

LOUISIANA
MASONIC
MONITOR

THE LOUISIANA MONITOR

*Of The Degrees of Entered Apprentice,
Fellow Craft and Master Mason
And Other Masonic Ceremonies*

COMPILED BY
G. C. HUCKABY

AS AUTHORIZED AND EXEMPLIFIED
BY THE
GRAND LODGE OF THE STATE OF LOUISIANA
F. & A. M.

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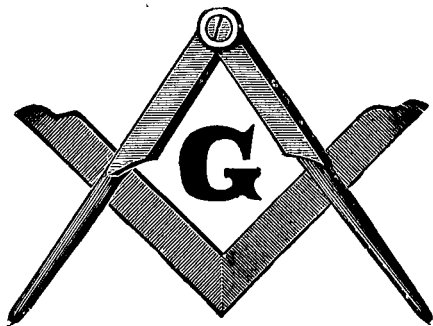
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"Let there be light."—*Gen. 1:3.*

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man."—*Max Müller.*

"Every age has had a religion suited to its capacity."—*Albert Pike.*

REVISED 1954

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Foreword

For over a hundred years the Masonic Lodges of Louisiana have had to seek instruction and guidance from monitors and textbooks not specifically adapted to conditions in Louisiana. Within the last few decades Freemasonry has made great progress in this State, and the need for a Monitor especially adapted to Masonic work in Louisiana has become more and more imperative.

Such a book is now submitted to the Craft with the aim and hope that it may in some measure meet the needs. Since its beginning in 1921, when the suggestion that a Louisiana Monitor be issued by the Grand Lodge was endorsed by Judge Wynne G. Rogers, then Grand Master, this handbook has had a rough and rugged journey, one beset by many dangers. It is hoped, however, that a better work has attained fulfillment than if it had been hastily completed.

The method of procedure in this undertaking was first to secure copies of all available monitors from the earliest ever published down to those of the present day, then after careful study to select and combine the best features of all into a manuscript with such additional light as modern research has thrown on the subject at hand. The whole was then reviewed and approved by the Monitor Committee after many helpful changes had been suggested and adopted in the text. Perfection is not claimed for the book that is being submitted. Errors will come to light in spite of constant vigilance on the part of the writer and the Committee to prevent them, but it is hoped that a good start has been made in the right direction.

Credit for whatever success may ever be claimed for this undertaking must in a large measure be awarded to the members of the Monitor Committee and to other brethren who have put the weight of their position and influence behind it. Of the latter I feel impelled to mention our late lamented Brother Joseph Sinai who, while Grand Master, revived the work and steadfastly urged its completion.

This Monitor will be deemed worth while by those who have labored in its production if even one brother Mason through the perusal of its pages is helped ONWARD and UPWARD.

Via Lucis,

G. C. HUCKABY

*Baton Rouge,
August 2, 1927.*

When Is a Man a Mason?

When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow-man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and highminded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of Divine things, and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowman, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world—Joseph Fort Newton, "The Builders"

Order of Business

1. Opening the Lodge.
2. Reading Minutes.
3. Reports of Committees on Petitions.
4. Balloting on Petitions.
5. Report of Relief Committees.
6. Report of Other Committees.
7. Reception and Reference of Petitions.
8. Communications from Grand and Sister Lodges.
9. Unfinished Business.
10. New Business.
11. Conferring Degrees.
12. Remarks for the "Good of the Order."

The Worshipful Master may change the above to suit his convenience.

OPENING AND CLOSING CEREMONIES

OPENING THE LODGE

Ceremony, an act or series of acts in formal and dignified procedure, oftentimes symbolical, impressive, and profound, had its origin in the very beginning of human society.

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic Symbolism), the opening ceremonies were of the most solemn character. The sacred herald in the Ancient Mysteries commenced the ceremonies of opening the greater initiations by this solemn formula: "Depart hence, Ye Profane," and added a proclamation against any activity or the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which every member present should take part and give marked attention to their symbolic as well as their practical import.

As the brethren arrive, the Tyler should require each one to register, the officers coming first in order of their rank. The register should show the date, and state if the communication is to be regular or special. Visitors should register in a special column and each should give the name, number, and location of his home lodge and his rank if he is an officer.

The Tyler should then present each brother with a clean apron and the officers with their respective jewels. The Tyler should take special care to see that there is always on hand an adequate supply of fresh, clean aprons.

The hour for opening the Lodge having arrived, the Worshipful Master should promptly take his station in the East, give one stroke with the gavel, and proceed with the usual preliminaries. The Lodge should always be opened exactly at the appointed hour.

After the door is first tyed, the Tyler should admit no one until opening ceremony is concluded. After the Lodge is opened, no one should be admitted or allowed to depart except by special order of the Worshipful Master.

Visiting brethren who are not vouched for must prove themselves after having first taken the test Oath. Also, a receipt for dues for the current year must be presented for examination. (See page 255, "Reception of Visitors.")

The Lodge is opened on (not in) the Third or Master Mason degree except that it may be opened on the Entered Apprentice or Fellow Craft to confer these degrees on candidates previously elected, provided that no other business be transacted.

All business is transacted in the Master Mason degree except the examination of candidates in the degree to which they have attained, the Initiating or Passing of a candidate into the mysteries of the Entered Apprentice or Fellow Craft degree, and Trials in the same degrees.

A quorum shall at all times consist of not less than seven members present of the same Lodge.

Any brother desiring to discuss a question before the Lodge in session must first rise, salute and address the Worshipful Master, and obtain his recognition.

OPENING PRAYER

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them. 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 harmo-

nize 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.

CLOSING PRAYER

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred upon us, and especially for this social intercourse with the brethren. Pardon, we beseech Thee, whatever Thou hast seen amiss in us, and continue to us Thy protection and Thy blessing. Make us sensible of our obligation to serve Thee, and may all our actions tend to Thy glory and to our advancement in knowledge and virtue. Grant that the world may be better and happier for our having lived in it, and that we may ever practice that Charity which is the bond of peace and the perfection of every virtue. Amen.

Response—So mote it be.

ENTERED APPRENTICE

QUALIFICATIONS OF CANDIDATES

The qualifications which are essential in those who apply for initiation into the mysteries of Freemasonry are of two kinds: Internal and External.

The Internal qualifications of a candidate are those which lie within his own bosom, and are not known to the world. They refer to his peculiar disposition toward the Institution, his motives and design in seeking an entrance into it, and his attitude towards Deity. Hence they are known to himself alone; and a knowledge of them can be acquired only from his own solemn declarations.

The Internal qualifications required of every candidate are as follows: He must come of his own free will and accord, uninfluenced by mercenary purposes. He must believe in the existence of a Supreme Being.

The External qualifications are those which refer to the outward fitness of the candidate for initiation. The person who desires to be a Freemason must be a man, at least twenty-one years of age, of sound mind and body. He must be of good moral character, temperate and industrious, capable of reading and writing, and of earning an honest livelihood.

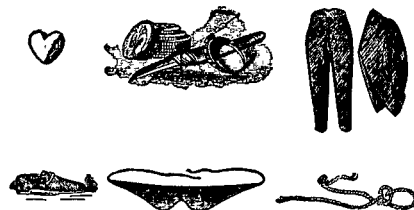
PREPARATION ROOM

First impressions are supremely important. The Worshipful Master should thoroughly know this degree and do his best work in impressing the candidate with the beauty and sacredness of Freemasonry on this, his first vision of Light. No jesting or frivolous conversation should occur in the preparation. All that is said and done

should impress the candidate with the seriousness of the step he is about to take.

In the ante-room before preparation, every candidate should be required to answer affirmatively (with the possible exception of No. 2) the following questions propounded to him by the Worshipful Master:

1. Do you believe in the existence of one supreme and everlasting God?
2. Do you seriously declare, upon your honor, that you have not heretofore applied to, or been rejected by a lodge of Free and Accepted Masons?
3. Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Freemasonry?
4. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be of service to your fellow creatures?

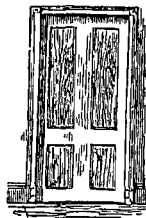


5. Do you seriously declare, upon your honor, that you will cheerfully comply with all the ancient usages and established customs of the Fraternity?

LECTURE IN PREPARATION ROOM

The following lecture should be given in the preparation room by the Worshipful Master.

Freemasonry is far removed from all that is trivial, selfish, and ungodly. Its structure is built upon the everlasting foundation of the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and religions, but insists that all shall stand upon an exact equality and receive its instruction in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony, and in language, the helpless, groping nature of man and his need of reliance upon Divine Guidance through all the activities of life.



Before we proceed further, it becomes my duty to inform you that the ceremonies in which you are about to engage are by no means of a light or trifling character, but are of profound significance and deep solemnity. As a preparation for the mystic rites into which you are about to enter, you will now be asked to divest your mind and conscience of all the personal incentives and superfluities of worldly life, and to remember that selfish aims and petty social distinctions are not in keeping with the

humble, reverential, and suppliant attitude of the True Seeker of Divine Wisdom. Freemasonry is a beautiful and profound system of morality, veiled in allegory and illustrated by symbols. The design of the Masonic Institution is to make its members wiser, better, and consequently happier. This is accomplished by means of a series of moral instructions taught, according to ancient usage, by types, symbols, allegorical figures, and lectures. The forms and ceremonies of this Institution have come down through a succession of ages and are all designed to impress upon the mind significant and solemn truths. The preparation to which you must submit before entering the Lodge serves allegorically to teach you that it is the man alone, divested of all the outward recommendations of rank, state, or riches, that Masonry accepts, and that it is spiritual and moral worth alone which can open for you the door of the Masonic Temple. I will now leave you in the hands of true and trusted brethren, who will see that you proceed as all others have done who have gone this way before.

FIRST SECTION

RECEPTION



Let no man enter upon any great or important undertaking without first invoking the aid of Deity.

PRAYER



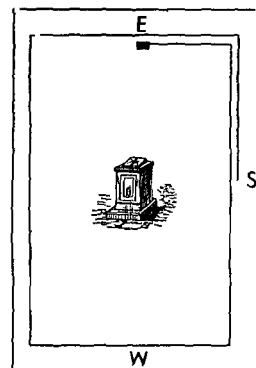
Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a sufficiency of Thy divine wisdom, that by the influence of the pure principles of our Art he may be better enabled to display the Beauties of holiness, to the honor of Thy holy name. Amen.

Response—So mote it be.

The trust of a Mason is in God, as a basis which can never fail and a rock which can never be shaken. Nor is this belief a mere empty profession; for it is borne out and exemplified by our practice. We open and close our Lodges with prayer; the same formula is used at the initiation of candidates; and no business of any importance is transacted without invoking Divine assistance on our labors. For the blessing of God cannot be expected to follow any man's profession unless it be verified by a good and virtuous life.

CIRCUMAMBULATION

From age to age, through countless generations, these rites have taught their sublime lessons of wisdom, hope, peace, and warning to the "Sons of Light." The same lessons, in the same language, are taught us today. This symbolic journey is also emblematical of the pilgrimage of life, which man soon discovers is often dark and gloomy, surrounded by sorrow, fear, and doubt. It teaches him that over this dark, perplexed, and fearful course lies the road to a glorious destiny; that through night to light must the earth pilgrim work his way. The Lodge, when revealed to the entering Mason, discloses to him a representation of the world, in which, from the wonders of Nature, he is led to contemplate the great Original and to worship Him for His mighty works.



The Scripture lesson is read from Psalm 133 Master and Wardens remain standing after prayer; the Master is uncovered Scripture reading begins immediately after passing South

*

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

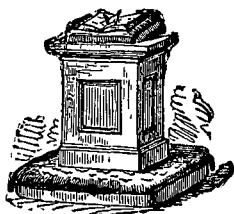
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"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion:

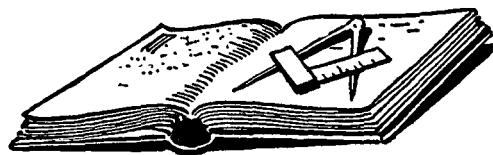
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"for there the Lord commanded the blessing, even life for evermore."

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.



The three Great Lights in Masonry are the Holy Bible, Square, and Compasses.



* * *

This lecture or the one immediately following may be given here:

I particularly direct your attention to the Great Light in Masonry, the Holy Bible. However they may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry therefore opens this Book upon its altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding all sectarian discussion within its Lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all its candidates by the hand and, leading them to its altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find it.

If from our sacred altars the irresponsible autocrat should ever be able to wrest this Book of Sacred Laws, and thus remove, or even obscure, the greatest Light of Masonry—that light which has for centuries been the rule and guide of all Freemasons—then could we no longer claim for ourselves the proud rank and title of Free and Accepted Masons; but, so long as that sacred Light shines upon our altars, so long as it illuminates the pathway of the Craftsmen by the golden rays of Truth, so long will Freemasonry live and shed its beneficent influence upon mankind. Guard then, my brother, that Book of sacred and immutable law as you guard your life. Defend it as

you defend the flag of your country. Live according to its divine teachings, with its everlasting assurances of a blessed immortality.

* * *



My brother, in placing this Book upon our altar, we do not ask you to pledge your faith to any particular creed, but to consider it as a symbol of that eternal Book of the Will of God, which opens to the candid mind the way of Life. It is the Great Light of Masonry which unfolds the beauties of God's Eternal Truth. On it rests our mystic Ladder which rises from earth to Heaven, teaching us that by faith in the Great Architect of the Universe we may confidently hope to become partakers of the promises therein recorded. It also teaches that the Divine Charity which has been extended to us should, by Masons, be extended to all mankind. It constantly reminds us of the duty we owe to God, our neighbor, and ourselves. Wisdom, strength, and beauty are in its pages. The tenets of our profession—Brotherly Love, Relief, and Truth—are taught therein. Take, then, my brother, this sacred Volume, the symbol of our ancient Craft, and make it the rule and guide of your life and conduct. It is the one Volume which has lived in the hearts of the people, moulding and shaping their destinies; and it leads the way to Him who is the Light of the world. Take its divine light into your very soul and you will be thereby enabled to mount from the humble estate of your earthly nature to the glorious heights of God's eternal Truth.

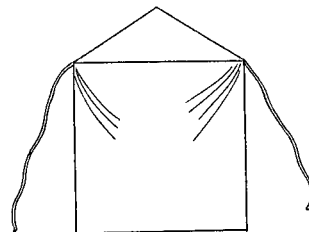
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APRON

The Lambskin or White Leather Apron is an emblem of innocence and the Badge of a Mason,

more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order that



can be conferred upon you at this or at any future period by king, prince, or potentate, or by any other person, except he be a Mason and within the body of a Lodge. I trust you will wear it with equal pleasure to yourself and honor to the Fraternity.

* * *

The following may be used:

It may be that, with the coming years, upon your head may rest the laurel wreaths of victory; pendant from your breast may hang jewels fit to grace the diadem of an Eastern potentate; yea, 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 badge so emblematical of purity and all perfection be conferred upon you as this which I now bestow. When you become a Master Mason, it will be yours; yours to wear throughout an honorable life, and at your death, to be deposited on the casket which shall inclose your lifeless remains, and with them laid in the grave.

Let its pure and spotless surface be to you an ever-present reminder of "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place in your hands. And when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as Judge Supreme the welcome words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

My brother, let this lesson sink deeply into your heart: You should never put on this badge and enter a Lodge in which there is a brother with whom you are at variance or against whom you entertain animosity. Should you find yourself about to take such a step, it becomes your duty to ask the brother to withdraw in order that you may amicably settle your differences. When this is happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterize Freemasons. But if unfortunately your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you retire than that the harmony of the Lodge be disturbed by your presence.

