unskilled hands. By your instructions to the constituent Lodges, you are to illustrate the genius,

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and vindicate the great principles of Freemasonry. It is to be presumed that he whom his brethren have thought capable to discharge so important and difficult a trust, will require no prompting for the proper performance of his duty. Let it be your object, while inculcating upon the members of our time-honored society a faithful regard for their obligations, to impress the world at large with a favorable opinion of the design and tendency of Freemasonry.

You will now be conducted to your proper place in the Grand Lodge.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Chaplain.

GRAND MARSHAL—Most Worshipful Grand Master, it affords me pleasure to present to you Worshipful Brother ———, who has been appointed to serve this Grand Lodge in the capacity of Grand Chaplain for the ensuing Masonic year.

GRAND MASTER—Worshipful Sir and Brother: The sacred position of Grand Chaplain of the Grand Lodge of Idaho has been entrusted to your care and it is with great pleasure that I now invest you with the jewel of your office.

In the discharge of your duties you will be required to conduct the devotional exercises at the Communications of the Grand

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Lodge, and to perform the sacred functions of your holy calling at our public ceremonies. In ministering at the Masonic altar, the services which you may perform will lose nothing of their holy influence, because they are practised in that spirit of universal tolerance which distinguishes Freemasonry. The doctrines of morality and virtue, which you are accustomed to inculcate to the world, will form the appropriate lessons which you are expected to communicate to your brethren. Your sacred calling is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing.

(Music)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Orator.

GRAND MARSHAL—Most Worshipful Grand Master, it affords me pleasure to present to you Worshipful Brother ———, who has been appointed to serve the Grand Lodge as Grand Orator for the ensuing Masonic year.

GRAND MASTER—Worshipful Sir and Brother: You have been appointed Grand Orator of the Grand Lodge of Idaho, and I now take pleasure in investing you with the jewel of your office.

It is your duty to attend the Annual and Special Communications of the Grand Lodge,

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and to deliver a suitable address thereat. That you may be enabled to discharge your duty, it is necessary that you should be familiar with the principles and operations of Freemasonry. From your known zeal and your attachment to the Fraternity, I have no doubt that you will perform your duties with credit to yourself and with pleasure and profit to your brethren.

You will now be conducted to your place in the Grand Lodge.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Marshal of the Grand Lodge.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Worshipful Brother ———, who has been appointed Grand Marshal of the Grand Lodge.

GRAND MASTER—Worshipful Sir and Brother: You have been appointed Grand Marshal of the Grand Lodge of Idaho, and I now invest you with the jewel of your office and present to you this baton as the ensign of your authority.

The office with which you are entrusted is one of great importance, and requires much skill and attention in the discharge of its duties.

It is your duty to proclaim the Grand

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Officers at their installation and to superintend all processions of the Grand Lodge, when moving as a body, either in public or private. As the world can judge of our private discipline only by our public deportment, you should be careful to see that the utmost order and decorum are observed on all occasions. You will be attentive to all the commands of the Grand Master, and always zealous in seeing them duly executed. I trust that you will give to your duties that study and attention which their importance demands.

You will now be conducted to your proper place in the Grand Lodge.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Sword Bearer.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Worshipful Brother ———, who has been appointed Grand Sword Bearer of the Grand Lodge.

GRAND MASTER—Worshipful Sir and Brother: You have been appointed Grand Sword Bearer of the Grand Lodge of Idaho, and I now invest you with the jewel of your office. I also entrust to you the Sword of the Grand Lodge. It is the time-honored symbol of justice and authority, and should

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always remind the beholder of the dignity of the Body whose emblem it is. It is also the guardian and protector of the standard of the Grand Lodge. Be ever faithful to your trust. You will now take your proper place.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brethren who have been appointed Grand Deacons.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Worshipful Brother ———, and Worshipful Brother ———, who have been appointed Senior and Junior Grand Deacons.

GRAND MASTER—Worshipful Sirs and Brethren, you have been appointed Grand Deacons of the Grand Lodge of Idaho.

As messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices. I feel sure you possess these attributes.

As Senior and Junior Grand Deacons of this Grand Lodge, I now invest you with the jewels of office, and place in your hands these blue rods as tokens of your authority. Be faithful in the discharge of your several

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duties. You will now be conducted to your respective places.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brethren who have been appointed Grand Stewards.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Worshipful Brother ———, and Worshipful Brother ———, who have been appointed Grand Stewards.

GRAND MASTER—Worshipful Sirs and Brethren, you have been appointed Grand Stewards of the Grand Lodge of Idaho, and I now invest you with the jewels of your offices, and place in your hands the white rods as symbols of your positions.

It is your duty to superintend the preparation for all festive occasions directed by the Grand Lodge. It is, therefore, indispensably necessary that you yourselves should be temperate and discreet in the indulgence of your own inclinations, carefully observing that none of the Craft transgress the due bounds of moderation in the enjoyment of their pleasures. Your regular and early attendance will afford the best proof of your zeal and attachment to our Grand Lodge. You will now be conducted to your respective places.

(Music.)

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GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Pursuivant.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you Worshipful Brother ———, who has been appointed Grand Pursuivant of the Grand Lodge.

GRAND MASTER—Worshipful Sir and Brother: You have been appointed Grand Pursuivant of the Grand Lodge of Idaho, and I now invest you with the jewel of your office.

It is your duty to announce all applicants for admission to the Grand Lodge by their names and proper Masonic titles, to guard the inner door of the Grand Lodge, and communicate with the Grand Tyler without; to act as an assistant to the Grand Marshal in all processions of the Grand Lodge, and at all public ceremonies, and to perform such other duties as may be required of you by the Grand Master. You will now be conducted to your place.

(Music.)

GRAND MASTER—Brother Grand Marshal, you will now present the Worshipful Brother who has been appointed Grand Tyler.

GRAND MARSHAL—Most Worshipful Grand Master, I take pleasure in presenting to you

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Worshipful Brother ———, who has been appointed Grand Tyler.

GRAND MASTER—Worshipful Sir and Brother: You have been appointed Grand Tyler of the Grand Lodge of Idaho, and I now invest you with the jewel of your office.

The importance of your office cannot be over-estimated. Care and watchfulness are indispensably requisite. Our Grand Lodge is a sanctuary, entrusted to you faithfully and vigilantly to guard. Irreparable injury might result from a negligent or careless discharge of your duty. In your hand I place this implement of your office. The sword should admonish us all that, as it is placed in your hands to enable you effectually to guard against the approach of cowans and cavedroppers, and suffer none to pass but such as are duly qualified, we should set a guard over our thoughts, a watch at our lips, and a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. You will now be conducted to your proper place with the assurance that you carry with you the respect and confidence of your brethren.

(Music.)

The installing Officer now addresses the Grand Master as follows:

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Most Worshipful Sir and Brother: Let me congratulate you on the honor of being elected to the high station of presiding over all the Lodges of Free and Accepted Masons in the great Jurisdiction of Idaho. May the Supreme Grand Master of the Universe, the Father of Light, of Life, and Love, give you wisdom to perform acceptably the important duties which, by the voice of your brethren have been imposed on you. May His protecting care be constantly about you; and, when you come to lay aside the jewel of your office, may it be with the conscious satisfaction of having well and faithfully discharged your duty to Freemasonry, to the Lodges, and to your brethren.

I now place in your hands this emblem of that power with which you are now invested. In your hands it should never be sounded in vain; use it only for the good of the Craft. The very consciousness of the possession of a great power will make a generous mind cautious and gentle in its exercise. To rule has been the lot of many; to rule WELL has been the fortune of but few, and may well be the object of an honorable ambition. The honor with which you are now invested is not unworthy of a man of the highest position or most distinguished abilities. May you do honor to this exalted station, and late, very late in life, may you be translated from the fading vani-

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ties of an earthly Lodge to the mansions prepared for the faithful in a better world.
OFFICERS OF THE GRAND LODGE:

The honorable positions to which you have been elected and appointed, have imposed responsibilities upon you of no unimportant character. It should be your earnest desire and effort so to prepare yourselves for the discharge of these duties that Freemasonry and this Grand Lodge may be the better and stronger through the increased influence which you will thus be enabled to exert. Your walk and conversation among your brethren everywhere should be such as will aid in spreading and communicating light and instruction and conduce to a more forceful impression of the high importance and dignity of Freemasonry. Let your love for our tenets, and your zeal in the good work be such as will indicate your great appreciation of the honor conferred and such as will merit the approval of your brethren.