The following may also be used:

My brother, I have the pleasure of presenting you with a Lambskin or White Leather Apron. It is an emblem of innocence and the badge of a Mason; and from a time when the memory of man runneth not to the contrary, this emblem, plain and unadorned, has been the peculiar clothing of all Free and Accepted Masons. The Citizen toiling in humble poverty, and the Statesman commanding the resources of a Nation have alike worn it with the

consciousness that it has lightened the labor of the one, and added dignity to the powers of the other.

It may be that you will be so firmly entrenched in the hearts of your fellowmen and so deserving of their gratitude that they will elevate you to the highest position of honor, trust, and emolument, and cause your name to be inscribed high on the pillars of worldly fame. But never have you had, and never again, my brother, will you have, a higher mark of honor and confidence bestowed on you than this, which I, as the representative of these brethren and of the Craft throughout the world, am about to bestow.

This emblem which has been worn by kings, princes, and potentates, which was invested with additional dignity by the illustrious Washington, and which has been eagerly sought and worthily worn by the best men of our generation, I now present to you. If you disgrace it, the disgrace will be augmented by the consciousness that within this Lodge you have been taught the principles of a correct and moral deportment.

Its spotless white is emblematical of purity of life and uprightness of personal manhood which, we hope, and we have every right to expect, will hereafter distinguish you in all your social and personal affairs. When you become a Master Mason, it will be yours to wear so long as the vital spark shall animate your mortal frame, and when at last, whether in youth, manhood or age, your spirit has winged its flight to that house not made with hands, and when amid the tears and sorrow of surviving relatives and friends, and by the hands of sympathizing brother Masons your body shall be lowered to the confines of the narrow house appointed for all living, this emblem will still be yours, yours to be placed within the casket which shall enclose your mortal remains, and with them laid beneath the clods of the valley.

And may you so wear this emblem of spotless white my brother, that no act of yours shall stain its purity or cast reflections upon an institution which has outlived the fortunes of kings and the mutations of empires. May you so wear it and so live, my brother, that when your summons comes to join that innumerable caravan which

moves to the pale realms of shade, where each shall take his chamber in the silent hall of death, you shall go not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by an unfaltering trust, approach your grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams.

* * *

WORKING TOOLS

The Working Tools of an Entered Apprentice Mason are the Twenty-four-inch Gauge and Common Gavel.



The Twenty-four-inch Gauge is an implement used by Operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught

to divide into three equal parts; whereby are found eight hours for the service of God and a distressed, worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an implement used by Operative Masons to break off the corners of rough stones, the better to fit them for the builder's use. But we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

—————o—————

DEMAND



* * *

—————o—————

LESSON OF CHARITY

* * *

REINVESTED

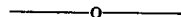
* * *

NORTHEAST CORNER

* * *

CAUTION

* * *



SECOND SECTION

WORSHIPFUL MASTER—Masonry, according to the general acceptance of the term, is an Art founded on the principles of Geometry, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a Science; inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to probe beyond it, is the object of instructors in Freemasonry; and by a careful and appropriate attention to them we may hope, ultimately, to become acquainted with all its mysteries.

The lecture of the Entered Apprentice degree is divided into three sections. Throughout the whole, virtue is painted in the most beautiful colors, and the duties of morality are everywhere strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical: that is, by questions and answers. The first section of the lecture pertaining to the E. A. degree is a recapitulation of the forms and ceremonies through which the candidate passes during Initiation. This may be rehearsed in the Lodge by two well informed brethren for the benefit of every newly made E. A. Mason, as

each will be required to commit the same to memory and prove his proficiency by examination in open Lodge before he can proceed to the Fellow Craft degree.

The second section of the lecture seeks to give rational explanation to the ceremonies as recapitulated in the first, and each E. A. Mason should be required to read and digest the meaning of the second section while becoming proficient in the first section. Were it not for the second section, the first section might, therefore, appear light or trivial, if not absolutely meaningless; yet it may be said of Masonry that behind all its forms, ceremonies, and symbols the true Aspirant to Wisdom can find unfailing treasures of emblematic and mystic lore.

Masonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. Now, an allegory is a story told to illustrate or convey some truth. Some of the most important truths have been handed down to us through allegories, that being one of the favorite methods the Master used to convey His teachings. It is one of the peculiarities of allegory that its message may not be understood by all men. One must be prepared within his own mind and heart to receive the truth, or else he sees it not. It is only a few of all those who hear who perceive the lesson designed to be taught by allegory. The great majority, having ears to hear, hear not, having eyes to see, see not the beautiful lesson, but hear only a pretty story that interests for a short while and then is lost. But the earnest seeker for truth, he who is duly and truly prepared for its perception, sees beyond the veil of the allegory and perceives the beautiful, simple truth which it conceals from the multitude, but reveals to the chosen few.

A symbol is a visible sign of an idea. From the earliest dawn of creation man has realized that there is a Supreme Being, a Creator who is all-powerful. Many were the ancient names He bore. As the sun was the most powerful, most awe-inspiring object visible to primitive peoples, they used it as a symbol of the Supreme Being. The majority, seeing no further than the symbol, worshiped the sun itself; but the learned, the wise, the thoughtful, ever regarded the sun as only a manifestation

of God's power and saw beyond it to the Great Father over all.

So, my brother, Masonry teaches by allegories and symbols; and it is *your* part to extract from them the truths that will be of service to you in the building of an upright Masonic character. If you perceive only the stories that Masonry presents to you and do not see deeper into what they are designed to teach, you will miss the most inspiring aspect of Masonry; yet you may comfort yourself with the thought that by far the great majority of Masons are no wiser than yourself. But if, by pondering over the allegories and symbols of these degrees, you find the hidden truth, a new world of wisdom, strength, and beauty will be revealed to you.

You have taken an obligation of secrecy, and, my brother, I am constrained to believe that you will ever essentially keep that vow. For, if you elect to remain a member of that greater class of Masons, you will never, outside the essential modes of recognition in the nature of grips, passwords, etc., have discovered sufficient of the secrets of Masonry to be enabled to reveal them to others; but, should you by industry and perseverance attain rank among the lesser company, you will have attained a quality of mind and purpose that will protect those secrets from all except those duly and truly prepared, who come in the same manner as you have traveled.

In order to understand the symbols of the three degrees, it is necessary for you to know that, broadly speaking, Masonry has come from two general sources. One of these was the societies of stonemasons who flourished in medieval times, and who were the builders of those great cathedrals many of which have been so ruthlessly destroyed through the devastations of war. The societies gradually ceased to be bands of operative workers and admitted men not really connected with the actual work of building. By the year 1717 Masonic Lodges had become purely Speculative. But the working tools of the Operative Masons—the square, level, plumb, rule, gavel, etc.—were still retained as symbols to teach important truths in character-building. We, as Masons, no longer build temples and cathedrals of stone, but we

build spiritual temples: temples of upright character, of virtuous manhood, and of integrity.

The second great source from which Masonry derived its symbolism was the ancient mysteries. The relation they bear to our Order will be unfolded to you as you advance in the degrees. Here it is necessary to tell you only that in every ancient nation that attained any degree of civilization were secret organizations known as the Mysteries, having ceremonies of initiation. These organizations were composed of the wisest men of those nations, and all the higher knowledge of religion, art, and science was taught in them alone. Men waited and labored for years to become prepared or worthy to be initiated into the Mysteries. It is related that the great philosopher Pythagoras waited for twenty years to be initiated into the mysteries of Egypt. Moses seems also to have been an Egyptian initiate, while St. John the Baptist came from the Jewish sect called Essenes, which practiced mystical rites. It is even held that the early Christian religion was taught and the Church governed through a system of three degrees, to the highest of which the greater number were never admitted.

In the ancient Mysteries of India the candidate might receive the first degree as early as eight years of age. Then began a severe system of mental and moral training to fit him for attainment, for with every degree it was intended that he advance another step toward perfection. He was invested with a three-ply cord called the Zennar, emblematic of their tri-une God. From that cord we get our cabletow. The candidate was kept a long time in darkness before taking a degree, to reflect upon the seriousness of the step he was about to take. Truly seeking light, he was taught to worship God as the Source of Light. He was conducted regularly about the chamber—usually a cave or cavern hewn out of solid rock—passing from east to west by way of the south, his right hand being next to the altar; the priests chanted, "I copy the example of the sun and follow his benevolent course." He next made a declaration that he would keep himself pure, that he would be obedient, and would maintain secrecy. After which he was divested of his shoes and clothed in a white linen robe. You see in all

these ceremonies the beginnings of some of our Masonic customs; and with these general principles in mind you are ready to hear an explanation of some of the teachings of the Entered Apprentice degree.

Before initiation, Masonry demands that a candidate be duly and truly prepared. This preparation should be mental and moral as well as physical. Our Order subscribes to no system of religious doctrine, but it requires that every man who presents himself as a candidate for initiation shall declare a belief in one God. It teaches that this Supreme Being is all-wise, all beneficent, and that He reveals Himself to mankind. It also teaches that there is life beyond the grave.

The candidate must come of his own free will, must be a man, free-born, twenty-one years of age, and his moral qualities must be such as will bear a rigid investigation by a committee of Master Masons appointed for that purpose. Masonry tries to exclude those who come through mere curiosity or through desire for business or social gain. To be a member of the investigating committee imposes upon a Mason a most serious duty; for every candidate deserves careful consideration. Nevertheless, many truly unprepared make their way into our Lodges.

Masonry invites no man. He knocks at the door of the Lodge of his own free will and accord, having divested himself of everything that would indicate poverty or wealth, rank or station. At the inner door of the preparation room all are equal. Entrance through this door into the Lodge room is granted only after the candidate has satisfied all present that he is worthy and well qualified to gain admission, and comes as an earnest seeker for Light and Truth. Gold cannot buy, rank cannot demand, nor can learning guarantee admission, unless a reputation for generosity, truthfulness, and rectitude of conduct be coupled with it.

In order to impress these truths more forcibly upon your mind, you were this evening * * * .

You were * * * that you might not bring anything offensive or defensive into the Lodge, as the

principles of Masonry, forbidding the one, render the other unnecessary, to imprint upon your mind the peculiarity of the circumstances which occurred at the building of King Solomon's Temple, inasmuch as during the whole time there was not heard the sound of axe, hammer, or any tool of iron. The question naturally arises: How could so stupendous an edifice be erected without the aid of these implements? The stones were hewn, squared, and numbered in the quarries where they were procured. The timbers were felled, fitted, and prepared in the forests of Lebanon, conveyed to Jerusalem, and there set up by the aid of wooden mauls and implements prepared for that purpose; so that every part fitted with such exact nicety that it resembled the handiwork of the Supreme Architect of the Universe more than that of human hands.

As this Temple is a pattern of every regular and well-governed Lodge, let us draw the moral inference that our ancient and venerable Institution depends not for its support and permanency on any principle of compulsive or coercive force, but is best cemented by the perfect union and harmony of its constituent parts.

You were * * * because Masonry regards no man for his worldly wealth or honors; for it is the internal and not the external qualifications of a man that recommend him to become a Mason.

You were * * * in commemoration of the ancient Israelitish manner of confirming a contract. Thus, we read in the Book of Ruth that Boaz, having proposed to the nearest kinsman of Ruth that he

exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, who was unable to do so, resigned his right of purchase to Boaz. And the narrative goes on to say: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, 'Buy it for thee.' So he drew off his shoe." You this evening * * * in testimony of the sincerity of your intentions in the work upon which we were then engaged.

You were * * * for three reasons. First, that as you * * *; second, that your heart should be taught to * * *. Third, should you have refused to submit * * * or be found unworthy to be taken by the hand as a brother, you might, by the help of * * *.

You were caused * * * for two reasons. First, to * * *, and inform * * *; second, to remind you of a passage of Scripture: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." It applies to your case thus: * * * his recommendation and your acceptance, you have sought Light in Masonry; * * * and behold * * *.

This opening unto you and your reception within the Lodge is a symbol of the disruption from the ties of the world and your introduction into the

life of Masonry. It is a symbol of the agonies of the first death and of the throes of a new birth.

There you stood without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. After wandering amid the errors and having been covered over with the pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from your uninitiated sight. Here, as with Moses at the burning bush, the solemn admonition is given, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ceremonial preparations surrounded you, all of a significant character, to indicate to you that some great change was about to take place in your moral and intellectual condition. There was to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life. And hence it was that among the old Greeks the same word signified both "to die" and "to be initiated." But death to him who believes in immortality is but a new birth. The world is left behind—the chains of error and ignorance which had previously restrained you in moral and intellectual captivity are to be broken—the portal of the Temple of a Future Life has been thrown wide open; and Masonry stands before you in all the glory of its form and beauty, to be fully revealed, however, only when the new birth has been completely accomplished.

You were received * * * the moral of which was explained to you at that time.

Secrecy is the first great lesson of the Entered Apprentice degree. This great virtue is necessary in our Order so that Masons will appreciate the lessons taught. As a secret shared between two people binds them together, so the secrets of our Fraternity bind the brethren together. If our teachings of beautiful truths were scattered broadcast throughout the world, they would become commonplace; so they are taught under secrecy only to those deemed worthy to receive and practice them. Taken with the salt of curiosity and expectation, they will be more readily perceived.

Nothing can torture a man more sorely than the pangs of remorse which a guilty conscience can force upon him. Sharp instruments may torture the flesh, but unless the torture be unto death, a few short days suffice to heal the wounds and only the scars remain to remind one of the agony endured. But the torture of a guilty conscience is not so. Memory of pledges violated, evil deeds done, kind actions left undone, comes to us after years have passed; comes to us as we lie upon our beds and chases "sleep, tired Nature's sweet restorer," from our eyes, and makes our bed a hell; comes amid our innocent social pleasures and turns our joy to pain. A face, a word, or an odor may bring back the hateful incidents of a scene that no subsequent life of purity and rectitude of conduct can banish from the memory. Brother, guard well your actions, that henceforth no memory

of evil deeds disturb your peace or rack your mind and conscience.

You were * * *, because as Masons we are taught that no man should ever enter upon any great or important undertaking without first invoking the blessing of Deity. This is because Masonry is a religious institution, and we thereby show our dependence upon and our trust in God.

In the light of that lesson, prayer becomes a duty as well as the privilege of every Mason. How few understand the nature and effects of prayer! Prayer that has become merely a bedtime custom is not a prayer; it is an incantation to soothe the demands of a habit formed in more innocent and unsophisticated days. The object and the effect of prayer are to bring the soul into conscious harmony with the all-wise Father, whose laws are true and just and righteous altogether.

"He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws, the soul's exercise and source of strength, its thread of conjunction with them. Prayer for an object is the cajolery of an idol, the resource of superstition. There you misread it. We that fight the living world must have the Universal for succor. Cast forth the soul in prayer, you meet the effluence of the outer truth; you join with the creative elements giving breath to you. Who rises from prayer a better man, his prayer is answered."

You were * * *, because, agreeably to an ancient Masonic custom, no atheist * * *. It was, therefore, necessary that you express a belief in God, as

otherwise * * *. Can an atheist have any proper motive to keep a promise or to preserve an obligation?

You were also taken * * *. This was to show that although you could at that time * * * with safety confide, and also to teach you that you might thence learn as a Mason to practice universal beneficence, to be as eyes to the blind and feet to the lame; that, whenever in your progress through life you should meet with a worthy man, particularly a Mason, in that state of distress, the appearance of which you had then voluntarily assumed, you should stretch forth your right hand of fellowship to comfort and protect him.

The trust of a Mason is in God. But before a man can trust in God, whom he cannot see, he must learn to trust in his fellowman, who is made in God's image. As you placed yourself in the hands of this Lodge and followed your conductors through the ceremonies of initiation, you exemplified your trust in your fellowman. So ever place your trust in God and walk uprightly through life, fearing no danger. Know that a man's worst enemy is himself, and that with one, God is a majority.