BRETHREN OF THE GRAND LODGE:

Such is the nature of our Constitution, that as some must of necessity rule and teach, so must others, of course, learn to submit and obey. Humility in both is an essential duty. The Officers who have been elected and appointed to govern this Grand Lodge are sufficiently conversant with the rules of propriety and the laws of this

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Institution, to avoid exceeding the powers with which they are entrusted, and you are of too generous disposition to envy their preferment, I, therefore, trust that you will have but one aim, to please one another, and unite in the grand design of promoting happiness.

My brethren, one and all, may you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. May your children's children celebrate with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through this Grand Lodge, pure and unimpaired, from generation to generation.

GRAND MASTER—Most Worshipful Grand Master, behold your brethren.

Brethren, behold your Grand Master.

Brother Grand Marshal, you will now assemble the brethren for the purpose of saluting the Most Worshipful Grand Master.

GRAND MARSHAL—Brethren of the Grand Lodge, you will assemble for the purpose of saluting the Most Worshipful Grand Master.

The Stewards, with their rods, lead the procession once around the Grand Lodge room. The Grand Marshal, when the line has halted and faced inward, says

LAYING OF CORNER-STONE

GRAND MARSHAL—Brethren, you will unite with me in the ——— Grand Honors to our Most Worshipful Grand Master.

INSTALLING OFFICER—Grand Marshal, you will now make the usual proclamation.

GRAND MARSHAL—By order of the Most Worshipful Grand Master, I now proclaim the Grand Lodge Officers, elected, and appointed for the ensuing Masonic year, to be duly installed.

(Music.)

FORM FOR LAYING CORNER STONES

The Grand Lodge assembles at the hall of the Lodge in the place, and is opened in proper form.

The Grand Master then announces that the Grand Lodge has convened for the purpose of laying the corner-stone of (here state the building), in the city (or town) of ———, in accordance with the invitation of (here state the parties by whom invited) presented to the Grand Master, on the ——— day of ———, ———.

He then makes a brief address to the brethren, after which he directs the Grand Lodge to be called off for the purpose of forming a procession to proceed to the place where the ceremony is to be performed.

The Grand Marshal then forms the procession in the following order:

Escort for the Day
Band of Music
A Tyler with a Drawn Sword
Four Stewards with White Rods
Master Masons
Stewards
Junior Deacons
Senior Deacons
Secretaries
Treasurers

THE GRAND LODGE OF IDAHO
in the following order.

The Grand Tyler
The Grand Stewards, with White Rods

LAYING OF CORNER-STONE

Past Master
Masters
The Grand Pursuivant and the Grand Chaplain
A Brother bearing a Golden Vessel of Coin
Two Brethren bearing Silver Vessels of Wine and Oil
The Grand Orator and the Grand Lecturer
The Principal Architect bearing the Working
Tools on a Velvet Cushion
The Grand Secretary and the Grand Treasurer
A Steward with the Grand A Steward with
Rod Bible Bearer Rod
Two Brethren bearing the Tuscan and
Composite Orders
Three Brethren bearing the Doric, Ionic,
Corinthian Orders
Past Junior Grand Wardens
Past Senior Grand Wardens
Past Deputy Grand Masters
Past Grand Masters
Two Masters of Lodges bearing two large Lights
The Grand Wardens
A Master of a Lodge bearing a large Light
The Deputy Grand Master
The Master of _____ Lodge No. _____, bearing
The Book of Constitutions
Grand Deacon with The Grand Deacon with
Rod Grand Master Rod
The Grand Sword Bearer with a Drawn Sword
Two Stewards with White Rods

The Procession then moves to the site of the proposed building, by whatever route may have been designated. On arriving at the place the lines are opened to the right and left, under the direction of the Grand Marshal, and the Grand Master, preceded by two Stewards and the Grand Sword Bearer, and followed by the Grand Lodge and the remainder of the procession in inverse order passes through to the platform, erected near the northeast corner of the building. Upon this platform there should be placed chairs for the Grand Officers and the invited guests, and a table for the Holy Writings, the Book of Constitutions, the Golden Vessel, the Silver Vessels, the large Lights, the five Orders of Architecture, and the Working Tools. The Brethren and others present are arranged around as conveniently as possible.

All being arranged, the ceremony is conducted as follows

Music by the Band

(A solemn, sacred piece.)

Singing of the following, or a similar ode by the choir:

LAYING OF CORNER-STONE

"Hail, Masonry divine!
Glory of ages, shine
While time shall last!
Where'er thy vot'ries are,
Let Love and Peace be there
Let thy good works compare
With ages past.

"Great mission thine below—
This pilgrimage of woe
Thine 'tis to cheer.
With open heart and hand,
Thy sons in every land,
At charity's demand,
Are ever near.

"As, since the Day of Light,
Blazing with lustre bright,
Thy star hath shown,
So may its brightness send
Joy, Gladness, without end,
Till Eternity attend,
And time be gone."

The Master of the Lodge, or the President of the Hall Association, or some one on behalf of those erecting the structure, should then, in a brief address, invite the Grand Master to commence the ceremonies.

The Grand Master should then briefly address the audience. After which he addresses the Senior Grand Warden as follows:

Brother Senior Grand Warden: It has been the custom among the Fraternity of Ancient Free and Accepted Masons, from time immemorial, to assemble for the pur-

LAYING OF CORNER-STONE

pose of laying the foundation stones of public buildings, when required to do so, by those having authority. The Grand Lodge of Idaho having been invited by the _____ of the city (or town) of _____ to lay the corner-stone of this Temple, to be dedicated to Masonry, Virtue, and Universal Benevolence, * it has, by my order, been here convened and it is my will and pleasure that it do now assist me in the performance of that pleasing duty. This you will communicate to the Right Worshipful Junior Grand Warden and he to the Craft, that they, and all others present, may be duly notified thereof.

The Senior Grand Warden communicates the order as follows:

Brother Junior Grand Warden: It is the order of our Most Worshipful Grand Master that the Grand Lodge of Idaho do now assist in laying the foundation stone of this Masonic Temple. * This you will communicate to the brethren, that they, and all others here assembled, may have due and timely notice.

The Junior Grand Warden repeats the order to the assembly as follows:

Brethren: It is the order of the Most Worshipful Grand Master of Masons in Idaho, that the Grand Lodge do now proceed with the ceremony of laying the corner-stone of this Masonic Temple. * Of this you

* Modify this language to suit the occasion.

LAYING OF CORNER-STONE

will take due notice and govern yourselves accordingly:

An enlivening piece of music by the band should follow.

After which the Grand Master, addressing the Grand Treasurer, says:

Brother Grand Treasurer: It has ever been the custom of the Craft upon occasions like the present, to deposit within a cavity in the stone placed at the northeast corner of the edifice, certain memorials of the period at which it was erected; so that if in the lapse of ages, the fury of the elements, the violence of man, or the slow but certain ravages of time, should lay bare its foundations, an enduring record may be found by succeeding generations to bear testimony to the untiring, unending industry of the Ancient Free and Accepted Masons. Has such a deposit been prepared?

The Grand Treasurer responds:

It has, Most Worshipful Grand Master, and the various articles of which it is composed are safely enclosed within the casket now before you.

The Grand Master then says to the Grand Secretary:

Brother Grand Secretary: You will read the contents of the casket.

Whereupon the Grand Secretary reads the contents of the box which is to be deposited beneath the corner-stone.

After reading the Grand Master says:

Brother Grand Treasurer: You will now deposit the casket in the cavity beneath the

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corner-stone; and may the Great Architect of the Universe, in His wisdom, grant that ages upon ages shall pass away ere it again be seen of men.

The Grand Treasurer, assisted by one or more brethren, then takes the casket and places it in the cavity in the lower stones. During the time the casket is being placed in the cavity, the choir should sing the following or some other suitable ode:

"Place we now the corner-stone
True and Trusty brothers' own,
Let us bring with hearts sincere
Hands to Help and voice to cheer.