He who is in conscience bound to perform an act, to accomplish a purpose, or to keep a secret, is bound by ties, though invisible, that are stronger than any bonds that could be forged or contrived by man. The release of the candidate from the last ties that bind him to the world he has left outside the Lodge room, coupled with the reception of light, is a symbol of a new birth, a birth from the

darkness of ignorance and superstition to the light of wisdom, toleration, generosity, and all other commendable virtues.

You were conducted * * *, following the apparent course of the sun, from the East through the South to the West, and back again, that the brethren * * *. In your way you were caused to meet with * * *. Every regular and well governed Lodge is a representation of King Solomon's Temple, in which we learn that there were * * * South, West, and East gates, who * * *. It was therefore necessary * * * in order that you might be duly examined before * * *. This journey, with its several obstructions, also symbolizes our difficulties in the progress from intellectual darkness or ignorance, to intellectual light or TRUTH.

As the Lodge is a symbol of the world, in the circumambulation of the Lodge room the candidate symbolizes the progress of a man from ignorance to knowledge, of the human race from savagery to civilization. Cares and temptations of business and pleasure throw obstacles in the way of men and of nations, and challenge their capability and integrity. Both individuals and nations must overcome obstacles and demonstrate their right to advance to broader fields of usefulness.

As seen in the West, the light of the sun is ever a declining glory. The East, as the birthplace of the sun and source of light, has always been venerated by primitive peoples. As devout Moslems pray with their faces toward Mecca, the birthplace of their prophet, and as the ancient sun-worshippers

bowed to the rising sun—so Masons give the highest place to the East, as the true source of Masonic light, and it is here the Worshipful Master has his station. Hence a Mason travels from West to East on his search for Masonic light, and hence also the regular, upright manner of approaching the East and rendering it due respect.

You were caused * * * and not on * * *, or both, because the left side has in all ages been considered the weaker part of man; it was, therefore, to show that * * *.

* * *

Having assumed this proper position, you then voluntarily * * * Entered Apprentice Mason.

* * *

While demanding that all Masons yield obedience to the tenets of the Order, Masonry requires no act or belief that will conflict with the exalted duties a man owes to God, his country, his neighbor, his family, or himself. Reverence for God, patriotism, and brotherly love are so frequently inculcated and so forcibly recommended in the Lodge that the Mason who does not practice these virtues is recreant to the trust imposed in him by his brethren. Truth being the center of all Masonic teaching, and the highest principles of reverence, patriotism and charity being founded on truth, it follows that he who lives up to the highest prin-

ciples of Masonic duty will naturally practice all moral, social, and religious virtues.

* * *

Having voluntarily assumed * * *, you were asked * * *, whereupon you responded, * * *.

The material light that sprang forth at the fiat of the Grand Architect, when darkness and chaos were dispersed, has ever been, in Masonry, a favorite symbol of that intellectual illumination which it is the object of the Order to create in the minds of its disciples; whence we have truly assumed the title of "Sons of Light." This mental illumination, this spiritual light which after his new birth is the first demand of the new candidate, is but another name for Divine Truth, which constitutes the chief design of all Masonic teaching. And as the chaos and confusion in which "in the beginning" the earth, without form, and void, was enapt, were dispersed, and order and beauty established by the Supreme command which created material light; so, at the proper declaration and in due and recognized form, the intellectual chaos and confusion in which the mind of the neophyte is involved are dispersed, and the true knowledge of the science and philosophy, of the faith and doctrine, of Masonry is developed.

Masonic Light is the object of every Mason's search. That is truly a laudable object. Light, ever and ever more light. From the first faint perception of those Three Great Lights, the Holy

Bible, Square, and Compasses, until he shuffles off this mortal coil, the earnest Mason seeks for Light. Seeks in the Holy Bible, that inestimable gift from God to man which is given us as a rule and guide for our faith and practice; seeks in the symbolism of the Square and Compasses; seeks in the great book of Nature; seeks in the hearts and lives of men. If he shall realize that Masonic Light is a symbol for Truth, if he shall see beyond the symbol to the Truth itself, comprehending it by the light of knowledge and wisdom; then the full glory of Masonic Light will shine in his heart and he will go forth to bear the light aloft and let it shine among men.

* * *

The right hand of fellowship was extended to you because the right hand has in all ages been deemed an emblem of fidelity. Our ancient brethren worshiped Deity under the name of fides, or fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hand. The right hand, therefore, was employed as a token of your sincerity, and as a pledge of our fidelity in the work upon which we were then engaged.

You were presented a Lambskin or White Leather Apron. The Lamb has in all ages been deemed an emblem of innocence. By the lambskin, therefore, the Mason is reminded of that purity of life and conduct essential to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

You were requested to deposit some metallic substance, to teach you a lesson in Charity, and to remind you of your own humble condition, both of property and dress, of penury and want, in which you were received into the Lodge; which lesson should make you at all times sensible of the distresses of poverty.

Charity is a distinguishing characteristic of every Mason. It is in the practice of this virtue that man most reveals his kinship to God. Hear Buddha on the charitable man: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity; even so is the joy of him who helps those who are in need of assistance." If the cardinal virtues of Freemasonry, which are Fortitude, Prudence, Temperance, and Justice, were practiced by all mankind, then charity, as an act of almsgiving, would cease. For ignorance and intemperance and injustice would be banished from the world; and the woes of misery and penury that follow them would then give place to joy. But the poor we have with us always. So, as we administer our charity, let us remember that it is not only those who are in straitened financial circumstances who need our assistance but that the poor in spirit, the despond-

ent, the discouraged, may be heartened and lifted up by kind and encouraging words. Let us give bountifully of our love and sympathy to every brother in distress.

* * *

As you must by now understand, it was no material or tangible pledge that was really wanted of you; but the assurance that the true pledge of Masonic friendship is deposited in your heart.

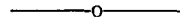
* * *

You were placed * * *, as * * *, where you stood, to all outward appearances, a perfect and upright man and Mason, a spiritual corner-stone. This is an allusion to the custom in Operative Masonry to place the chief or corner-stone * * *. You, therefore, were so placed to receive those first instructions upon which to build your future moral and Masonic edifice. As on this night you commence the great task—which is never in your future Masonic life to be discontinued—of erecting in your heart a spiritual temple for the indwelling of God, of which the great Temple at Jerusalem was but the symbol; and as each new duty which you learn and each new virtue that you practice become living stones in that temple—it is proper that you begin the labor of erecting a spiritual temple just as the Operative Mason begins the construction of his

material temple, by laying the corner-stone on which the edifice is to rise.

Your first instruction in this degree constitutes that corner-stone; and when it is laid in its proper place, you will construct on it the moral Masonic temple of your life.

Thus, my brother, we close the second section of the lecture of this degree.



THIRD SECTION

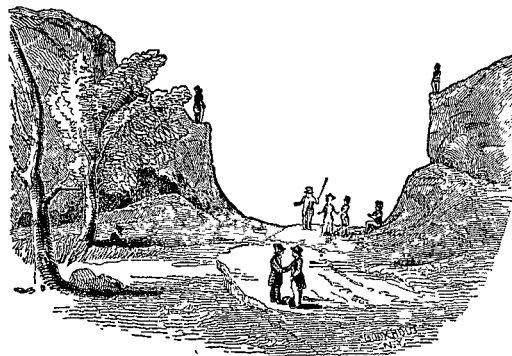
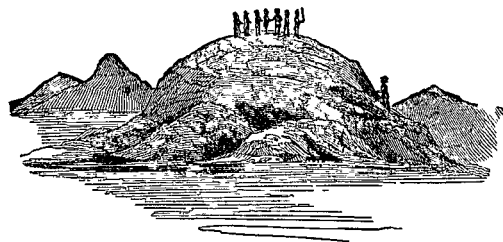
The usages and customs among Freemasons have ever borne a close resemblance to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning and polity under signs and hieroglyphical figures which were communicated only to their chief priests or Magi, who were bound by solemn oath to conceal them. The system of Pythagoras, as well as many others of more recent date, was founded on a similar principle. Masonry, however, is not only the most ancient, but one of the most honorable, of all existing societies; and there is not a character nor an emblem here depicted but serves to inculcate the principles of piety and virtue among all its genuine professors.

The lecture pertaining to the third section explains the nature and principles of our constitutions, and furnishes many interesting details relating to the form, supports, covering, furniture, ornaments, lights, and jewels of a Lodge; how it should be situated, to whom dedicated, and so forth.

* * *



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



The Warrant of Constitution is a Charter or Dispensation issued under authority of the Grand Lodge, authorizing the Lodge to meet and perform Masonic labor. Without such Warrant the Lodge is irregular and clandestine, and regular Masons are forbidden to hold any Masonic communication with such Lodge or with the members thereof.

* * *

Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise; also, because these places were esteemed most sacred.

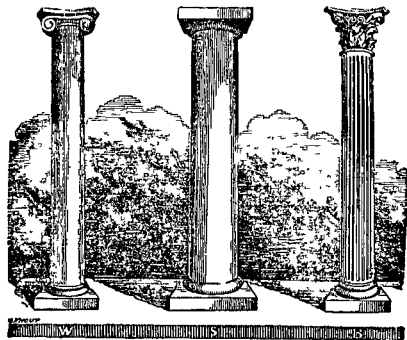
Lodge meetings at the present day are usually held in upper chambers—probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews of building their temples, schools, and synagogues on high hills; a practice which seems to have met with the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain the whole limit thereof round about shall be most holy." Before the erection of temples the celestial bodies were worshiped on hills and the terrestrial ones in valleys. At a later period the Christians, wherever it was practicable, erected their churches on eminences. Hills and mountains were always considered the peculiar abode of Deity; hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest hills.

* * *

THE FORM OF A LODGE is an oblong square. It is said, symbolically, to extend in length from East to West, in breadth from North to South, in height from the earth to the highest



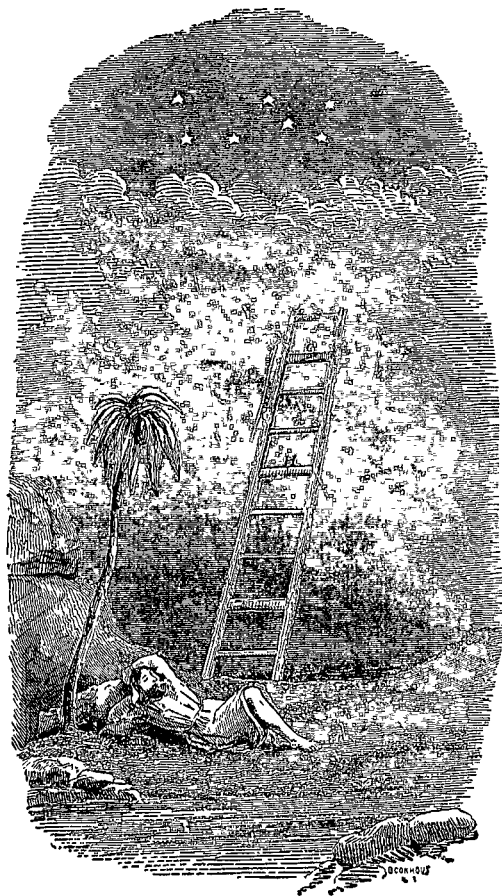
heavens, in depth from the surface to the center. A Lodge is said to be of these vast dimensions to denote the universality of Masonry, and to teach us that a Mason's charity should be equally as extensive.



A LODGE HAS THREE PRINCIPAL SUPPORTS (represented by columns), which are Wisdom, Strength, and Beauty: Wisdom to con-

trive, Strength to support, and Beauty to adorn. Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man. The universe is the temple of the Deity whom we serve. Wisdom, Strength, and Beauty are about His throne as pillars of His works; for His wisdom is infinite, His strength omnipotent, and His beauty shines through the whole of creation. In symmetry and order the heavens He has stretched forth as a canopy; the earth He has planted as His footstool; He crowns His temple with stars, as with a diadem; and His hands extend their power and glory. The sun and the moon are messengers of His will, and all His law is concord.

The three great pillars supporting a Mason's Lodge are emblematic of those divine attributes. Of these, the column of Wisdom is situated in the East part of the Lodge, and is represented by the Master; because it is presumed that he has wisdom to devise labor for the Craft and to superintend them during the hours thereof. The column of Strength is situated in the West part of the Lodge, and is represented by the Senior Warden; because it is his duty to strengthen and support the authority of the Master. The column of Beauty is situated in the South part of the Lodge, and is represented by the Junior Warden; because, as the sun in the South at its meridian height is the beauty and glory of the day, so is the Junior Warden in the South. There he may better observe the time to call the Craft from labor to refreshment, and superintend them during the hours



thereof, that none pervert the purpose of refreshment into intemperance or excess; and call them on again in due season, that the Master may have honor and the Craft pleasure and profit thereby.

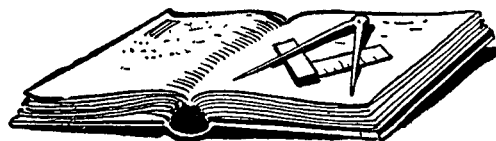
But as we have no noble orders of architecture known by the names of Wisdom, Strength, and Beauty, we apply them to the three most celebrated—the Ionic, Doric, and Corinthian.

* * *

The Covering of a Lodge is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope, and Charity, and admonish us to have faith in God, the Great Architect of the Universe, hope in immortality, and charity, or love, for all mankind. The greatest of these is charity. For faith may be lost to sight, and hope end in fruition; but charity extends beyond the grave through the boundless realms of eternity. And the Mason who is possessed of that virtue in its most ample sense, may be justly deemed to have attained the summit of his profession: figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament emblematically depicted here by seven stars, which allude to as many regularly made Masons; without

which number no Lodge is perfect and no candidate can be legally initiated into the Order.

* * *



The Furniture of a Lodge consists of the Holy Bible, Square, and Compasses.

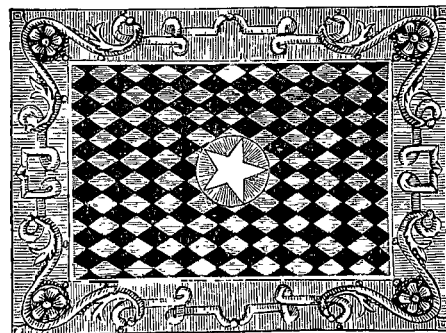
The Holy Bible is given to us to be a rule and guide for our faith and practice. It is dedicated to God, being the last, best, and most inestimable gift from God to man, and on it we * * *.

The Square teaches us to square our actions. It is dedicated to the Master, and is the proper Masonic emblem of his office.

The Compasses are dedicated to the Craft; for by a due attention to their uses, we are taught to circumscribe our desires and to keep our passions in due bounds.

Hence, the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of our duty to our fellow-men; and the Compasses, that which enlightens the path of our duty to ourselves.

* * *



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. It also supplies the floor design for many of the great cathedrals of Europe which were constructed by Operative Masonic guilds during the Middle Ages. The Mosaic Pavement is, therefore, mystically related to religious philosophy and is emblematical of human life, checkered with good and evil.