Prov'd by the Grand Master's hand,
Long may this foundation stand!
May its superstructure rise
In grace and beauty 'neath the skies!

Let us join in songs of praise
That a temple here we raise,
Hoping ages hence, 'twill prove
A home for charity and love."

The principal Architect then distributes the Working Tools among the Grand Officers—giving the Trowel to the Grand Master, the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

These officers then descend to the stone and place themselves around it in the following order: The Grand Master at the East, the Deputy Grand Master at the North, the Senior Grand Warden at the West, and the Junior Grand Warden at the South.

The Grand Master, assisted by one or more of the workers ready for the purpose, spreads the cement upon the lower stone and then he directs the stone to be lowered into its place. The stone should be suspended from a derrick and should be lowered at three separate intervals. At each stoppage of the Public stone, the brethren should give the Grand Honors. When the stone is properly adjusted, the Grand Master

LAYING OF CORNER-STONE

should point the cement about its edges. He then addresses the Deputy Grand Master as follows:

Brother Deputy Grand Master, what is the jewel of your office?

The Deputy Grand Master responds:

The Square, Most Worshipful Grand Master.

The Grand Master says:

Then you will apply the Square to those portions of the stone which should be squared.

The Deputy Grand Master then applies the square to the various corners of the stone and says:

I have obeyed your order, Most Worshipful Grand Master, and find that in that respect the craftsmen have done their duty.

The Grand Master then says:

Brother Senior Warden, what is the jewel of your office?

The Level, Most Worshipful Grand Master.

The Grand Master says:

You will then apply the Level to the stone, and see if it be laid in a manner creditable to our Ancient Craft.

The Senior Grand Warden then applies the Level to the surface of the stone and responds:

I have obeyed your orders, Most Worshipful Grand Master, and find that the stone has been well leveled by the craftsmen.

The Grand Master says:

Brother Junior Grand Warden what is the jewel of your office?

The Plumb, Most Worshipful Grand Master.

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The Grand Master says

You will apply the Plumb to the stone, then, and see if it has been properly adjusted.

The Junior Grand Warden tries the several sides of the stone with the Plumb and responds.

I have obeyed your orders, Most Worshipful Grand Master, and find that the work of the craftsmen in that respect has been skilfully performed.

The Grand Master then approaches the stone, gives it three blows with his gavel and says.

The craftsmen having faithfully and skilfully performed their duty, I declare this foundation stone to be well formed, true and trusty. May the edifice which is to rest upon it ever be devoted to the uses of those whose mission it is to extend the spread of useful knowledge, to practice unceasing and unostentatious charity, and to inculcate fraternity and good will among men, and may it be completed by the craftsmen in peace, love, and harmony—they suffering no contention among themselves except that noble and fraternal one as to who can best work and best agree.

The Grand Master then directs the vessels of Corn, Wine, and Oil to be distributed, respectively, to the Deputy Grand Master, and the Senior and Junior Grand Wardens. While this is being done the band should play a joyous air.

The Deputy Grand Master then pours the Corn upon the stone, at the same time saying

May the Grand Architect of the Universe strengthen and sustain the craftsmen while engaged in this important work, and may

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He ever bountifully vouchsafe the Corn of nourishment to all employed in honest and useful toil.

The Senior Grand Warden then pours the Wine upon the stone, at the same time saying:

May the Great Giver of all good enable the craftsmen in due time to complete this beautiful Temple, and, during their intervals from labor, may they constantly be blessed with that refreshment of which this Wine is emblematical.

The Junior Grand Warden then pours the Oil upon the stone, at the same time saying:

May the blessing of Heaven descend upon this and all good works, and may our beloved Fraternity long exist to pour forth the Oil of Joy upon the hearts of the widowed, the fatherless and the distressed.

The Grand Master then says:

May the All-Bounteous Author of Creation lend aid to those who have conceived and thus far carried on this goodly enterprise; may He protect the workmen employed upon this building from every accident, and long preserve it for the beneficent uses which it is destined to subserve, and may He grant to us all an ever-bountiful supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy.

The Grand Master then directs that the several Working Tools be given into the hands of the Chief Architect of the Building, and says

Brother Principal Architect: Relying upon your skill in our noble art, I now con-

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fide to you these implements of Operative Masonry. May this undertaking be speedily accomplished, may there be no envy, discord, or confusion among the workmen; and may you perform the important duties with which you have been charged, not only to the satisfaction of those who have entrusted you with their fulfillment, but in such manner as shall secure the approbation of your own conscience, and rebound to the honor of our Ancient Craft.

The Grand Master and his officers then return to the platform and resume their seats. In the meantime the choir should sing the following or some other suitable ode:

"Corn, Wine, and Oil we've poured upon
Our brethren's hope—the Corner-stone;

The work is well begun;
May Wisdom, Strength, and Beauty now
Each with its attributes endow
That which is to be done.

"And, when our Temple is complete,
Once more may all the brethren meet
Its Halls to dedicate
To Friendship, Virtue, Truth and Love;
To Charity, and all above,
To God, the Good, the Great."

The Grand Orator is then introduced by the Grand Master.

After the oration is concluded, "Old Hundred" is very appropriate, and should be joined in by the whole assembly after which the ceremonies are terminated with a benediction by the Grand Chaplain.

The procession then reforms and returns to the hall. The Grand Lodge is called on, and closed in suitable form

CEREMONY FOR THE DEDICATION OF MASONIC HALLS

The members of the Grand Lodge assemble in a convenient room near the place where the ceremony is to be performed, and the Grand Lodge is opened in proper form

The Grand Master then announces the object of the Communication, and directs the Grand Marshal to form a procession. This is done in the usual manner, except that an emblem representing a Lodge is carried in the procession by four Past Masters. A proper place for this would be immediately before the Grand Officers.

The brethren then proceed to the hall about to be dedicated and upon arrival of the front of the procession at the door, they halt, open to the right and left, and face inward, whilst the Grand Master and others in procession, pass through and enter.

After entering, the procession marches three times around the hall, and until the Grand Master comes to the East, where it halts, and the Grand Master takes the chair. The emblem of a Lodge is placed in the center, and the brethren are seated by the Grand Master—the Grand Officers taking the places of the corresponding officers of the Lodge

During the March, as above, the following anthem is sung.

Tune. "America"

"Thou who are God alone
Accept before Thy throne
Our fervent prayer!
To fill with light and grace
This house, Thy dwelling place;
And bless Thy chosen race—
O Lord, draw near.

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"All through the universe,
All nature's works diverse,
Thy praise accord;
Let Faith upon us shine
And Charity combine
With Hope to make us thine,
Jehovah, Lord!

"Spirit of Truth and Love
Descending from above
Our hearts inflame
Till Masonry's control
Shall build in one the whole—
A temple of the soul
To Thy great name."

The three lights are placed in a triangular form around the emblem, and the vessels of Corn, Wine, and Oil are placed on the emblem. At the foot of the emblem stands the altar, and upon it are placed the Bible, the Square, and the Compasses.

The Grand Master then briefly announces the occasion of the assemblage, and the general purpose of the Masonic dedication of Halls.

After which, the Master of the Lodge, approaching the East, addresses the Grand Master as follows:

Most Worshipful Grand Master: The brethren of ———— Lodge No. ———, being animated with a desire to promote the honor and interest of the Craft, have erected and furnished this hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Master, and, if it should meet with his approbation, that it should be

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solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Grand Master replies:

Worshipful Master and Brethren: I accept with pleasure the important and interesting duty which you request of me. In doing so permit me to express to the brethren of ———— Lodge No. ———, our hearty appreciation of the enterprising spirit which has actuated them in the erection of this structure, as an edifice which is a credit to the Fraternity as well as an ornament to this city. In accordance with the teachings of our Institution, it is our duty, before entering upon any undertaking, to invoke the blessings of God. We will therefore, unite with our Grand Chaplain in addressing the Throne of Grace.

The Grand Master calls up the brethren and the Grand Chaplain offers the following, or any other suitable prayer:

O Lord, God! Source of light and love! Supreme Grand Master of and Great Architect of the Universe, who from Thy throne in the highest Heaven, in mercy lookest down upon all the dwellers on earth, lend, we beseech Thee, Thine ears to the prayers and petitions of Thy children now assembled in Thy presence. Pour upon us and upon all the members of our Mystic Craft whithersoever dispersed throughout the world, the rich blessings of Thy providence. Give us strength to overcome temptations, to

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subdue our passions, and to practice virtue. Fill our hearts with reverence for Thy great and holy name; with an affection for Thy divine goodness; with piety toward Thee; and with love for our fellow man. Make us faithful to our friends and charitable to our enemies. Dispose our hearts, O thou Great Jehovah, to receive light and truth from the great source of light, that our steps may be directed in the paths of virtue. And whilst we dedicate this temple to Thee, enable us to prove to mankind by our actions that our lives are sincerely dedicated to our God, and to the relief and well being of our fellow creatures. And, finally, when our pilgrimage in life is ended, may we be admitted into that sublime and eternal Lodge where Thou dost forever preside. Amen.

Response: So mote it be.

The Grand Master then seats the brethren, and the Chief Architect who superintended the erection of the Hall, advances to the front in the East and addresses the Grand Master, as follows

Most Worshipful Grand Master: Having been entrusted with the duty of supervising and directing the workmen employed in the construction of this edifice, and having to the best of my ability accomplished the task assigned me, I now return my thanks for the appointment, and beg to return to you the implements committed to my care when the corner-stone of this structure was laid

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(presents the Square, Level and Plumb), humbly hoping that the result of our labors will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

The Grand Master replies:

Brother Chief Architect: The skill and ability displayed in the execution of the trust reposed in you at the commencement of this undertaking, have received the entire approbation of this Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Grand Master then says:

Most Worshipful Grand Master: The hall in which we are now assembled, and the plan upon which it is constructed, having met with your approval, it is the desire of the brethren that it should be dedicated according to ancient form and usage.

The Grand Master replies:

Right Worshipful Deputy Grand Master: Agreeably to the request of the brethren, we will now proceed with the ceremonies. Brother Grand Marshal, you will form the Grand Lodge Officers in procession.

The Grand Marshal then forms the procession in the following order, in single file, commencing on the North side of the Lodge, facing East.

Grand Tyler
Grand Sword Bearer
A Past Master with a Light
Grand Steward, with Rod
Grand Steward, with Rod
Grand Lecturer
Grand Orator

Grand Bible Bearer, with Bible, Square

DEDICATION CEREMONY

and Compasses
Grand Chaplain
Chief Architect

A Past Master with a Light
A Past Master with a Light

Grand Secretary
Grand Treasurer

Junior Grand Warden, with the Vessel of Corn
Senior Grand Warden, with the Vessel of Wine
Deputy Grand Master, with the Vessel of Oil
Junior Grand Deacon with Rod

Grand Master
Senior Grand Deacon with Rod

The procession being formed, the Grand Officers face inward, toward the Lodge, and remain in this position, while the choir sings the following.

DEDICATION HYMN

Tune: Rockingham

Supreme Grand Master! most sublime!
High thron'd in Glory's radiant clime;
Behold Thy sons on bended knee,
Convened, O God, to worship Thee!

And as 'tis Thine with open ear
The supplicating voice to hear,
Grant Thou, O Lord, this one request,
Let Masons be, in blessing, blest

O! Give the Craft from pole to pole,
The feeling heart, the pitying soul,
The generous breast, the liberal hand,
Compassion's balm and mercy's brand.

With charity that pours around
The wine and oil on misery's wound;
And heals the widow's orphan's heart
Deep pierced by sorrow's venom dart.

DEDICATION CEREMONY

Then to Thy throne the Craft shall raise
One deathless song of grateful praise;
And Masons, men in chorus join,
To hymn the power of love divine.

The Grand Officers then march around the symbol of the Lodge, and at the same time the following stanza is sung:

Tune: Old Hundred

Genius of Masonry, descend,
And with Thee bring Thy spotless name.
Constant our Sacred Rites attend,
While we adorn Thy peaceful reign.

When the Grand Master arrives at the East, the music ceases, and the procession halts, and faces inward; the Grand Officers kneel, and the Grand Chaplain offers the following consecration prayer:

"Great Architect of the Universe! Maker and Ruler of all the world! deign from Thy celestial temple, from realms of light and glory to bless us in all the purposes of our present assembly. We humbly implore Thee to give us at this, and at all times WISDOM in all our doings, STRENGTH of mind in all our difficulties, and the BEAUTY of harmony in all our undertakings. Permit us, O Thou Anchor of Light and Life, Great Source of Love and Happiness, to consecrate this Hall, and dedicate it to Thy honor and Thy glory. Amen."

Response: Glory to God on high; on earth, peace, good will to men.

The Grand Officers then rise and move around the symbol of the Lodge as before, during which the second stanza of the ode is sung:
Bring with thee Virtue, brightest maid;

DEDICATION CEREMONY

Bring Love, bring Truth, bring Friendship here,
While Social Mirth shall lend her aid,
To smooth the wrinkled brow of Care.

When the Grand Master reaches the East, the procession halts, facing inward, and the Junior Grand Warden advances and presents the Vessel of Corn, saying:

Most Worshipful Grand Master: In the dedication of Masonic halls, it has been the immemorial custom to pour Corn upon the Lodge as an emblem of nourishment. I, therefore, present to you this Vessel of Corn, to be employed by you according to the ancient usage.

The Grand Marshal slowly uncovers the emblem of the Lodge, and the Grand Master then calls up the brethren by striking the emblem thrice with his gavel, and pours the Corn upon the emblem, saying:

In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Hall to FREEMASONRY.

The Public Grand Honors are then given. The Grand Master seats the brethren and the procession moves around the emblem, during which the third stanza is sung:

Bring Charity with goodness crowned,
Encircled in Thy heavenly robe;
Diffuse Thy blessing all around,
To every corner of the globe.

When the Grand Master reaches the East, the Senior Grand Warden advances and presents the Vessel of Wine, saying:

Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the ceremonies of dedication and consecration, I

DEDICATION CEREMONY

present to you this Vessel of Wine, to be used by you on the present occasion according to ancient Masonic form.

The Grand Master then strikes the emblem three times, and sprinkles the Wine upon the emblem, saying:

In the name of the Holy Saints John I do solemnly dedicate this Hall to VIRTUE.

The Public Grand Honors are then given, the brethren are seated, and the procession moves around the emblem, during which the fourth stanza is sung:

To Heaven's High Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise
By mystic secrets sprung from heaven.

When the Grand Master arrives at the East, the Deputy Grand Master advances and presents the Vessel of Oil, saying:

Most Worshipful Grand Master: I present to you, to be used according to custom, this Vessel of Oil, an emblem of that joy which should animate every bosom on the completion of any important undertaking.

The Grand Master strikes the emblem three times, and sprinkles the Oil upon the emblem, saying:

In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE.

The Public Grand Honors are then given. The Grand Chaplain then advances and makes the following or similar invocation

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their lawful undertakings, and grant to every one of them in needful supply, the Corn or Nourishment,

DEDICATION CEREMONY

the Wine of Refreshment, and the Oil of Joy, Amen.

Response: So mote it be.

The following hymn is then sung by the choir:
Tune: America

Hail universal Lord
By Heaven and Earth adored
All hail, great God!
Before Thy throne we bend,
To us Thy grace extend
And to our prayers attend,
All hail, Great God!

To Thee our hearts do draw,
On them, O! write Thy law,
Our Saviour God!
When in this Lodge me meet,
And at this altar sit,
Do not let us forget
Our Saviour God!

The Grand Marshal then re-covers the emblem of the Lodge, and the Grand Master resumes his chair, and the other officers repair to their respective stations.

By direction of the Grand Master, the Grand Marshal then makes the following proclamation:

By order of the Most Worshipful Grand Master, I do hereby proclaim that the Hall in which we are now assembled, has been dedicated to the purposes of Freemasonry in Due and Ancient Form. All persons interested will take notice and govern themselves accordingly.