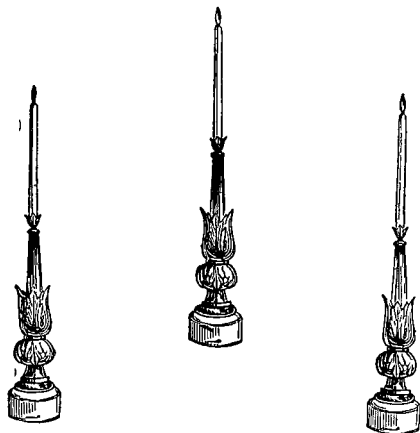
As we tread the various and uncertain paths of life, as our days are variegated and checkered by a strange contrariety of events, and as our passage through this existence, though sometimes attended by prosperous circumstances, is often beset by a multitude of evils—therefore is the Lodge furnished with Mosaic work to remind us of the precariousness of our state on earth. Today we stride erect on the smooth, firm highway of prosperity; tomorrow we may totter on the uneven paths of weakness, temptation, and adversity. While this emblem

is before us we are reminded to boast of nothing, to have compassion on and to give aid to those who are in adversity, to walk uprightly and with humility; for such is this existence, that there is no station in which pride can be stably founded. While we tread on this Mosaic work, let our ideas return to the Original, whence we copy; and let our every act be as the dictates of reason prompt us, to live in brotherly love.

* * *

The Indented Tessel is that beautiful tessellated border or skirting which surrounded this pavement, and is emblematical of the manifold blessings and comforts which surround us; which we hope at last to obtain by a faithful reliance on Divine Providence, hieroglyphically represented by the Blazing Star in the center.

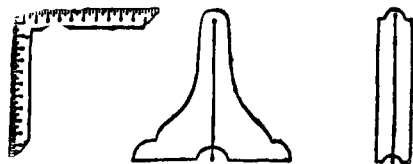
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A Lodge has THREE SYMBOLIC LIGHTS. One of these is in the East, one in the West, and one in the South. There is no light in the North; because King Solomon's Temple, of which every Lodge is a representation, was placed so far North of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the Northern part thereof. The North, therefore, we Masonically call a place of darkness.

As the sun, apparently, rises in the East to open the day, and dispenses light, life, and nourishment to the whole creation, it is well represented by the Master, who is placed in the East to open the Lodge and impart light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the South, where its beams are most piercing and the cool shade is most refreshing, it is then appropriately represented by the Junior Warden, who is placed in the South to observe its approach to the meridian, and at the hour of high twelve, or noon, to call the brethren from labor to refreshment. Still pursuing its course to the West, the sun at last closes the day and lulls all Nature to repose. It is then fitly represented by the Senior Warden, who is placed in the West to close the Lodge by command of the Master, after having rendered to everyone the just reward of his labor and having enabled him to enjoy that repose which is the genuine fruit of honest industry.

* * *



A Lodge has SIX JEWELS; three immovable and three movable.

The immovable Jewels are the Square, the Level, and the Plumb. The Square inculcates morality, the Level equality, and the Plumb rectitude of conduct. They are called immovable Jewels because they are always to be found in the East, West, and South parts of the Lodge, being worn by the officers in their respective stations.

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

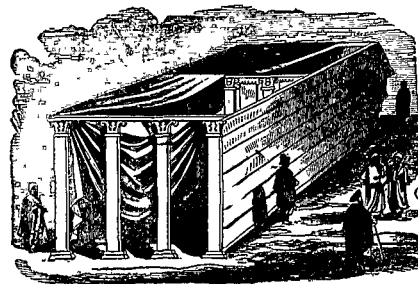
The Rough Ashlar is a stone, as taken from the quarry, in its rude and natural state. By it we are reminded of our own state, rude and imperfect by nature.



The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow Craft. It reminds us of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God.

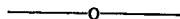
Upon the Trestle Board the Master workman draws his designs. By it we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both Operative and Speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of Nature and Revelation, which are our spiritual, moral, and Masonic Trestle Boards.

* * *



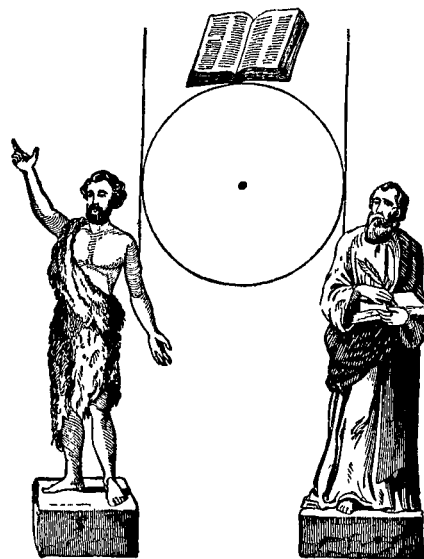
A LODGE IS SITUATED DUE EAST AND WEST because all places of divine worship,

as well as Masons' regular, well-formed, and constituted Lodges are, or ought to be, so situated. For this we assign several Masonic reasons: first, the sun, the glory of the Lord, apparently rises in the East and sets in the West; second, learning originated in the East and thence spread its benign influence to the West; third, and principally, because King Solomon's Temple was so situated. Also because, after Moses crossed the Red Sea, pursued by Pharaoh and his host, he erected, by divine command, a tabernacle, which he placed due East and West, to receive the first rays of the rising sun, and to commemorate that mighty east wind by which the miraculous deliverance of Israel was effected. This tabernacle is said to have been an exact pattern of King Solomon's Temple, of which every Lodge is a representation and, therefore, is, or ought to be, placed due East and West.



DEDICATION OF LODGES

Lodges were anciently dedicated to King Solomon, because he is said to have been our first Most Excellent Grand Master; but modern Masons in this country dedicate their Lodges to St. John the Baptist, and St. John the Evangelist, who are said to have been two eminent patrons of Masonry. And there is represented in every regular and well-governed Lodge a certain point within a circle em-bordered by two perpendicular parallel lines, which



in recent times have come to represent St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents the individual brother; the circle, the boundary line of his duty beyond which he is never to suffer his passions, interests, or prejudices to betray him. In going around this circle, he necessarily touches upon the two parallel lines, as well as the Holy Scriptures; and as long as a Mason keeps himself circumscribed within these due bounds, it is impossible that he materially err.

TENETS

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



By the exercise of BROTHERLY LOVE we regard the whole human species as one family—the high and the low, the rich and the poor—who, created by one Almighty Parent and made inhabitants of the same planet, are to aid and protect one another. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained forever apart.



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



TRUTH is a divine attribute, and the foundation of every virtue. To be good and true is one of the first lessons taught in Masonry. On this theme we contemplate, and by its dictates endeavor to

regulate our conduct. Hence, while we are influenced by this principle, hypocrisy and deceit are unknown among us; and with the heart and tongue we join in promoting one another's welfare and in rejoicing at one another's prosperity.

Every Mason has four P** P** E**, which are the P** P** M** and G**, and which are illustrated by the four Cardinal Virtues: Fortitude, Prudence, Temperance, and Justice.



FORTITUDE is that noble and steady purpose of the mind whereby we undergo any pain or peril when it is prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason. It is a safeguard or security against the success of any attempt, by force or guile, to extort from him any of those secrets with which he has been so solemnly intrusted and which were emblematically impressed upon his mind on his first admission into the Lodge, when he was received upon * * * which refers to * * *.



PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason. It is that habit by which we wisely judge and prudentially determine all things relative to our present as well as our future happiness. This virtue should be the peculiar care of every Mason for the government of his conduct,

not only while he is in the Lodge, but also when abroad in the world. He should exercise constant care, when in any strange or mixed companies, never to let fall the least sign, token, or word whereby the secrets of Masonry may be unlawfully obtained; ever bearing in mind that important occasion when, with his naked left hand * * *, which alludes to * * *.



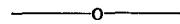
TEMPERANCE is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is taught thereby to avoid excess and to refrain from contracting any licentious or vicious habit, the indulgence of which may lead him to disclose some of those valuable secrets which he has promised to conceal and never to reveal. For it would consequently subject him to the contempt and detestation of all good Masons, as well as the penalty * * *, which alludes to * * *.



JUSTICE is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society. And as Justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate minutely

from the principle thereof, ever remembering the time when, placed in * * * he stood a perfect and upright man and Mason, which alludes to the * * *.

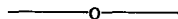
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CHALK—CHARCOAL—CLAY

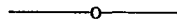
Entered Apprentices should serve their Masters with **FREEDOM, FERVENCY, AND ZEAL**, which are here represented by **CHALK, CHARCOAL, AND CLAY**. There is nothing freer than chalk, the lightest touch of which leaves a trace behind; there is nothing more fervent than charcoal, for to it, when it is properly ignited, the most obdurate metals will yield; there is nothing more zealous than clay, our Mother Earth, which alone, of all the elements, has never proven unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms and prepares the tempest; and fire lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty; though she produces the poison, she supplies the antidote, and returns with interest every good committed to her care. And when at last he is called upon to pass through "the dark valley of the shadow

of Death," she once more receives him and piously covers his remains within her bosom, thus admonishing us, that from earth we came, and to it we all must soon return.



SYMBOLISM OF THE DEGREE

The first, or ENTERED APPRENTICE, degree of Masonry is intended, symbolically, to represent the entrance of man into the world in which he is afterward to become a living and thinking actor. As he comes from the ignorance and darkness of the outer world, his first craving is for light. Not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal source of all things, from the Great Architect of the Universe, the Creator of the sun and of all that it illuminates. Hence the great, the primary, object of the first degree is to symbolize the birth of intellectual light in the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking the light which is to guide his steps and point him to the path that leads to duty and to Him who gives to duty its reward.



CHARGE AT INITIATION

Brother: As you are now introduced to the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable Fraternity: ancient, as having existed from time immemorial; and honorable, as tending in every

particular so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or a more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The wisest and best men in all ages have been encouragers and promoters of our Art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, to extend its privileges, and to patronize its assemblies.

There are three great duties which as a Mason you are charged to inculcate: To God, to your neighbor, and to your self. To God, in never mentioning His name save with that reverential awe which is due from the creature to his Creator, in always imploring His aid in all your laudable undertakings, and in ever esteeming Him as the chief good. To your neighbor, in acting upon the square and doing unto him as you would that he should do unto you. And to your self, in avoiding all irregularities and intemperance which may impair your faculties or debase the dignity of your profession.

A zealous attachment to these duties will insure public and private esteem.

In the state you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but to submit patiently to legal authority and to conform with cheerfulness to the government

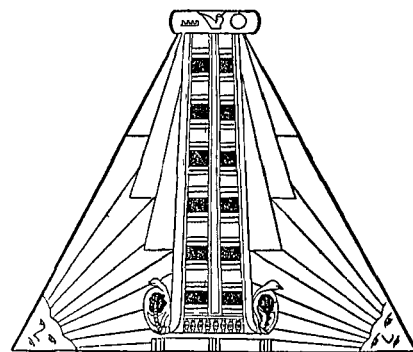
of the country in which you live, yielding obedience to the laws which afford you protection.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice bias your integrity or influence you to be guilty of dishonorable action.

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

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

Finally, my brother, keep sacred and inviolate the Mysteries of the Order; as these are to distinguish you from the rest of the community and mark your consequence among Masons.

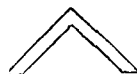


Ancient Apron of the Mysteries

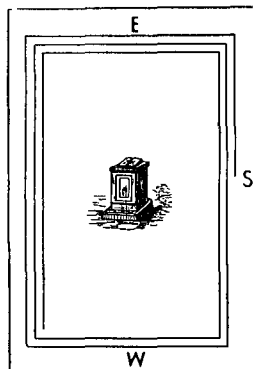
FELLOW CRAFT

FIRST SECTION

RECEPTION



* * *



The Scripture lesson is read from Amos 7: 7-8. Master and Wardens stand immediately after circumambulation begins; the Master is uncovered. Scripture reading begins immediately after passing South on SECOND circuit.

Fellow Craft

71

* *

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand.

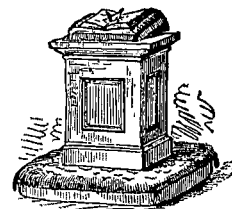
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"And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel:

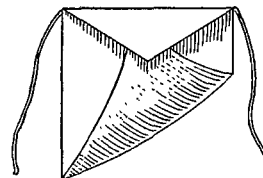
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"I will not again pass by them any more."

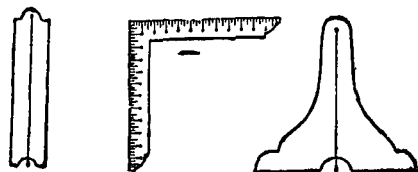
ALTAR



* * *



THE WORKING TOOLS



The Working Tools of a Fellow Craft Mason are the Plumb, Square, and Level, and are thus explained:

The Plumb is an implement used by Operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use 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, ever remembering that we are traveling upon the Level of Time to that "undiscovered country, from whose bourne no traveler returns."

* * *

The symbols of those instruments used by architects are unknown to common observers, who see in them simply a square, a level, and a plumb; but Free and Accepted Masons recognize them as emblems of certain moral principles and religious duties which, if followed out as they should be, would render all men valuable members of society.

The Square teaches us to regulate our lives and actions according to Masonic line and rule, and so to harmonize our conduct in this life as to render us acceptable to that Divine Being from whom all goodness springs and to whom we must give an account of all our actions.

The Level demonstrates that we are all sprung from the same stock, partake of the same nature, and share the same hope. And although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brothers. He who is placed on the lowest spoke of Fortune's wheel is equally entitled to our regard; for a time will come, and the best and wisest of us know not how soon, when all distinctions save those of goodness and virtue shall cease, and Death, the grand leveler of all human greatness, shall reduce us to the same estate.

The infallible Plumb, which, like Jacob's ladder, connects heaven and earth, is the criterion of rectitude and truth. It teaches us to walk justly and uprightly before God and man, turning neither to the right nor to the left from the strict paths of virtue; not to be an enthusiast, persecutor, slanderer or reviler of religion, bending neither towards avarice, injustice, malice, revenge, nor the envy and contempt of mankind, but giving up every selfish propensity which may have a tendency to injure others. To steer the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest perfection to which human nature can attain; and as the builder raises his column by the aid of the Level and the Plumb, so ought every Mason to conduct himself towards this world. To observe a due medium between avarice and profusion; to hold the scales of justice with equal poise; to make his passions and prejudices coincide with the strict line of his duty; and in all his pursuits to have eternity in view.

Thus the Square teaches morality, the Level equality, and the Plumb justice and uprightness of life and actions. So by square conduct, level steps, and upright intentions, we hope to ascend to those blessed mansions whence all goodness emanates.

SECOND SECTION

Masonry is called a progressive science. It may also be defined as a system of morals applicable to life, but veiled in allegory and illustrated by symbols. For the more regular advancement in the knowledge of its mysteries it is divided into several classes and degrees. According to the progress we make, we limit or extend our inquiries, and in proportion to our capacity therein, we attain to a lesser or a greater degree of perfection.

The two sections of this degree form important parts of the great edifice of Masonry.

The first, while purely ceremonial, is designed to lead the mind to a proper consideration of its symbols, which have been so wisely selected and are so happily designed to inculcate the great lessons of morality and truth. In this, the second section, your attention will be directed to new and more interesting symbols, and I shall endeavor to give you some idea of their Masonic application.

The question is frequently asked, "Why does Masonry teach by symbols?" To the student the answer naturally suggests itself. Masonry is the oldest of all existing societies—no art, no science preceded it. When it came into existence letters were unknown, and the records of passing events were carved on stone, engraved in burnt clay, or recorded on other material in the form of pictorial representations.

As the years passed and man's intellectual powers were developed, written characters or letters came into use, of which today nearly three hundred have been deciphered, while a large number yet remain unknown. But notwithstanding the invention of alphabets, man still clung

to the pictured ideas, for they were more pleasing and intelligible to the sight. Thus has Masonry retained this most ancient or primitive method of instruction; and by its symbols appealing to the physical sight it seeks to impress upon the heart and mind its great lessons.