CONSTITUTING LODGES

Address by the Grand Master, the Grand Orator, or some other brother appointed for that purpose.
The following should be sung at the conclusion of the exercises:

Tune: Old Hundred

Be Thou, O God, exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed.
Till Thou art here, as there obeyed.

The audience is then dismissed with the usual benediction, and the Grand Lodge is closed in proper form.

CEREMONY FOR CONSTITUTING MASONIC LODGES

At the time appointed the Grand Master and his officers meet in a convenient room, near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge.

The Grand Master then announces the object of the Communication, the Grand Lodge is called off, the Grand Marshal forms a procession, and the Grand Lodge proceeds to the hall of the Lodge about to be constituted. An Emblem representing the Lodge is carried in the procession by four Past Masters or by four brethren.

On arriving at the hall the procession opens ranks, and the Grand Master and other officers and brethren in succession pass through and enter. The Grand Master and the other Grand Lodge Officers take their respective stations and places and the emblem is placed in the Lodge room between the Altar and the East, the three lights being arranged around it. When the brethren are seated, the following hymn is sung:

Tune: Boylston

Great Source of Light and Love,
To Thee our songs we raise!
O! in Thy temple, Lord above,
Hear and accept our praise.

CONSTITUTING LODGES

Shine on this festive day,
Succeed its hoped design,
And may our Charity display
A love resembling Thine.

May this fraternal band,
Now consecrated—blest,
In union all distinguished stand,
In purity be dressed.

The Master of the new Lodge then approaches the East, and addresses the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: Upon the request of a number of brethren, the Most Worshipful Grand Master of Idaho was pleased to grant them a letter of dispensation, bearing date the ——— day of ——— in the year ———, authorizing them to form and open a Lodge of Ancient Free and Accepted Masons in the town of ———. Since that time they have regularly assembled, and have conducted the business of Freemasonry according to the best of their abilities. Their proceedings have been examined by the Most Worshipful Grand Lodge, and, being approved, a Charter of Constitution has been granted to them. The brethren are now desirous that their Lodge should be consecrated, and their officers duly installed, in accordance with the ancient usages and customs of the Craft. In behalf of my brethren of ——— Lodge, I now respectfully request that you assume the discharge of this important ceremony.

CONSTITUTING LODGES

The Grand Master replies

WORSHIPFUL MASTER AND BRETHREN: I accept with pleasure the important and interesting duty which you request me to discharge. In doing so, permit me to express to you and the brethren of ——— Lodge No. ———, our hearty congratulations upon this happy occasion. The establishment of a Lodge of Ancient Free and Accepted Masons in any community is an event of no unimportant significance. It indicates a desire upon the part of its membership to cultivate and practice the noble attribute of brotherly love, relief, and truth. It means the inculcation of all those sentiments which constitute a higher morality and a nobler manhood. It contemplates the encouragement of all the virtues which elevate and ennoble man, making better fathers, better husbands, better sons and brothers, better citizens a better and more prosperous community. Realizing this, and trusting that you all comprehend and appreciate the great import of this occasion, we shall cheerfully comply with the desire of yourself and your brethren.

In accordance with the teachings of our Institution, it is our duty, before entering upon any great and important undertaking, to invoke the aid and blessing of God. We will, therefore reverently unite with our Grand Chaplain in an address to the Throne

CONSTITUTING LODGES

of Grace.

PRAYER

Supreme Grand Master! Great Architect and Ruler of the Universe! We would reverently invoke Thy blessing at this time. Grant us Thy aid in all our present undertaking, that all we may do shall be done with an eye single to Thy service, and to the good of our Fraternity. Bless the brethren of the Lodge now about to be constituted; impress them with a proper comprehension of their duty to Thee and one another. May this Lodge become a means of lasting good in this community; may its members be continually guided by the unerring counsel which Thou has given them in the great books of nature and revelation. Make them faithful to the obligations which they have assumed. Bless and prosper them in all their interests. Bless and prosper our beloved Fraternity. Lengthen its cords and strengthen its stakes for greater usefulness to ourselves and our fellow men and to Thy great name we will ascribe all honor and glory. Amen.

The choir will then sing the following:
Tune: America, or Italian Hymn

O God, our Order Bless
With peace and happiness,
And unity.
O Thou! our Craft defend,
And may Thy love extend
To all, as guide and friend:
So mote it be.

CONSTITUTING LODGES

May wisdom from on high
Bring to our Mystic Tie

Prosperity.

May our united band
Greet all throughout the land
With joyful heart and hand:
So mote it be.

May grace from Heaven above
Fill our hearts with love

Upraised to Thee.

With harmony combine,
To help Thy glory shine
And let the praise be Thine:
So mote it be.

The Grand Master then says:

Brethren of ——— Lodge No. ———, your proceedings having been approved, and a charter having been granted to you by the Grand Lodge, we will now proceed, according to ancient usage to constitute you into a regular Lodge. Brother Grand Secretary, you will read the warrant establishing and confirming the brethren of this new Lodge in the rights and privileges of a regular Lodge.

The Grand Secretary reads the charter.

The officers of the new Lodge will now deliver their jewels to their Master, and he to the Deputy Grand Master.

The Grand Master then says.

Brother Deputy Grand Master, you will

CONSTITUTING LODGES

now present the Master-elect of the new Lodge.

The Deputy Grand Master says:

Most Worshipful Grand Master, I present to you Worshipful Brother — — —, whom the brethren of the new Lodge now about to be constituted have chosen as their Master.

The Grand Master says:

Brethren, do you remain satisfied with your choice?

The brethren respond.

We do.

The Grand Master then says:

Brother Deputy Grand Master, you will severally present the Wardens and other officers of the new Lodge.

The Deputy Grand Master says.

Most Worshipful Grand Master, I present to you Brother — — —, who has been chosen Senior Warden of the Lodge about to be constituted; Brother — — —, who has been chosen Junior Warden; Brother — — —, who has been chosen Treasurer; Brother — — —, who has been chosen Secretary; Brother — — —, who has been appointed Chaplain; Brother — — —, who has been appointed Marshal; Brothers — — — and — — —, who have been appointed respectively Senior and Junior Deacons; Brothers — — — and — — —, who have been appointed respectively Senior and Jun-

CONSTITUTING LODGES

ior Steward, and Brother — — —, who has been appointed Tyler.

The Grand Master requests the officers to face their brethren, and then says.

Brethren of — — — Lodge, you behold before you the brethren who have been elected and appointed to serve the Lodge about to be constituted as its officers until the next regular election. Do you remain satisfied with each and all of them?

The brethren respond.

We do.

The Grand Master says.

Then, Brother Grand Marshal, you will form the brethren of the Lodge and the Grand Officers around the emblem of the Lodge in proper order.

The Grand Marshal says

The Grand Officers will form a square around the emblem. The brethren of the Lodge will form a square outside of that formed by the Grand Officers.

When the brethren are arranged the choir sings the following stanzas, during which time the Grand Marshal uncovers the emblem

Tune. America

Hail, universal Lord,
By Heaven and Earth adored;

All hail, Great God!
Before Thy throne we bend,
To us Thy grace extend,
And to our prayer attend,
All hail, Great God!

CONSTITUTING LODGES

To Thee our hearts do draw,
On them, O write Thy law,
Our Savior God!
When in this Lodge we're met,
And at Thine altar set,
O do not let us forget,
Our Savior God!

The Grand Master directs the brethren to kneel, and the Grand Chaplain, approaching the altar, delivers the following:

PRAYER

Great Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us, at this and at all times, WISDOM in all our doings, STRENGTH of mind in all our difficulties, and the BEAUTY of harmony in all our communications. Permit us, O Thou Author of Light and Life, Great source of Love and Happiness to erect this Lodge and now solemnly to CONSECRATE it to Thy honor and glory. Amen.

The Grand Master then sprinkles the Coin upon the emblem, and says:

Glory be to God on high.

The brethren respond, giving the Public Grand Honors.

"As it was in the beginning, is now, and ever shall be. Amen."

The Grand Master then pours the Wine upon the emblem, saying:

Glory to God on high!

The brethren, giving the Public Grand Honors, respond as before.

CONSTITUTING LODGES

The Grand Master then pours the Oil upon the emblem, saying:

Glory to God on high!