It is not the ritualistic ceremonies and observances alone that constitute Masonry; they are merely the introduction to and the beginning of Masonic life. Yet they are of the highest importance; they are to Masonry what the foundation or substructure is to a building. It matters not how beautiful, stately or superb a building may appear; if the foundation is too narrow or its construction faulty, the building will be defective and its permanency doubtful. If the rendition of the ritual is faulty or expressionless, its beauty is marred, and favorable impression upon the novitiate so necessary to translate its symbolic meaning into an intelligible appreciation of its beautiful teachings, may fail of realization. The ritual accurately and impressively rendered may prove a potent factor in inciting higher ideals and in fashioning his life in conformity with the principles expressed or implied in our beautiful symbolism.

To you, my brother, the gauge, gavel, square, level, and plumb should no longer be merely the working tools of an Operative Mason's art, but visible, tangible emblems of great moral truths and duties.

You now represent a Fellow Craft Mason on his way to the Middle Chamber of King Solomon's Temple; and it becomes my duty to explain to you the variety of objects which will attract your attention as you proceed, and to inform you that Freemasonry is considered under two denominations—Operative and Speculative.

We work as Speculative Masons only, but our ancient brethren wrought in both Operative and Speculative Masonry. They worked at the building of King Solomon's Temple, and many other sacred and important edifices.

By OPERATIVE MASONRY we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts.

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

The Operative Mason directs his labors to the construction of material edifices composed of stone, brick, and mortar, which, like all things temporal, must sooner or later succumb to the inevitable ravages of time.

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 creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

The Speculative Mason, therefore, is a moral builder for eternity, fitting immortal nature for that spiritual building which shall exist when earth's proudest monumental piles shall have crumbled into dust, and the glory and greatness of earth shall have been forgotten.

"When the vast sun shall veil his golden light
Deep in the gloom of everlasting night,
When wild, destructive flames shall wrap the skies,
When ruin triumphs, and when nature dies;
Man, alone, shall the wreck of worlds survive.
'Mid falling spheres immortal man shall live."

This section of the lecture of this degree refers also to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient brethren.

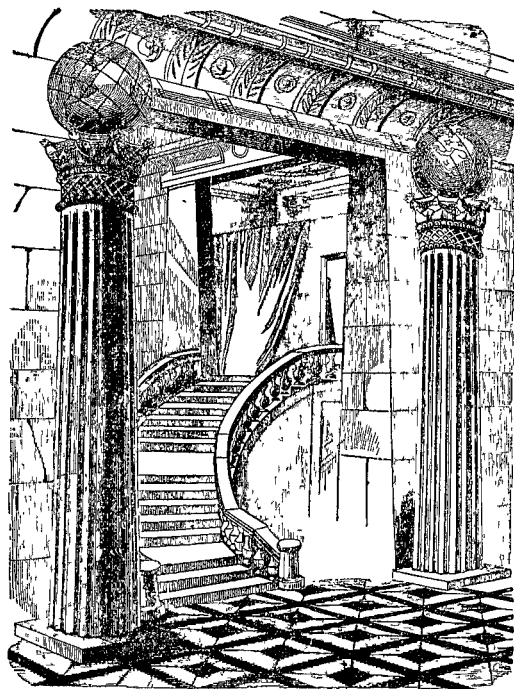
Before the Almighty was pleased to command this vast world into existence, the elements and materials of creation lay mixed together without distinction or form. Darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, "Let there be light!" and there was light.

And as it pleased God to be six days in commanding order from chaos, man should reflect that even Deity moves with due deliberation.

The Almighty, having finished the six days' work, rested on the seventh. He blest, hallowed, and sanctified it. He thereby taught man to work industriously six days; but strictly commanded him to rest on the seventh—the better to contemplate the beautiful works of creation, to adore Him as the Creator, to go into His sanctuaries, and to offer up praises for life and every blessing he so amply enjoys at His bountiful hands.

Our ancient brethren worked six days and consecrated the seventh as a day of rest from their labors. It was their custom to assemble on the evening of the sixth day of each week in the Middle Chamber of King Solomon's Temple, there to receive their wages as Fellow Crafts.

Their way thither led through a long porch or passage of the Temple, at the outer entrance of which were placed two large columns, or PILLARS, which you see here represented, and which you will find in all regular and well-furnished Lodges of Fellow Craft Masons: the one on the left or North, called Boaz, and the other on the right or South, called Jachin (Jack-in).



THE PILLARS OF THE PORCH

These pillars are referred to in 1 Kings 7:15; 2 Kings 25:17; 2 Chron. 3:15 and 4:12; Jer. 52:21; and Ezek. 40:49. Josephus, the Jewish historian, has handed down a description of them, and Mackey's Lexicon of Freemasonry contains another. All accounts differ in certain respects; and in fact the details are so confused that Masonic authorities are not in accord on any except the chief features, which seem to be as follows: The height

of the pillar itself is given in all the accounts but one as eighteen cubits; and the chapter which swells out above it is said to have been five cubits in height. But, as it overlapped the top to the extent of half a cubit, the total height was twenty-two and one-half cubits. As the cubit is usually calculated to have been eighteen inches, this gives us the total height of the pillar and its capital as thirty-three feet, nine inches. Its circumference is given as twelve cubits or eighteen feet, which would make its diameter just under six feet. The pillars were hollow, and the thickness of the metal of which they were composed is usually supposed to have been three inches; though it has sometimes been given as four. Also, it has been said that there were doors at the back of each pillar, opening into three archives, where books of the Law and other records were kept in safety.

It has been supposed that Solomon, in erecting these pillars, had reference to the Pillar of Cloud and the Pillar of Fire which went before the Israelites in the wilderness; and that the right hand, or south pillar, represented the Pillar of Cloud, and the left hand, or north pillar, represented that of Fire. Solomon did not erect them simply as ornaments to the Temple, but as memorials of God's repeated promises of support to His people of Israel. For the Pillar "Jachin," derived from the Hebrew words "Jah," meaning "Jehovah," and "achin," "to establish," signifies that "God will establish His house in Israel;" while the Pillar "Boaz," compounded of "b," meaning "in," and "oaz," "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch of the Temple, daily reminded of the promises of God, and inspired with confidence in His protection and gratitude for His many acts of kindness to His chosen people.

The Masonic symbolism of these two pillars may be taken as two-fold. First, in reference to the names of the pillars, they are symbols of the Strength and Stability of the Institution; and then in reference to the ancient Pillars of Fire and Cloud, they are symbolic of our dependence on God through all His creations, by which alone are Strength and Stability secured.

Above each pillar, covering its upper portion to a depth of half a cubit, was a great oval-shaped body, or chapter, five cubits in height. Springing out from the pillar, at the junction of the chapter with it, was a row of petals of the lotus, the water-lily of the Nile. Just above this and at the beginning of the expanded part of the chapter (or capital), two rows of pomegranates were carved. Starting at the two rows of pomegranates and extending upward, was a network which covered the greater part of the oval; and superimposed over the network was an artistic arrangement of palm leaves and chains hanging in festoons. All this work, we are told, was executed by H. A., a widow's son of Naphtali, a skilled worker in metals, who was sent down to Jerusalem by H., K. of T., especially to do this and other metal work for the temple.

The Lily, by its extreme whiteness and the retired situation in which it grows, denotes purity and spiritual enlightenment; the Network, by the intimate connection of its parts, denotes God's love and blessing pouring down on all His creatures; and the Pomegranates, by the exuberance of their seeds, denote the abundant provisions of Nature.

Our ancient brethren interpreted these oval-shaped bodies as representing the Terrestrial and Celestial Spheres, indicating life on earth and the life celestial; but this idea is now conveyed in the representations of those ancient Pillars, by the superaddition of two Globes with their accompanying markings.

On the convex surfaces of these Globes are represented the countries, seas, and various parts of the earth; the face of the heavens, the planetary revolutions, and other 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 the diurnal rotation of the earth on its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with due reverence for the Deity and His works, and are induced to encourage the studies of Astronomy, Geography, and Navigation, and the arts dependent upon them, by which society has been so much benefited. They also denote the universality of Masonry, and teach us that a Mason's charity should be equally as extensive.

Beyond the pillars you behold a FLIGHT OF WINDING STAIRS, leading to a place representing the Middle Chamber of King Solomon's Temple.

The only allusion to it in Scripture is to be found in the sixth chapter of the First Book of Kings, and is in these words: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third."

This Symbolical Stairway, which leads from the ground-floor to the Middle Chamber of our Mystic house, consists of fifteen steps and three divisions. The divisions, we perceive, differ in the number of their steps, each having an odd number—"three, five, and seven." While there is no positive evidence that these divisions have any particular reference to Ancient Craft Masonry, yet the lessons taught us, as we ascend, should impress upon the mind of every Freemason the importance of discipline, as well as knowledge of natural, mathematical, and metaphysical science. The stairway also opens to him an extensive range of moral and

speculative inquiry, which may prove a source of peculiar gratification.

This flight of stairs is a grand philosophical legend, whose rugged steps are symbols of stages of instruction; and our laborious ascent symbolizes our struggles to reach the summit of knowledge, where alone the craftsman can receive his reward—the Divine Word—the Truth.

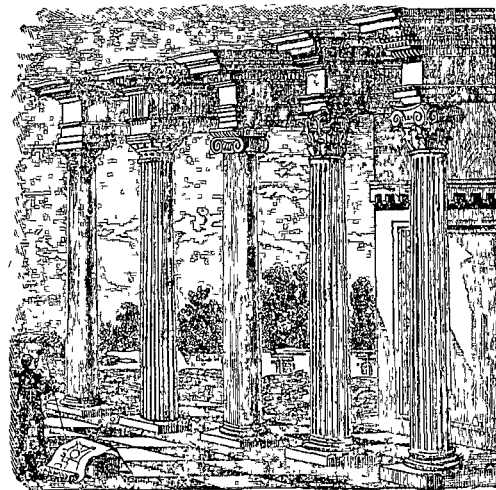
These three principal divisions symbolize the necessary preparation for our lifework, indicating the grades or divisions of education: namely, elementary, preparatory, and collegiate.

The first Three Steps allude particularly to the organization of our Institution into three degrees of Entered Apprentice, Fellow Craft, and Master Mason; to the three principal officers of the Lodge, the Worshipful Master, the Senior and Junior Wardens; to the three principal supports in Masonry, Wisdom, Strength and Beauty; because it is necessary to have wisdom to contrive, strength to support, and beauty to adorn all well-regulated institutions. They also allude to the three principal stages of human life: Youth, Manhood, and Old Age. That Youth, the springtime of life, "when the heart puts forth the tender leaves of hope" and gladdens us with its fresh expectancy; Manhood, the summer, when those leaves, matured, load us with their blushing honors; Old Age, the autumn, with chilling frosts, scattering the sear and yellow leaves which fall rustling to the ground.

You will now ascend the first three steps, commencing with your right foot.*

*The reason for this is that the worshiper, commencing his ascent on the right foot, would find the same foot forward on entering the temple, a fact which was considered a fortunate omen.

THE FIVE STEPS in this degree refer to the different orders of architecture.



By "order" in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a building which, united with those of a column, form a beautiful, perfect, and complete whole.

As in painting the judicious selection of colors and the proper blending of light and shade make up the finished picture, so in architecture the

regular disposition of the base, shaft, capital, architrave, frieze, and cornice, with their various ornaments, results in a symmetrical whole and determines the order to which the work belongs.

From the first formation of society, order in architecture may be traced. We learn that when the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, they first planted trees on end, and then laid others across to support a covering. The bands which connected those 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 classed: Tuscan, Doric, Ionic, Corinthian, and Composite.

THE TUSCAN

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

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 moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The

several parts of which it is composed are founded on the natural position of solid bodies. In its first invention, it was more simple than in its present form, and the name of Tuscan was conferred upon it. In aftertimes, when it began to be adorned, it gained the name of Doric. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

The Ionic bears a kind of 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 cornices have dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians; as the famous Temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of 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 Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices; the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus-root, having been left there by her nurse. As the branches grew up, they encompassed the basket until, arriving at the tile, they met with an obstruction and bent downward. 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

The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders, and is ten diameters high. Its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

Such are the orders of architecture; and though three thousand years have winged their flight since the Grecian architects first executed their designs, the Doric, the Ionic, and the Corinthian stand today, as they stood in the early ages, cold embodiment of Strength, Grace, and Beauty. Sculptors have since toiled in vain for the invention of new designs, but the marble that unfolded its hidden beauties beneath Callimachus' classic chisel has refused to awaken to a renewal of life, although Angelo and Phideas touched the block.

These ancient and original orders are most revered by Masons. The Ionic we Masonically term the column of Wisdom, because it wisely combines the proportions of strength and grace. It stands in the East and is represented by the Worshipful Master. The Doric stands in the West. Because it is the pillar of Strength in the Operative Masonic temple, it is represented by the Senior Warden, the strong pillar in our Speculative temple. The Corinthian, in all its virginal symmetry and foliated splendor, stands in the South, proud embodiment of elegance and Beauty; and is represented by the Junior Warden, whose duty it

is to observe the sun at its meridian height, which is the beauty and glory of the day.

* * *

THE FIVE STEPS also denote the five senses of human nature, which are Hearing, Seeing, Feeling, Smelling, and Tasting.

THE FIVE SENSES OF HUMAN NATURE

The senses are the avenues through which the soul touches the world of material things. The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few.

HEARING

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 one another our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The soul or spiritual side of our nature is, therefore, more dependent on this sense for its full growth, co-ordination, and development than on any other of the five special senses. This sense conveys to the infant the sound of its mother's voice, that most potent, most precious, and most priceless of all influences in the nurturing and maturing of character, which begins to unfold even in early infancy. The wise and beneficent Author of Nature intended by the formation of this sense that we be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with one another. For these pur-

poses we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will 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. Its structure 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 one of Nature's greatest masterpieces.

FEELING

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.

These three senses, Hearing, Seeing, and Feeling, are deemed peculiarly essential among Masons. They have always been highly revered; because by Hearing we hear the word, by Seeing we see the sign, and by Feeling we feel the token whereby one brother may know another in darkness as well as in the light.

SMELLING

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 great subtlety, as well in the state of life and growth as in the state of fermentation and putrefaction. These effluvia, drawn into the nostrils along with the air, are a means by which all bodies are distinguished. Hence it is evident that there is a manifest 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

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 injurious. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of cookery, chemistry, pharmacy, etc.

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

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

depth of love manifested by the Creator towards the creatures of His creation.

On the mind all our knowledge must depend. What, therefore, can be a more proper subject for the investigation of Masons? This transcendent expression of God's bounty to man includes Memory, Imagination, Taste, Reasoning, Moral Perception, and all the active powers of the soul, and presents a vast and boundless field for philosophical disquisition which far exceeds human inquiry and involves peculiar mysteries, known only to Nature and to Nature's God to whom we are all indebted for creation, preservation, and every blessing we enjoy.

You will now ascend the Five Steps, commencing this time with the left foot, where we left off.

* * *

The Seven Steps allude to many sevens—the seven sabbatical years, seven years of plenty, seven years of famine, seven years to build King Solomon's Temple, seven golden candlesticks—but more particularly to the Seven Liberal Arts and Sciences.

THE SEVEN LIBERAL ARTS AND SCIENCES

The Seven Liberal Arts and Sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are here illustrated. Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterward beautify and adorn by means of Rhetoric; while Logic instructs us how to think and reason with propriety, and to make language subordinate to

thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily vocations. Geometry, or the application of Arithmetic to sensible quantities, is of all sciences the most important, since by it we are enabled to measure and survey the globe that we inhabit. Its principles extend to other spheres; and, employed in the contemplation and measurement of the sun, moon, and heavenly bodies, they constitute the science of Astronomy. Lastly, when our minds are filled and our thoughts enlarged by the contemplation of all the wonders which these sciences open to our view, Music comes forward, to soften our hearts and cultivate our affections by its soothing influences.