The brethren respond as before, giving the Public Grand Honors.

All again kneel, and the Grand Chaplain continues

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May BROTHERLY LOVE, RELIEF, and TRUTH always prevail among the members of this Lodge; may this bond of union continue to strengthen the Lodges throughout the world. Bless all our brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of this Lodge and of this great Fraternity. May they increase in grace, in the knowledge of Thee, and in love for one another. Finally, may we finish all our work here below with Thy approbation, and then have a blessed transition from this earthly abode to Thy heavenly temple above, there to enjoy light and life eternal. Amen.

The Grand Master, stretching forth his hands over the emblem, says:

To the memory of the Holy Saints John we dedicate this Lodge. May every brother revere their characters and imitate their virtues. Glory be to God on high!

The brethren respond with the Public Grand Honors as before.

CONSTITUTING LODGES

The Grand Officers then return to their stations, and the brethren of the Lodge form in procession, in single file, under the direction of the Grand Marshal. They salute the Grand Master as they pass by him, bowing, and having their hands crossed on their breasts,* the left hand outward. They then take their places as they were before the march was formed.

The Grand Master then says:

In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Idaho, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. Henceforth I empower you to meet as a regular Lodge, constituted in conformity with the rites of Freemasonry and the charges of our Ancient and Honorable Fraternity, and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings. Amen.

The brethren respond:

So mote it be.

The Grand Honors are then given, and the chorists sing the following:

Tune: Old Hundred
Be Thou, O God exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here as there obeyed.

The Grand Master then says

The officers of the new Lodge will now retire and prepare for the ceremony of installation.

* If the ceremony is not public, the Private Grand Honors should be given

FUNERAL SERVICE

Regulations and Instructions

Masonic burial is a privilege and not a right. It may be refused in exceptional cases if deemed to be in the best interests of the Lodge or of the Fraternity. But with this qualification it may be said that every affiliated Master Mason in good standing is entitled to be buried with the formalities of Masonry, if his family desire it, or if he shall have requested it before his death. Therefore, when the Master is informed of the death of a brother, he should at once call on the family to ascertain their wishes.

In case a brother entitled to Masonic sepulture dies or is to be buried in the jurisdiction of a Lodge distant from his own, the duty of burying devolves upon the Lodge having jurisdiction.

FELLOW-CRAFTS or ENTERED APPRENTICES can not be buried with Masonic ceremonies, nor can they be permitted to appear in a Masonic funeral procession.

THE ANTIQUITY OF MASONRY gives to it the precedence accorded to age, and it has the right to claim and should insist upon its long-ago chosen post in the rear.

OTHER SOCIETIES composing a part of the procession, or participating in the obsequies, should be consulted and a full

understanding obtained before the cortege moves, as to the position each is to occupy in the procession, at the residence, the church, or the grave, what each is to do and when.

KNIGHTS TEMPLAR. It frequently happens that a Mason is also a Knight Templar and desires the participation of that order in his obseques. It is quite appropriate for them to conduct their services at the house, turning the remains over to the Masonic Fraternity and escorting them to the cemetery.

During the Masonic service at the house, church, or the grave the Knights Templar should form an "oblong square" outside of and parallel to that formed by the Master Masons.

WHEN THE LODGE SERVICE BEGINS the Master has exclusive control until he has finished. However, appropriate portions may be completed at the Lodge room, residence, church, and grave, and other services may be performed between as good taste and the ritual permits.

WHEN TWO OR MORE MASONIC LODGES participate in the solemn rites, they are formed from front to rear, or from right to left according to the dates of their charters; the youngest in front or on the

right; provided that a Lodge having to perform the service, though not the oldest, is entitled to the rear, and has charge; otherwise the oldest has charge.

THE GRAND MASTER, if present, presides (unless he waives the right) and his place is in the rear of the Master of the officiating Lodge, and supported by a Deacon on each side.

The Master's gavel, Warden's columns, Deacon's rods, and Tyler's swords are tastefully trimmed with black crepe.

PALL BEARERS. The pall bearers (usually six in number) should be appointed by the Master from members of the Fraternity, due regard being given to their rank and age. In addition to black or dark clothes, it is suggested that there be worn by all Masons attending as such, white gloves, a plain white apron, a black crepe band attached to the left arm above the elbow, and a sprig of evergreen on the left breast.

The **MARSHAL** is selected by the Master from among those brethren best skilled in handling men. He wears a black crepe sash over his right shoulder, fastened with a rosette at the left hip, the ends of the scarf hanging down ten to twelve inches below the point of intersection. His emblem of office is a baton, trimmed with crepe. By advice and consent of the Master he ap-

FUNERAL SERVICE

points as many aides as the length of the column requires. The aides have sashes and batons also. The orders of the Marshal and his aides should be promptly obeyed and discipline be maintained throughout the procession. The Marshal carries an apron, which he places on the coffin before it leaves the house.

LOUD COMMANDS are out of place. Slouching or irregular marching should be avoided. Distances should be carefully preserved. A regular march is best.

The march should be by twos, but the distance of two yards should be preserved unless the number is large, when the distance should be reduced. The Marshals should place the brethren properly and caution them to maintain their places. The brethren are not to desert the ranks nor change places, but keep in the proper order, nor can anyone enter or leave without consent of the Master, or under instructions of the Marshal.

AWKWARDNESS AND BLUNDERS at a funeral are unpardonable. Therefore, have everything thoroughly understood before leaving the Lodge room.

A brother should precede the procession to the church and cemetery to see that all is properly arranged there.

THE LODGE is convened by the Master.

CONSTITUTING LODGES

Other Lodges and brethren are invited to attend, and, at the appointed hour, Lodge is opened on the Third Degree, and the brethren instructed as to their duties. The following is the

ORDER OF PROCESSION

Tyler with Drawn Sword
Stewards with White Rods
Master Masons
Past Masters
Treasurer and Secretary
Senior and Junior Wardens
Bearer of Holy Writings
Sr. Deacon Worshipful Master Jr. Deacon
Deacon Grand Master Deacon
Clergy (if Mason)
Pall Bearers
Mourners

The Bible, Square, and Compasses should be borne upon a suitable cushion by a venerable Mason, one favorably known as an upright man in the community.

WHEN THE PROCESSION REACHES THE CHURCH, or other place where Lodge service are to be held, the column halts, and the Marshal, commencing in front, passes down the column between the brethren, causing them to step to the right and left about three yards apart and so that each will be exactly in the rear of the one in

FUNERAL SERVICE

front. As soon as established each faces toward the center (inward) without command, so that he will be opposite the brother with whom he marched, and with the prescribed interval between him and those at his sides. On reaching the rear the Marshal faces about and conducts the Master who marches forward between the lines. All save the Master uncover by removing the hat with the *left* hand and placing it upon the *right* shoulder, slightly inclined to the front, and holding it thus. Each pair commencing at the rear, steps forward, and, in succession, follows the Master, thus reversing the column.

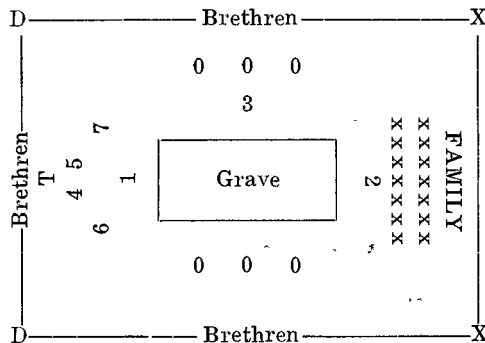
If it is preferred that the procession move from the Lodge room in conveyances, uniformity should be preserved. Upon reaching the church or residence the lines should be reformed, as is done also after alighting from the conveyance at the place of burial

WHEN THE BODY IS CARRIED IN THE PROCESSION it follows with pall bearers on each side, immediately in the rear of the Master. If all are in conveyances, the pall bearers should immediately precede the hearse.

AT THE GRAVE

The brethren form an oblong square about the grave, thus:

FUNERAL SERVICE



1. Master
2. Senior Warden
3. Junior Warden
4. Treasurer
5. Secretary
6. Chaplain
7. Marshal
- DD Deacons
- T Tyler
- XX Stewards
- 000 Pall Bearers

If Knights Templar serve as escorts, they should form in lines outside of the square formed by the Lodge.

TO FORM AN OBLONG SQUARE ABOUT THE GRAVE: The Marshal deter-

FUNERAL SERVICE

mines the size of the square and the number in the Lodge, nature of the ground, number in the family, etc. He stations the Deacons and Stewards. The head of the column halts and the brethren close up to their proper distance, then face inward in their places. (The Marshal previously informs the brethren whether the square is to be single or double rank.) *If single rank*, the brothers, who, upon facing inward, find themselves in the rear, take an oblique forward step so as to place themselves on the right of the brothers in front. *If double rank* is to be formed, the brothers close up in column to within thirteen (13) inches, and there they halt and face to the front, and so remain. The *officers* assume their places at once.

EXPENSE. When a Mason dies away from his home Lodge and it is necessary to go to some expense in his burial, the local Lodge should communicate with the Lodge of which the deceased was a member and arrive at some understanding as to the amount involved. This is better than it is to incur the expense and then try to collect it. There is no law except that of common decency and honor which compels one Lodge to repay another for moneys expended in its behalf when no previous authority or understanding or agreement existed.

FUNERAL SERVICE

FUNERAL CEREMONY

The brethren having assembled at the Lodge room, the Master opens the Lodge on the Third Degree and states the purpose for which it has been convened

The service is then commenced as follows.

MASTER. What men is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

RESPONSE. Man walketh in a vain shadow; he heapeth up riches and cannot tell who shall gather them.

MASTER. When he dieth he shall carry nothing away; his glory shall not descend after him.

RESPONSE. Naked came he into the world and naked must he return.

MASTER. The Lord giveth and the Lord hath taken away; blessed be the name of the Lord.

An anthem, or other solemn music, should here be introduced, after which the Master, taking the Sacred Roll in his hand, says:

Let us die the death of the Righteous, and let our last end be like theirs.

RESPONSE. God is our God forever and ever; He will be our guide even unto death.

The Master then records the name and age of the deceased upon the roll, and says.

Almighty Father! Into Thy hands

FUNERAL SERVICE

we commend the soul of our beloved brother.

RESPONSE. (Giving the Funeral Honors.) The will of God is accomplished! So mote it be. Amen.

The Master then returns the roll to the Secretary and repeats the following prayer:

Most Glorious God! Author of all good and Giver of all Mercy! Pour down Thy blessing upon us, we beseech Thee, and strengthen our solemn engagements with the ties of sincere affection! Endow us with fortitude and resignation in this, our dark hour of sorrow, and grant that this afflicting dispensation from Thy hands may be sanctified in its results upon the hearts of those who now meet here to mourn. May the present instance of mortality remind us of our approaching fate and draw our attention toward Thee, the only refuge in time of need; and after our departure hence in peace and in Thy favor, may we be received into Thy everlasting kingdom, to enjoy the just reward of a virtuous and well-spent life. Amen.

RESPONSE. So mote it be.

Solemn music should here again be introduced, during which a procession is formed. If the body be not in the Lodge room, the procession will move to the house or church where it may be, and thence to the place of sepulcher.

FUNERAL SERVICE

The brethren should not leave their places during the procession. Upon arriving at the place of burial the members of the lodge will form as instructed on page —.

(Number 1)

(Either this service or the following one [No. 2] may be used as preferred by the Master.)

MASTER: My friends, we are standing within the city of the dead. Here solemn silence reigns supreme, disturbed only by the gentle zephyrs that are wafted o'er these sleeping ones, who repose so sweetly that they heed them not. The sunshine and storm pass over them and they are not disturbed. They have finished their labors on earth, and have here all found a common resting place, where all ranks are leveled and all distinctions have vanished. This silent city should teach us, by its calm stillness, its lettered stones, and its mute marble lips, those lessons of duty and love which, alas, we too soon forget.

Here we have come with the solemn formalities of the Masonic Fraternity, to place in this narrow grave, all that remains of one who was near and dear to us. He whose mortal form now lies before us, wrapped in that unbroken slumber, was our brother. Side by side we traveled life's rugged pathway, and together mourned in the dark days of adversity.

"The brittle thread that bound him to earth has been severed. The silver cord is loosed; the golden bowl is broken; the pitcher is broken at the fountain and the wheel is broken at the cistern. The dust has returned to the earth as it was and the spirit has returned to God who gave it."

Destined no longer to remain upon earth, we lay him reverently within its friendly bosom. We deplore the loss of our beloved brother; and while we drop a tear of sympathy above his grave, we embrace the opportunity to pay to his memory this parting tribute of our love and esteem.

OBITUARY ROLL

(At the direction of the Master the Secretary steps forward to the side of the Master and reads the obituary roll. This may be a brief formal statement prepared by the Secretary, or a more lengthy biographical sketch, as may be desired in each case.)

(The Master continues): This roll upon which is inscribed the name and record of our departed brother will be laid away in the archives of the Lodge. Our brother has passed away never to return, but the record of his good deeds will long remain.

THE APRON

(Here the apron is handed to the Master.)

The lamb skin or white apron is an emblem of innocence and the honored

badge of a Mason. Its pure and spotless surface is an ever-present reminder of that purity of life so necessary to gain admission to the Celestial Lodge above. I now deposit it on his coffin. (Deposits the apron.)

* By this act we are reminded of the universal dominion of death. All, all must die. These silent stones about us, this coffin and the melancholy grave all remind us of our earthly destiny, and that sooner or later we must pay the debt of all mortality. But notwithstanding these sombre reflections let us be reminded that death is but the fulfilment of a kindly and necessary law of nature, and that through its beneficent ministry our brother has reached the end of his earthly labors and his future now rests with an all-wise and loving Father. And when God sends His angel to us with the scroll of death, let us try to think of it as an act of wisdom and mercy, and lay down our heads softly and go to sleep; for to bear grief calmly and temperately, to live honorably, and to die willingly and nobly are the duties of a good and true Mason.

* Note — This paragraph and the verse following may be omitted when it is desired to shorten the service.

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"So live that when thy summons comes to join

The innumerable caravan that moves
To that mysterious realm, 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 sustained and soothed

By an unfaltering trust, approach thy grave

Like one who wraps the drapery of his couch

About him and lies down to pleasant dreams."

THE ACACIA

(Master and brethren now take the evergreen in their hands)

This evergreen is an emblem of our abiding faith in the immortality of the soul. By it we are reminded of our high and glorious destiny in the land beyond the shadows; and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion and death no power.

In the steadfast faith of Freemasonry there is an enduring belief in the wisdom and goodness of God, and a trusting reliance on the immutable

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laws of nature. What we call death is but the transition from this earthly life to a purer and freer state of spiritual existence, and the setting sun of the life that is past is but the dawn of a newer and brighter day that is to come.

We place upon the casket this sprig of evergreen as an emblem of our faith and of our hope; and we are comforted in the belief that our brother still lives in a fairer and brighter world.

(Master drops evergreen on casket and steps back to his place)

(Here the brethren move in column from left to right, as the hands of a clock move, each depositing his evergreen as he passes the head of the grave, no word being spoken during this ceremony)

The Master: Brethren, join me in giving the Funeral Honors.

(Casket is then lowered just beneath the surface)

(The Master continues.) Reverently we commit the body of our brother to the grave—earth to earth. (Master steps forward and drops flowers on the coffin.) (Senior Warden steps forward and does the same, saying) "Ashes to ashes." (Junior Warden does the same, saying) "Dust to dust."

(The Master continues.) Our brother has passed from mortal view, but

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we can trustingly leave him in the hands of a beneficent Creator who has done all things well.

(Prayer by Chaplain)

Supreme Grand Architect of the Universe, in whom we live, and move and have our being. We do most humbly beseech Thee to impress deeply on our minds the solemnities of this day. Grant that this afflicting dispensation may renew our faith in Thy wisdom and goodness, strengthen our belief in the immortality of the human soul, and enable us so to live that we may number our days and apply our hearts unto wisdom.

In all Thy marvelous dealings with us teach us to regard Thee as a tender, loving Father, who doeth all things well.