This division of the Winding Stairs, unlike the other two, has in this degree but one signification, that of knowledge in general. In the seventh century, and in fact for a long time afterwards, the circle of instruction to which all of the learning of the most distinguished philosophers was confined, was limited to what was then called the Seven Liberal Arts and Sciences, which were divided into two branches, the Trivium and the Quadrivium.

The Trivium included Grammar, Rhetoric, and Logic; and the Quadrivium, Arithmetic, Geometry, Music, and Astronomy. The word Trivium was derived from the old Latin and signified a place where three roads met. Quadrivium means a place where four roads meet, or as we say, a "cross roads," hence the origin of the term, the "paths of learning." These seven heads were supposed to include universal knowledge; and he who was master of these was thought to have no need of a preceptor to explain any books or to solve any of the problems that come within the compass of human reason. The Trivium

has furnished him with a key to all language; and the Quadrivium has opened to him all the secret laws of Nature. At a time when few were instructed in the Trivium and very few studied the Quadrivium, to be master of both was sufficient to complete one's character as a philosopher. The propriety, therefore, of adopting the Seven Liberal Arts and Sciences as symbolic of the last stage of human learning is apparent; and although all of the beautiful and instructive lessons of this lecture should be carefully absorbed by the mind, particularly so should the symbolism of these SEVEN STEPS, representing Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

GRAMMAR

Grammar, teaching the proper arrangement of words according to the idiom or dialect of any particular people, is the key by which alone the door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language and unfolds its various constituent parts—their names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any man before his acquaintance with the art; yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

RHETORIC

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment; it is the art of being persuasive and commanding, the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Logic is that science which directs us how to form clear and distinct ideas of things, and thereby prevents

us from being misled by their similitude. 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 until the point in question is finally determined. Of all the sciences, that concerning the human mind is certainly most worthy of study; and the proper manner of conducting its several powers in the attainment of truth and knowledge is a noble acquisition. This science ought to be cultivated as the foundation or groundwork of our inquiries, particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Arithmetic is the art of numbering, or that part of mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect a conception of quantity itself without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly we must understand arithmetical calculations. The greater advancement we make in the mathematical sciences, the more capable we shall be of considering the ordinary objects of our conceptions; and finally, we shall be led thereby to a more comprehensive knowledge of our great Creator and the works of His Creation. It teaches the Speculative Mason to strive always to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolences to his fellow creatures, and to divide his means with a suffering brother.

GEOMETRY

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 surface, and from a surface to a solid.

A point is the beginning of all geometrical matter.

A line is a continuation of a point.

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

A solid is a figure of three dimensions, namely, length, breadth, and thickness (for example, a cube).

With the aid of Geometry the architect can draw his plans and execute his designs, the general can arrange his soldiers, the engineer can mark out grounds for encampments, the geographer can measure the dimensions of the world and all things therein contained, delineate the extent of the seas, and specify the divisions of empires, kingdoms, and provinces. By it the astronomer also can make his observations, and fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics.

MUSIC

Music is that elevated science which affects the passions by sound. There are few who have not felt its charms and acknowledged its expression to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words. It breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; and it melts us in tenderness. This science is truly congenial to the nature of man; for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison. But it never sounds with such seraphic harmony as when employed in singing hymns of praise to the Creator of the universe.

To be without a perception of the charms of Music, is to be without the finer traits of humanity. It is the medium which gives the natural world communication with the spiritual; and few are they who have not felt its power and acknowledged its expression to be intelligible to the heart.

It has a voice for every age and a capacity for every degree of taste and intelligence. Its lullaby soothes the infant in his mother's arms; its joyous notes wing the tripping feet in the dance; its martial tones inspire the spirit of patriotism, nerve the warrior's arm, and fire his heart. The stirring strains of national airs, heard on the rough edge of battle, have ever thrilled the soldier, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and the most sublime devotion.

Here the organist plays softly the strains of "Home, Sweet Home," or some other well-known lullaby, during which the Deacon continues.

It was our mothers' cradle song, and has often lulled us to sleep in infancy. The mellowing tides of old cathedral airs, vibrating through aisles and arches, have stilled the ruffled spirit, and, sweeping aside the discordant passions of men, have borne them along its resistless current, until their united voices have joined in swelling the chorus of the heaven-born anthem:

Glory to God in the highest, and on earth,
Peace, good will to men.

Again, it lulls the passions of men, and lifts as by Divine influence the burden of care from the weary and heavy-laden. And finally, when the soul yearns for those unseen vistas which are beyond the span of the present hour, for that communion with God which is its highest life, Music, the handmaid of heaven, bears the spirit up and gives it a taste of immortality.

ASTRONOMY

Astronomy is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength, and beauty of the Great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere, spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is no people so barbaric that they do not understand, and no nation so distant that they cannot hear.

The heavens declare the glory of God;
And the firmament sheweth His handiwork.

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

My brother, having perfected your knowledge in the groundwork of learning, we will ascend the Seven Steps.

* * *

EMBLEM OF PLENTY

* * * * *



The Ephraimites had long been a stubborn and rebellious people, whom Jephthah had often sought

to subdue by mild and lenient measures; but to no avail. Highly incensed at Jephthah for not having been called to fight and share in the rich spoils of the Amonitish war, they gathered together a mighty army, crossed the river Jordan, and prepared to give Jephthah battle; but he, being apprised of their approach, called together the men of Israel, went out, gave them battle, and put them to flight. To make his victory complete, he stationed guards at the passes on the banks of the river, and said unto them: "If you see any strangers pass this way, say unto them, 'Say Shibboleth.'" The Ephraimites, being of a different tribe, could not frame to pronounce Shibboleth, but instead could say only *Sibboleth*. And there fell that day on the field of battle, and at the several passes on the banks of the river, forty and two thousand; after which Jephthah ruled quietly in Israel until the time of his death, which was six years.

The passage of Scripture referred to in this section is found in Judges 12: 1-6

The following lecture may be given here:

My brother, as an Entered Apprentice you were in your Masonic childhood, and the heart, being more impressionable, more readily received the precepts of our creed; and was thereby better fitted for the reception of that Divine Truth, which is the full fruition of the Mason's hope. And now, having passed the porch of our mystic temple, at the very entrance of the Middle Chamber, where craftsmen ply their tools, your Masonic manhood begins; and as the faculties of the mind waken into activity, we pause to contemplate this mighty Masonic fabric, built on foundations buried in the dusty ages of the past.

The origin of our Order is written upon the unpublished pages of antiquity. Ages ago, upon the eastern plains, it has been said, our Institution was set up, founded upon principles more lasting than the metal wrought into the statues of ancient kings. Men have come and men have gone in fleeting generations, but the principles of this sacred Order go on forever. Seasons like a whirling wheel have fled as hours down through the dim corridors of time; but through the tempest and the storm, through the attrition of the waves and the gliding sands of life, through evil report as well as good, Freemasonry has ever stood unshaken. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. Moving serenely and with a majestic tread, scattering blessings and benedictions in its path, like that wonderful river of Egypt whose beneficent tide moistens the parched sod and strews its course with abundant harvests, our Fraternity has maintained its benevolent influence, spreading wider and wider over the earth with the passing of the years. The attentive ear still receives the sound from the instructive tongue, and the mysteries of Masonry are still safely lodged in the respository of faithful breasts.

Ever since symmetry began and harmony displayed her charms, Operative Masonry has had a being. The architectural ruins discovered in Nineveh, Babylon, and Thebes, and the tombs and obelisks scattered along the banks of the Nile attest the skill with which our ancient brethren wrought. But to our Jewish and Tyrian brethren belong the triumphs of artistic skill.

Seven long years and a half, mid a silence unbroken by the sound of iron tool, they toiled on Mount Moriah in the erection of a monument to the living God. All the beauty of design and elegance of embellishment known to science and art were employed in its construction; and

when the work was done, Architecture was beggared. But the Temple stood, a worthy habitation for the Shekinah, and a glorious monument to the genius of Operative Masonry.

As a practical art it has hitherto concerned itself with man's temporal wants, furnishing him with temples and dwellings in life, and with tombs and mausoleums in death. It abounded in technical terms, and employed numerous instruments peculiar to itself; but the intimate associations of the Masons employed in the building of King Solomon's Temple revealed the truth: That above and beyond the mere gratification of our physical wants were the moral and spiritual cravings of mankind, a necessity for social intercourse, and recognition of man's duties to his fellowman; and King Solomon, inspired by the Deity, conceived that grand idea which culminated in Speculative Masonry, a system which, entering into abstruse investigations of the soul, reminds us of a higher and better life, and eternity beyond the grave; a profound Science that takes from the Operative Art its technical terms, its implements, and its rules, clothes them in symbolism and teaches the Speculative Mason their spiritual use. Thus Freemasonry comes to us from the Temple, an Operative Art combined with Speculative Science. The language and implements of the artisan are used for the inculcation of the doctrine of pure ethics.

It makes no profession of Christianity, and wars not against sectarian creeds or doctrines; but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple whose moral grandeur shall be commensurate with civilization;

A temple in which there shall be but one altar and but one worship; one common altar of Masonry, on which the Veda, Sutra, Zend-Avesta, Koran, and Holy Bible shall lie untouched by sacrilegious hands; and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew, and the Christian may kneel and with one united voice celebrate the praises of the Supreme Architect of the Universe.



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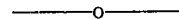
The * * * is a perpetual condemnation of profanity, untruthfulness, impiety, and vice. No

brother who in his heart has bowed before this sacred emblem, can ever forget it. He will never speak the name of the Grand Master of the Universe but with reverence, awe, and love. He will learn by studying the mystic meaning of the * * *



to model his life after the Divine Plan, and thus instructed, he will strive to be one with God in the spirit of love and charity.

Every brother admitted within the walls of this Middle Chamber should heed the lessons here inculcated, and consider that as a Freemason he is a builder, not of a material edifice, but of a temple more glorious than that of Solomon—a temple of honor, of justice, of purity, of knowledge, and of truth—and that these tools of the Operative Mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make in the uprearing of that spiritual temple wherein his soul will find rest forever and forevermore.



THE MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of the sciences, is the basis upon which the superstructure 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 Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits and demonstrate their various revolutions. By it, we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

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

Tools and implements of architecture and symbolic emblems most expressive are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, have been transmitted unimpaired the most excellent tenets of our Institution.

The following lecture on Geometry is sometimes given, in lieu of the foregoing:

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the Liberal Arts and Sciences, and to the possession of knowledge as the most fitting and proper occupation for the God-like endowments with which he is gifted.

Indeed, all who frequent our Masonic Temple are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifesta-

tion of the goodness of God. Your attention is especially directed to the science of Geometry, no royal road, 'tis true; but to one seeking true wisdom, it must prove more attractive than palace walks by regal taste adorned.

The ancient philosophers placed such a high estimate upon this science that all who frequented the groves of the Sacred Academy were compelled to explore its heavenly paths; and no one whose mind was unexpanded by its precepts was intrusted with the instruction of the young. Even Plato, justly deemed the first of the philosophers, when asked as to the probable occupation of the Deity, replied, "He geometrizes continually."

If we consider the symmetry and order which govern all the works of creation, we must admit that Geometry pervades the universe. If, by the aid of the telescope we bring the planets within the range of our observation, and by the microscope view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation in accordance with the fixed plan of the Almighty.

By Geometry He rounds the dewdrop; points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints His bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond; and in the fissures of the earth-bound rocks forms gorgeous caverns, thick-set with starry gems. By it He taught the bee to store its honey in prismatic cells; the wild goose to range her flight; the noble eagle to wheel and dart upon its prey; and the wakesome lark, God's earliest worshiper, to hymn its matin song in spiral flight. By it He forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips, and fashions the swelling breast that throbs in unison with a gushing heart. By it He paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad circles on the peacock's gaudy train, and decks the plumage of ten thousand warblers of His praise that animate the wooded shade. By it He fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic

ocean, cut the placid lake, or swim in gentle brook. Yea, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel. Above, beneath, around us, all the works of His hands, animate and inanimate, but prove that God geometrizes continually.

But if man would witness the highest evidence of geometrical perfection, let him step out of the rude construction of his own hands and view the wide o'erspreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of Nature. Nay, more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my brother, and you must admit with Plato, that God geometrizes continually; and be assured with Job, that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.

CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT

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

It is unnecessary either to recapitulate the duties which, as a Freemason, you are bound to discharge,

or to enlarge on the necessity of a strict adherence to them; as your own experience must have established their value. Our laws and regulations you are strenuously to support, and you are to 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 study of the Liberal Arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry, or Freemasonry, originally synonymous terms, being of a divine and moral nature, is enriched with most useful knowledge; for while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

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



EYE OF OSIRIS

THE ALL-SEEING EYE

"In most of the ancient languages of Asia 'eye' and 'sun' are expressed by the same word, and the ancient Egyptians hieroglyphically represented their principal deity, the sun-god Osiris, by the figures of an open eye, emblematic of the sun, by whose light we are enabled to see, and which itself looks down from the midst of heaven and beholds all things. In like manner Masons have emblematically represented the omniscience of the Great Architect of the Universe. We have here a copy of the ancient Egyptian emblem of the eye of Osiris, taken from the ancient monuments, and found both painted and sculptured on the yet remaining temple walls."—Brown, *Stellar Theology and Masonic Astronomy*.

MASTER MASON

Freemasonry, in every degree, as before stated, is progressive. A knowledge of it can be attained only by time, patience, and application. In the first degree, we are taught the duties we owe to God, our neighbor, and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator by minutely analyzing His works. But the third degree is the cement of the whole. It is designed to unite men, by mystic points of fellowship, in a bond of fraternal affection and enduring loyalty. It is among brethren of this degree that the ancient landmarks of the Order are preserved; and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply. It is also from brethren of this degree that the rulers of the Craft are selected; for it is only from those who are capable of giving instruction that we can reasonably expect to receive it.

FIRST SECTION

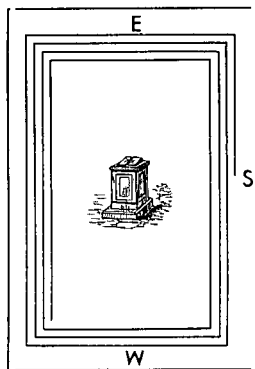
The first section of this degree, as of the two preceding, is initiatory; and a knowledge of it is indispensable to every brother who would make himself useful in the ceremonial transactions of a Lodge.

RECEPTION

The Compasses are peculiarly consecrated to this degree, because, within their extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession; and hence the moral



application of the Compasses is to those precious jewels of a Master Mason—Friendship, Morality, and Brotherly Love.



The Scripture lesson is read from Ecclesiastes 12 1-7 Master and Wardens stand immediately after circumambulation begins, the Master is uncovered. Scripture reading begins immediately after passing South on first circuit

*

"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 day when the keepers of the house shall tremble, and the strong men shall bow themselves,

* *

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

* *

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

* *

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

+ * *

"and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:

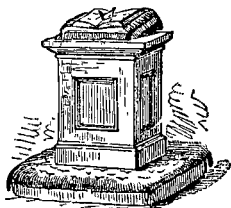
* * *

"because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

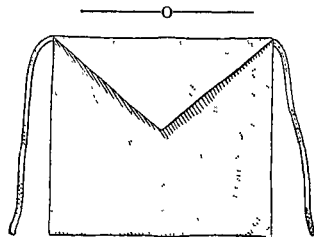
* * *

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

ALTAR



* * *



* * *

WORKING TOOLS

THE TROWEL



The Trowel is an implement made use of by Operative Masons to spread the cement which unites the several parts of a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more

noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

The three precious jewels of a Master Mason are Friendship, Morality, and Brotherly Love.

SECOND SECTION

This section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It recites the legend, the symbolic interpretation of which testifies to our faith in the immortality of the soul; while it also exemplifies an instance of integrity and firmness seldom equaled and never excelled, and is in strong contrast to the development of those passions which debase and ruin all who indulge in them.

The ceremonial of the Degree of Master Mason is unquestionably the most important, most impressive, and most instructive portion of the Ritual of Ancient Freemasonry. It transcends all others in the profoundness of its philosophy, in the wide range of ideas it aims to elucidate, and in the dramatic interest with which it is invested. Wrong interpretations, however—assuming what is evidently a philosophical and ethical Mythos to be the description of a literal fact—have in a certain degree weakened the effects which it is capable of producing.

That portion of the Rite which is connected with the legend of the Tyrian Artist is well worth the deep and earnest study of thoughtful men. But it should be studied as a myth, and not as a fact; and, if thus accepted, it will be found exceedingly rich in instructive lessons—lessons, too, which admit of immense variety of application. Whereas, if it be regarded simply as a ceremony commemorative of historical occurrences, it has no philosophical importance or significance whatever.

Against the notion that it is the representation of an event that actually occurred in the Temple, it may well be urged that, outside of Masonic tradition, there is no proof that such an event as is related in connection with the Temple-Builder ever took place; and, besides, the ceremony is older, by far, than the age of Solomon. There are characters impressed upon it which cannot be mistaken. It is thoroughly Egyptian, and is closely allied to the supreme rite of the Isianic mysteries.

Osiris, Isis, and Typhon are the three principal figures in the ancient Egyptian mythology. Typhon—i. e., Evil—made war upon Osiris—i. e., Beauty, Goodness, and Truth. Between these spiritual forces, there long raged a fierce conflict, of which all the combats, antagonisms, and disorders in the outward, visible world were only far-distant echoes, or feeble reverberations. Typhon, or Evil, for a period appeared in triumph. With his wiles and arts, he overcame Osiris, or Truth, dismembered his body, and concealed the fragments in the several quarters of the earth. Then the whole universe was shrouded in gloom, and resounded with lamentations and mourning over the fall of the Beautiful and Good. Isis set forth on her woful pilgrimage to find the remains of the beloved Osiris. After many disappointments and trials, her efforts were crowned with success. The great day of triumph came. Typhon, or Evil, was destroyed by Horus. The tomb of Osiris opened; and as the embodiment of Order, Truth, and Justice, he came forth, victorious in the possession of immortal life; and harmony, peace, and joy prevailed through the universe.

The Egyptian rite was a dramatic representation of these events; and its purpose is sufficiently obvious. It pictured, in impressive and solemn manner, the mighty and unceasing conflict of Truth with Error, Light with Darkness, Beauty with Deformity, Virtue with Vice, and Life with Death; the final, certain triumph of the former; and the sure defeat and destruction of the latter.

This myth is the prototype of the Temple legend. Osiris and the Tyrian Architect are one and the same; not a mortal individual, but an idea, an Immortal Principle. In Egyptian Freemasonry, Osiris was the type of Beauty, Goodness, Order, and Truth. So, in the Temple-

myth, the Tyrian is the symbol of Beauty and Order, and of that Creative Art which is ever ready to seize the Ideal and to incarnate it in material forms—that divine art which robes the physical world in immortal splendors, embellishes and beautifies life, idealizes all Nature, transforming dull and prosy reality into a sunny, flowery dream:

"Clothing the palpable and the familiar
With golden exhalations of the dawn."

Typhon was slain; and the iniquitous triad of the Temple met a deserved doom. The Master's rite from this point of view has a wider scope and deeper significance than if recognized as merely the record of an historical fact. In the one case, it simply tells us that a good man fell in the discharge of his duty, and that his foes were punished. In the other, it embraces all the possible conditions of Humanity, ranges through all worlds, reveals the Law of Eternal Justice, announces the omnipotence of Truth, and proclaims the immortality of man.

In this sense, the legend of the Tyrian is perpetually repeated in the history of human affairs. Orpheus was murdered, and his body thrown into the Hebrus; Socrates was made to drink the hemlock; Pontius Pilate, shrinking before a priesthood, surrendered the Nazarene to the rabble; Hypatia perished at the hands of a mob led by a bishop; the Maid of Orleans, Savonarola, and Bruno expired at the stake to atone for differing with ecclesiastics; unnumbered victims of the Inquisition suffered torture and death when a decadent and evil-inspired clergy ran riot with vengeance. So, in all ages, we have seen Evil temporarily triumphant and Virtue and Truth calumniated, persecuted, crucified, and slain. But Eternal Justice marches surely and swiftly through the world. The Typhons, the children of darkness, the plotters of crime, all the infinitely varied forms of evil, are swept into oblivion; and Truth and Virtue—for a time laid low—come forth, clothed with diviner majesty, and crowned with everlasting glory.

Truth, crushed to earth, will rise again;

The eternal years of God are hers:

While Error, wounded, writhes in pain,

And dies amid her worshipers.

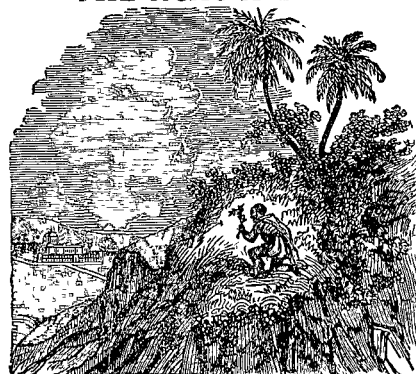
THE TWELVE MESSENGERS



In the old philosophies, the number twelve always concealed a mystical meaning, and was considered a symbol of divine ideas. But here the twelve F. C. represent the companions of Isis, who assisted her in long and wearisome search after the body of the slain Osiris: Reuben-Judah-Ephraim *** Dan-Gad-Aselli *** Issa-char-Zebulon-Benjamin *** Naphtali-Simeon-Levi.



THE ACACIA TREE



The "sprig of acacia" has, in the Masonic system, a solemn importance. It is a handsome tree, noted for its remarkably graceful and flexible leaves of yellowish green, which droop down and wave in the breeze, like luxuriant locks of hair. It held a sacred place in the ancient initiations, and, like the weeping-willow, was the symbol of tender sympathy and undying affection. An emblem, too, of immortality, it was most fittingly employed to mark the last resting-place of the distinguished dead.

DIRGE

Solemn strikes the fun'ral chime,
Notes of our departing time,
As we journey here below,
Thro' 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 this friend and brother home.

THOU, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of 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, as an hireling, 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 shall not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water, it will bud and bring forth boughs like a plant. 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. Till the heavens be no more shall he not wake nor be roused out of his sleep. 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.

Response—So mote it be.



WORSHIPFUL MASTER—My brother, you have been raised from * * * to * * * by * * * upon * * *, which are * * *.

* * *, that indolence shall not cause our footsteps to halt, nor shall wrath turn them aside; but, forgetting every selfish consideration, we will be swift of foot to serve, help, and extend benevolence to a fellow-creature in distress, and particularly to a brother Mason;

* * *, that when on our bended knees, invoking the blessings of Almighty God, we will remember a brother Mason's welfare as our own; for most assuredly will the petitions of a fervent heart be acceptable at the Throne of Grace;

* * *, that a brother Mason's secrets, when communicated to and received by us as such, shall be as secure and inviolable in our breasts as they were in his before communication, * * *, and these * * *; for by betraying that trust we might be doing him the greatest injury he could possibly sustain. Yea, it would be like the villainy of an assassin who lurks in the darkness to stab his adversary when he is unarmed and least prepared to meet an enemy;

* * *, that we should be ever ready to stretch forth a hand when the necessities of a brother call for our aid and support, and be ever ready to

render him such assistance to save him from sinking, as may not be detrimental to ourselves or our dependents;

* * *, that a brother's character we will support, in his absence as we would in his presence. We will not wrongfully revile him ourselves; nor will we suffer it to be done by others if it is in our power to prevent.

K. TO K. WHENE'ER WE PRAY

(ROBERT TURNERY)

F. to F., that we should go
When sickness brings a brother woe,
To cheer him on his bed of pain,
And nurse him back to health again.

K. to K., whene'er we pray,
At early morn, or close of day,
A brother's name should claim a share
In every thought and every prayer.

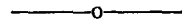
B. to B., thee still to keep
A brother's secrets hidden deep,
To all the world but us unknown,
And hold them sacred as our own.

H. to B., with firmest grasp,
Encircling arms and friendly clasp,
We should be found at duty's call,
To stay a brother's tottering fall.

M. to E., whene'er we find
To err a brother is inclined,
We'll counsel give in gentlest tone
And breathe it to his ear alone.

Then F. to F. and K. to K.,
True brothers we should ever be;
With H. to B. and B. to B.,
Each striving still to do his best,
We'll whisper words of hope and cheer,
With C. to C. and M. to E.

Thus, by the Five Points of Fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth; which will sufficiently serve to distinguish us from those who are strangers to our Masonic Order, and may demonstrate to the world in general that the word "brother" among Masons is something more than a name.



WORSHIPFUL MASTER—Thus, my brother, have I rehearsed to you the legend of the Master Mason degree, a history venerated as a reminiscence of days long past, and regarded by Masons with peculiar reverence, not so much for the legend itself as for the solemn and sublime doctrine it is intended to impress upon our minds—the immortality of the soul.

As Entered Apprentices we were received among Masons in a state of blindness and destitution, emblematical of the entrance of all men upon this their mortal state of existence when, weak and helpless, they are necessarily dependent upon others for protection and life. It inculcated the striking lessons of natural equality and mutual dependence. It taught us to seek solace for our own distresses in the active principles of universal beneficence and charity, and to extend relief and consolation to our fellow creatures in the hour of their affliction. It enabled us to free the soul from the dominion of pride and prejudice; to look beyond the narrow limits of particular institutions, whether civil or religious; and to view in every member of the human race a brother. Above all it taught us to bend with humility and resignation to the Great Architect of the Universe; to dedicate our hearts, thus purified from every malignant passion, to His glory and the good of our fellow creatures; and to prepare ourselves for the reception of truth and wisdom.

Passing on to the degree of Fellow Craft, in our progress in the principles of moral truth, we were en-

abled to contemplate the intellectual faculties, and to trace their development through the paths of heavenly science, even to the throne of God Himself. The secrets of Nature and the principles of moral truth were thus unveiled before us. We learned the just estimate of those wondrous faculties with which God has endowed the beings formed after His own image, and felt the duty which He has thereby imposed upon us, of cultivating this divine attribute with the most diligent and unremitting care and attention; that we may be enabled to show forth His glory and to render ourselves useful to the happiness of mankind. The degree concludes with the reminder that we all, without exception, are traveling on the Level of Time to that "undiscovered country from whose bourne no traveler returns."

To the man whose mind has thus been molded to virtue and science, Nature presents one more great and useful lesson—the knowledge of himself. She prepares him by contemplation for the closing hours of his existence; for when, by means of that contemplation, she has conducted him through the intricate windings of this mortal life, she finally instructs him how to die. She leads him to reflect upon his inevitable destiny; and prompts the inward monitor to say that, to the just and virtuous man, Death has no terrors equal to the stain of falsehood, and that the certainty of death at any time is preferable to the possibility of dishonor.

Of this great principle the Master Mason degree affords a glorious example in the unshaken fidelity and noble death of our G. M. H. A. Your representation of our G. M. H. A. is a type of the upright man in his progress through life. Although there was a time when others might implore Divine protection for him, now, in the presence of Death, through his own lips must he seek salvation.

Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great Trestle Board of his life. He essays to sally forth through the S. G. upon the sunny period of Youth; but at the very outset he meets his first enemy, * * *, representing his own weaknesses and the evil passions

which may beset his way: such as envy, hate, licentiousness, and debauchery, defacing the beautiful mirror of his soul by their baneful influences.

But these may be overcome; and, sustained by the unerring dictates of the monitor within, he presses forward on life's journey to the W. G., or middle period of life. There he meets his second and still more powerful enemy, * * *, fitly representing sorrow, remorse, misfortune, disease, poverty, ingratitude, and the hostility of enemies.

Weary and faint from the conflict, but with integrity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly. Though the other enemies may have been subdued, yet, at the E. G., that opening through which he looks out upon a brighter and better world, in the evening of his days, must he meet his last and terrible enemy, * * *, representing Death—Death, from whom there can be no escape and before whom all must sooner or later yield.

To the careless and thoughtless the lesson would end here; but the upright and true Mason will pursue it further, and apply it to the eternal salvation of his soul so beautifully typified by the ever-green Sprig of Acacia. Which teaches us that, although our frail bodies must, sooner or later, molder in the bosom of our Mother Earth—yet through the merits of the Divine promises contained in the Word of God, we may confidently hope that our souls will bloom in immortal grandeur.

And so we close the lecture of the second section with a tribute to the memory of that distinguished artist who preferred to lose his life rather than to betray his trust.

THIRD SECTION

WORSHIPFUL MASTER—My brother, the third section of the lecture furnishes many details relating

to the building of King Solomon's Temple, and explains the hieroglyphical emblems of this degree.

KING SOLOMON'S TEMPLE was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac. It afterwards became the threshing floor of Ornan, the Jebusite, which David purchased for the purpose of erecting an altar, and where he met and appeased the destroying angel. This magnificent structure was commenced in the fourth year of the reign of Solomon, on the second day of the month Zif, the second month of the sacred year.

Seven years were employed in its construction; during which time, Josephus informs us, it rained not in the daytime, that the workmen might not be obstructed in their labor.

From sacred history we learn also that there was not heard the sound of axe, hammer, or any metal tool in the house while it was building.

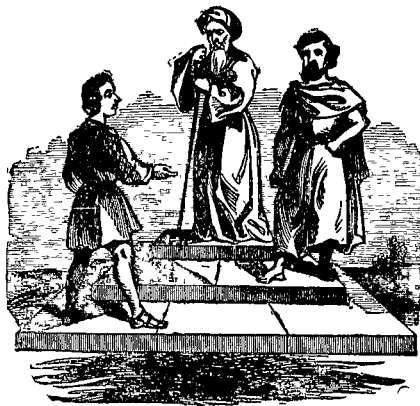
This famous fabric is said to have been supported by 1,453 columns and 2,906 pilasters, all hewn from the finest Parian marble.

There were employed in its construction three Grand Masters, 3,300 Masters or Overseers of the work, 80,000 Fellow Crafts or hewers in the mountains and quarries, and 70,000 Entered Apprentices, or bearers of burdens. All these were so classed and arranged by the wisdom of King Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb that universal peace which pervaded the world at this important period.

It was also symbolically supported by THREE PRINCIPAL COLUMNS, Wisdom, Strength, and Beauty, referred to in the preceding degrees, which are here represented by our three ancient Grand Masters, Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar Wisdom represents Solomon, King of Israel, by whose wisdom the Temple was erected—that superb model of excellence which has so honored and exalted his name. The pillar Strength represents Hiram, King of Tyre, whose wealth and power strengthened King Solo-

mon in his great and important undertaking. And the pillar Beauty represents Hiram Abif, the Widow's Son of the tribe of Naphtali, by whose curious craft and cunning workmanship the Temple was so beautified and adorned.

There are two classes of emblems in this degree, the first of which is monitorial and consists of the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions Guarded by the Tiler's Sword, the Sword Pointing to a Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour Glass, and the Scythe.



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 at-

tainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflections consequent upon 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 Deity. And as this glows with fervent heat, so should our hearts continually glow with gratitude to the Great Beneficent Author of our existence for the manifold blessings and comforts we enjoy.