Grant us Thy divine assistance, O most merciful God, to redeem our misspent time; and give unto us wisdom to direct us, strength to support us, and the beauty of holiness to adorn all our labors. And when our work on earth is done, may we be received into Thy keeping to dwell forever in that Spiritual house, not made with hands, eternal in the Heavens. Amen!

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(Farewell by Master.)

The Master then approaches the head of the grave and gently says:

Soft and safe to thee, my brother, be this thy earthly bed. Fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties o'er this thy resting place, and here may the sweetness of the summer's last rose linger longest. Though the cold blasts of autumn may lay them in the dust and for a time destroy the loveliness of their existence, yet the destruction is not final, and in the spring time they shall surely bloom again.

We who linger here for a time may often sigh for the "touch of the vanished hand, and the sound of the voice that is still," but with faith in the goodness of the Supreme Grand Master, we know that we shall meet again in realms beyond the skies. Until then, dear brother, until then, farewell.

(Benediction by Chaplain.)

The Lord bless and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift upon us the light of His countenance and give us peace.

Response: Amen! So mote it be.

(Thus the services end. The procession will reform and return to the Lodge room and the Lodge will be closed.)

(Number 2)

Once more, my Brethren, we have assembled in sadness to perform the last duty to the dead. The mournful notes that betoken the departure of a spirit from its earthly tabernacle again have alarmed our outer door, and another has been taken to swell the number in that unknown land whither our fathers have gone before us.

Our brother has reached the end of life. The brittle thread that bound him to earth has been severed and the liberated spirit has winged its flight to that undiscovered country from whose bourne no traveler returns. The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, and the wheel is broken at the cistern. The dust has returned to the earth as it was, and the spirit has returned to God who gave it.

We deplore the loss of our beloved brother and pay this fraternal tribute to his memory. Let us not forget, amid the cares and vicissitudes of active life, that we, too, are mortal, that our bodies, now so strong and vigorous, must ere long like his become

tenants of the narrow grave, and that our spirits, too, like his, must return to God who spake them into existence.

Seeing then, my Brethren, that life is so uncertain, let us no longer postpone the all-important concern of preparing for eternity, but let us embrace the present moment, while time and opportunity are offered, to prepare for that great change, when all the pomp and pleasures of this fleeting world will pall upon the sense, and the recollection of a virtuous and well spent life will yield only the comfort and consolation.

Then we shall not, my Brethren, be hurried into the presence of that All-wise and All-powerful judge, to Whom the secrets of all hearts are known, but on the great day of Judgment, we shall be found ready to give a good account of our stewardship while here on earth.

And our departed brother, where is he? All that is left of him here on earth is contained in that narrow coffin. No longer fitted to remain on earth, we lay him reverently beneath its surface. A little narrow spot is all he now can fill. The clod will hide him from our view, and the places

that have known him here will know him no more forever.

We can trustingly leave him in the hands of a Beneficent Being who has done all things well, and-it should be our only endeavor so to improve the solemn warning now before us that, on the arrival of the momentous hour, when the fading taper of human life shall faintly glimmer in the socket of existence, our faith may remove the dark cloud, draw aside the sable curtain of the tomb and bid hope sustain and cheer the departing spirit.

Here shall he slumber until the Archangel's trump shall usher in the eventful hour, when by the Supreme Grand Master's will he shall be raised to that Blissful Lodge, which no time shall close, and which, to those worthy of admission will be open through the boundless ages of eternity.

In that heavenly Sanctuary, the Mystic Light will shine undimmed perpetually. There, amid the sunbeam smiles of Immutable Love, under the benignant bend of the All-seeing Eye, in that Temple, not made with hands, Eternal in the Heavens—there, my Brethren, may Almighty God, in His Infinite Mercy, grant that we may all finally meet to part no more.

(Here the apron is handed to the Master, who continues.)

The lambskin or white apron is an emblem of innocence and the peculiar badge of a Mason, more ancient than the Golden Fleece or the Roman Eagle, and when worthily worn, more honorable than the Star and Garter, or any other order that human power can confer.

This apron was presented to our brother upon his initiation into our Fraternity and in conformity to our ancient custom we now deposit it with his remains.

(The Master and brethren now take the evergreen in their hands.)

The evergreen which once marked the temporary resting place of one illustrious in Masonic history is an emblem of our enduring faith in the immortality of the soul. By it we are reminded that we have within us an imperishable part which will survive the grave, and which will never, never die. By it we are admonished that like our brother, whose remains now lie before us, we, too, must soon be clothed in the habiliments of death and deposited in the silent tomb. Yet, by the loving goodness of the Supreme Grand Master, we may confidently hope, that, like this evergreen, our

souls shall hereafter flourish in Eternal Spring.

(Here the brethren move, in column, from left to right, as the hands of a clock move, each depositing his evergreen as he passes the head of the grave, no word being spoken during this ceremony.)

Master: Brethren, join me in giving the Funeral Honors.

(Funeral Honors are given.)

The Great Creator of Heaven and Earth, having in His Infinite Wisdom, been pleased to remove our brother from the cares and troubles of this transitory life, thereby severing another link in the fraternal chain which binds us together, let us, who survive him, be yet more strongly cemented together by the bonds of brotherly Love, that during the short space allotted to us here on earth, we may wisely and usefully employ our time and in the interchange of kind and friendly acts, mutually promote the welfare and happiness of each other.

In this hour of their bereavement we deeply and sincerely sympathize with the beloved relatives of him we mourn and we offer up our most fervent prayer that He who tempers the wind to the shorn lamb will look down with compassion upon the widow and

the fatherless, and will fold the beneficent arm of His love around them.

(The Master or Chaplain then repeats the following prayer.)

Almighty and Eternal God, in whom we live and move and have our being, and before whom all men must appear on the day of judgment to render an account of their deeds while in this life, we, who are daily exposed to the flying shafts of death, and now surround the grave of one who has fallen in our midst, most humbly do beseech Thee to impress deeply on our minds the solemnity of this hour, and to grant that the recollection of it may be the means of turning our thoughts from the fleeting vanities of the present world to the lasting glories of the world to come.

May we be continually reminded of the frail tenure by which we hold our earthly existence; that in the midst of life we are in death; and that however *Upright* may have been our life, however *Square* our conduct, we must all submit as victims to the grim destroyer and endure the humble *Level* of the tomb.

Grant us Thy divine assistance, O Most Merciful God, to redeem our misspent time, and in the discharge

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of the important duties Thou hast assigned us in the erection of our moral edifice, grant unto us *Wisdom* to direct us, *Strength* to support us and the *Beauty* of virtue to adorn our labors, and render them acceptable in Thy sight. And when our labors on earth are done and our bodies shall go down to mingle with their kindred dust, may our immortal souls, freed from their cumbrous clay, be received into Thy keeping to rest forever in that Spiritual house not made with hands, eternal in the Heavens. Amen.

(The Master then approaches the grave and says:)

Soft and safe to thee, my brother, be this earthly bed. Bright and glorious by thy rising from it. Fragrant be the acacia sprig which here shall flourish. May the earliest buds of spring unfold their beauty over this, thy resting place, and here may the sweetness of the summer's last rose linger longest. Though the cold blasts of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, we know that the destruction is not final, but in the springtime they shall surely bloom again. So in the bright morn of the world's resurrection, may thy mortal frame, now laid in the dust by the

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chilling blasts of death, spring into newness of life and expand in immortal beauty in realms beyond the skies. Until then, dear brother, until then, farewell.

(Benediction by Master or Chaplain.)

The Lord bless and keep us. The Lord make His face to shine upon us and be gracious unto us! The Lord lift up the light of His countenance upon us and give us peace.

(Return to the Lodge room and close in due form.)

FUNERAL DIRGE

Air: Pleyell's German Hymn
Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

Mortals now indulge a tear,
For mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring,
Seraphs of celestial wing;
To our funeral altar come,
Waft our friend and brother home.

There, enlarged thy soul shall see
What was veiled in mystery,
Heavenly glories of the place
Show his Maker face to face.

Lord of all below—above,
Fill our hearts with truth and love,
When dissolves our earthly tie,
Take us to Thy Lodge on high.

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