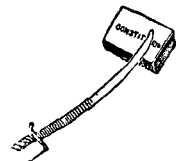


THE BEE HIVE is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in the

heavens to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so should we 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.

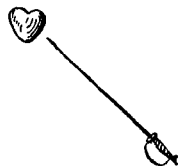
When we take a survey of Nature, we view man in his infancy more helpless and indigent than the brute creation. He lies languishing for days and months; and for years he is totally incapable of providing sustenance for himself, guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to make man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent upon one another for protection and security. For in this way they enjoy better opportunities of fulfilling the duties of reciprocal love and friendship.

Thus, man was created for an active, social life, the noblest role in the plan of God. And he who will not contribute to the common stock of knowledge and understanding, can be deemed only a drone in the hive of Nature, a useless member of society, unworthy of the attention of Masons.

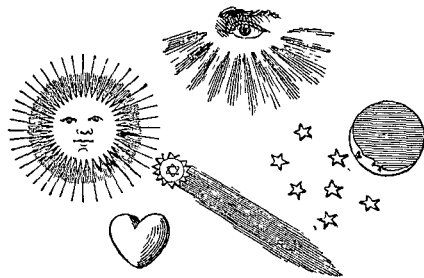


THE BOOK OF CONSTITUTIONS guarded by the TYLER'S SWORD reminds us that we should ever be watchful and guarded in our words

and actions; particularly when before the enemies of *Masonry*, ever bearing in mind those truly Masonic virtues—Silence and Circumspection.



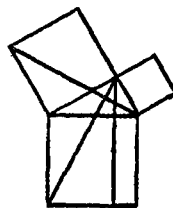
THE SWORD POINTING TO A NAKED HEART demonstrates that justice will sooner or later overtake us. And although our thoughts, words, and actions may be hidden from the eyes of men; yet that All-Seeing Eye, whom the Sun,



Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous evolutions, pervades the inmost recesses of the human Heart and will reward us according to our merits.



THE ANCHOR AND ARK are emblems of a well-grounded Hope of 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 safely moors us in a peaceful harbor where the wicked cease from troubling and the weary find rest.



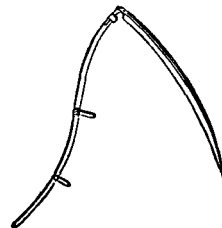
THE FORTY-SEVENTH PROBLEM OF EUCLID is an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several mystic orders which, we are led to believe, were the forerunners of our present-day *Masonry*.

This wise philosopher enriched his mind abundantly in a general knowledge of things, and more

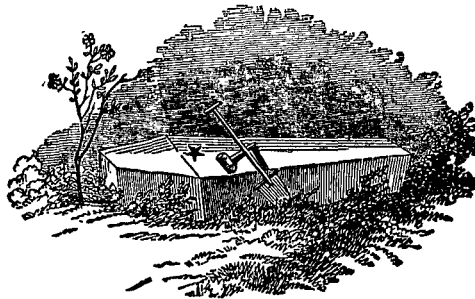
especially in Geometry, or Masonry. On this subject he drew out many problems or theorems, and among the most famous he designed this, when, in the joy of his heart, he exclaimed, "Eureka," in the Grecian language signifying, I HAVE FOUND IT. It teaches Masons to be general lovers of the Arts and Sciences.



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 observe the little particles which are contained in this chronometer—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus passes man! Today he puts forth the tender leaves of hope; tomorrow he blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot, and when he thinks his greatness is still aspiring, he falls like an autumn leaf, to enrich our Mother Earth.



THE SCYTHE is an emblem of Time, which cuts the brittle thread of life and launches us into eternity. Behold, what havoc the Scythe of Time makes among the human race! If, by chance, we 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 that undiscovered country where our fathers have gone before us.



The emblems of the second class are not monitory, and, therefore, their true interpretation can

be obtained only within the tyled recesses of the Lodge. They are the Setting Maul, Spade, Coffin, and Sprig of Acacia.

* * *

Even as you this evening, my brother, all Master Masons have been raised from a figurative death to a reunion with the former companions of their toil. Observe that the light of a Master Mason is darkness visible—a Substitute Word—serving only to depict that gloom which rests on the prospect of futurity. It is that mysterious veil which human wisdom cannot penetrate, unless assisted by the Light from above.

Yet even by this feeble ray we possess, we perceive that we stand on the very brink of the grave, into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive our bodies into its cold bosom. Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, for you know not when the time is; you know not when the Master cometh—at even, at midnight, or in the morning. Continue to listen to the voice of Nature, typified by the Sprig of Acacia, that ever-green and ever-living FAITH in the merits of the Lion of the Tribe of Judah. Which bears witness that even in this perishable frame resides a vital and immortal principle; inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet; and strengthens us with confidence and composure to look forward to a blessed immortality.

And now, my brother, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief, and truth. From

the square let us learn morality, from the level equality, and from the plumb rectitude of conduct.

Then let us imitate our G. M. H. A. in all his varied perfection. Let us emulate his amiable and virtuous character, his unfeigned piety to God, and his inflexible fidelity to his trust, that, like him, we may welcome the grim tyrant Death, and receive him as a kind messenger sent by our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Grand Architect of the Universe forever reigns.

AN ADDRESS TO A NEWLY RAISED BROTHER

My brother, you are now, technically speaking, a Mason; but whether you are going to be a Mason in reality, rests entirely with yourself. The members of this Lodge deemed you honest in your expressed desire to be a Mason; and I urge you to show the Fraternity that they were not mistaken in their judgment of you, and that they have not erred in admitting you into our ancient and honorable Order. It would be well, my brother, at this time to ask yourself the question, "What is it to be a Mason?" Do you think that membership in a Masonic Lodge makes you a Mason? If you have the proper conception of Masonry you will admit that it does not, except in name; for membership in a Masonic Lodge can no more make you a Mason than membership in a musical club can make you a musician. However, if you are so inclined and have natural musical talent, in such membership you will find helpful stimulus and pleasant fellowship with congenial and kindred spirits. And so it is in Masonry and the Masonic Lodge. The involuntary thoughts of your heart and the voluntary acts of your life determine your character as a man and a Mason. There are four classes of men in this world: first, those who are Masons neither in name nor nature;

second, those who are Masons in name only; third, those who are Masons only by nature; and lastly, those who are Masons in both name and nature. Men of this last class are God's noblemen. But if I could not be numbered with these last, I had rather be a Mason by nature—that is, at heart—than a Mason only in name. In the degrees the practice of many commendable virtues was enjoined upon you, only a few of which, perhaps, you can recall at this moment, and too many for me to reiterate just now. But let me sum them all up by reminding you of just one symbol in the first degree—that of a point within a circle. The Worshipful Master told you the point represented an individual brother—yourself; the circle, the boundary line of your duty toward God and man, beyond which you should never suffer your passions, interests, or prejudices to betray you on any occasion. The circumference of this circle—the boundary line of your duty—is clearly defined in the sacred Scriptures and elucidated by the patron saints of Masonry; and while you keep yourself thus circumscribed, it is impossible that you materially err.

I congratulate you, my brother; and may the G. A. O. T. U. guide, guard, and protect you through life and endow you with a competency of Divine Wisdom, that by the secrets of this art you may be the better enabled to display the beauties of godliness to the honor of His holy name.

AN ADDRESS ON CHARITY

MY BROTHER:—With this right hand I welcome you to fellowship in this Lodge and extend to you all of the rights and privileges of this ancient and honorable Fraternity. A Fraternity whose cornerstone is Charity. Charity is the brightest jewel in the Masonic Crown. It is the Corinthian pillar, the entablature that lends

strength, grace, and beauty to the entire fabric. If we attempt to enumerate its beauties, the cooler powers of the mind melt into ecstasy. Charity is the radiant spark of love emanating from God, the source of all love. The heart is its empire, and before its lenient sovereignty bows every discordant passion.

But the Charity of which I speak is not that Charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, or binding up the wounds of the afflicted; but that broader, grander, nobler Charity that regards all men as brothers. The Charity that is swift of foot and ready of hand in the common cause of humanity. The Charity that writes the faults of a brother on the shifting sands and his virtues on tables of enduring marble. The Charity of which He who spoke not with the tongues of man but of angels was the illustrious example. Let this, the Mason's Charity, burn upon the altar of your heart a living fire, whose gentle warmth shall radiate fellowship, morality, brotherly love, and obedience to the Most High.

Liberties and creeds, articles of faith, and rules of discipline have stained the rubric pages of history, while speculative points of doctrine have occasioned more misery in the world than all of the crimes for which nations have been punished and recalled to their duty. Here we array no man for his political opinion, nor do we dictate his religious creed. To himself and his country, we leave the one; to his conscience and his God, we commit the other.

To the altar of Freemasonry all men bring their most votive offerings. Around it all men, whether they have received their teachings from Confucius, Zoroaster, Moses, Mohammed or the founder of the Christian religion—just so long as they believe in the universality of the fatherhood of God and universality of the brotherhood of man—meet upon a common level. The Jew returns to his synagogue, the Mohammedan to his mosque and the Christian to his temple—each better prepared for the solemn duties of life by the associations in this universal brotherhood.

It is to this institution, born of heaven in the gray of the world's morning, before poets sang or historians wrote, that I am privileged this evening to extend to you a craftsman's greeting. And I charge you by the noblest instincts of your being, by all that you honor and revere, by the ties that bind you to earth, and by your hope of heaven, so to live, and so to act, that your Masonic life may be as an open book known and read by all men.

Finally my brother, I do assure you that whatever of good you do is but duty done. If a sorrow you have lightened or a teardrop wiped away; if of poverty's load you have lifted a share from some weary burdened soul; if but a cup of cool water you have lifted to some famishing mortal's lips; then so far have you exemplified the divine teachings of Freemasonry, and so far have you done as our Father commanded. And now, may He without whose knowledge not a sparrow falls, bless your fellowship in this lodge; and to His great name be all the praise.

CHARGE AT RAISING

WORSHIPFUL MASTER—My brother, your zeal for the Institution of Masonry, the progress you have made in the mysteries, and your conformity to our regulations, have pointed you out as a proper object for our favor and esteem. You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability, and to your superiors, kindness and concension.

Universal benevolence you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to observe, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

MASONIC BURIAL SERVICE

GENERAL DIRECTIONS

1. No Freemason can be buried with the formalities of the Fraternity unless at his own request or that of his family, communicated to the Master of the Lodge of which he was a member at the time of his death, foreigners or sojourners excepted; nor unless he has received the Master Mason degree. To this rule there can be no exception.

2. Fellow Crafts and Entered Apprentices are not entitled to these obsequies, nor can they be allowed in the procession, as Masons, at a Masonic funeral.

3. The Master of the Lodge, having received notice of the death of a brother Master Mason and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral (unless previously arranged by the friends or relatives of the deceased); and issues his order to the Secretary to summon (or notify) the Lodge. Members of other Lodges may be invited, but they should join with the Lodge performing the ceremonies.

4. Upon the death of a sojourner who has expressed a wish to be buried with Masonic ceremonies, the duties prescribed in Article 3 above will devolve upon the Master of the Lodge within whose jurisdiction the death occurs, unless there be more than one Lodge in the place. And if so, the funeral service will be performed by the oldest Lodge, unless otherwise mutually arranged.

5. Whenever other societies or the military unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction; and the services should, in all respects, be conducted as if none but Masons were present.

6. If the deceased was a Grand or Past Grand Officer, the Officers of the Grand Lodge should be invited. On

such an occasion the Worshipful Master of the Lodge having jurisdiction will invite the ranking Grand Lodge Officer present to conduct the burial service.

7. The pallbearers may be Masons, when there is a procession, and should be selected by the Master, with the approval of the family of the deceased.

8. The Deacons' and Stewards' rods, the Tyler's sword, and the Marshal's baton should be trimmed with white and light blue crepe. The officers of the Lodge and Grand Officers should wear their official jewels. The officers and members should wear a sprig of evergreen on the left breast. White gloves should be worn.

9. As soon as the remains are placed in the casket there should be placed upon it a plain white lambskin apron.

10. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden should join the procession of a Lodge, proper attention must be paid to him. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend them.

11. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should open, the highest officer in rank, preceded by the Marshal and Tyler, should pass through, and the others should follow in order.

12. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head, or right, of the procession, and the oldest at the end, or left, excepting that the Lodge of which the deceased was a member walks nearest the casket.

13. A Lodge in procession is to be strictly under the discipline of the Lodge room; therefore, no brother can enter the procession or leave it without express permission from the Worshipful Master, conveyed through the Marshal. The Lodge is at labor and not at refreshment.

SERVICE IN THE LODGE

At the time specified, the Lodge will be opened on the Third Degree; the purpose of the communication will be stated; and remarks upon the virtues of the deceased may be made by the Worshipful Master and brethren.

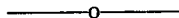
Then the Worshipful Master takes the sacred Roll, on which have been inscribed the name, age, date of initiation or affiliation, date of death, and other items of interest to the brethren; reads the same aloud; and concludes:

Almighty Father, in Thy hands we leave with humble submission the soul of our departed brother.

Response—Amen. So mote it be.

The will of God is accomplished. Amen. So mote it be.

The Roll is then deposited in the archives of the Lodge.
An appropriate hymn may be sung.



SERVICE AT HOME OR CHURCH

The position of the casket should be with the foot towards the East and the head towards the West. The Worshipful Master will take his station at the foot, with the Chaplain to the right of him. The Senior Warden will take his station at the head, the Junior Warden to the South—the three forming a triangle. The Deacons will stand with rods crossed over the Worshipful Master, and the Stewards will stand with rods crossed over the Senior Warden. The brethren will assemble around the casket and the Masonic service will begin with the Chaplain or Worshipful Master repeating the following or some other appropriate prayer:

PRAYER

O Father of Light, in whom there is no darkness, we pray Thee to fill our hearts with calm and peace, and to open within us the eyes of the soul, that we may see by faith the radiance and the glory that Thou art pouring out upon us, Thy servants. Grant, we beseech Thee, eternal rest unto this our dear departed brother, and let light perpetual shine upon him. We thank Thee that in Thy loving providence Thou hast drawn him from the unreal towards the real, from the darkness of the West into Thy glorious light of the East, through the gates of death into the splendor of immortality. Our love and our prayers shall follow him. And through Thy loving kindness may we in deep humility and reverence become fellow workers with Thy boundless power, and may our weakness be supported by Thine infinite strength; that we, with this our dearly beloved brother, may in due time attain unto the wisdom of Thy spirit.

Likewise, O Lord, we pray for those who are left in sorrow, those whom Thou has called to sacrifice the solace of our departed brother's earthly presence. Do Thou, O Lord, comfort them with the balm of Thy loving kindness, that, strengthened by Thee and resting upon the surety of Thy wisdom, they may be sustained and consoled in their bereavement. Amen.

Response—So mote it be.

In the following service the Worshipful Master, Senior Warden, and Junior Warden should enunciate their respective parts distinctly and effectively. It would be well for them to rehearse together this service before leaving the Lodge room.

WORSHIPFUL MASTER—Brethren, we are called upon by the imperious mandate of Death, against whose free entrance within the circle of our Fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved brother lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all, and which no power nor station, no virtue nor bravery, no wealth nor honor, no tears of friends nor agonies of relatives can avert; teaching an impressive lesson, oft repeated, yet by some forgotten, that every one of us must ere long pass through the shadow of death.

SENIOR WARDEN—In the midst of life we are in death; of whom may we seek succor but of Thee, O Lord? Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer.

JUNIOR WARDEN—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Lord, help us to serve Thee in this life, that we may enjoy Thee in the life to come.

WORSHIPFUL MASTER—Where is our departed brother?

SENIOR WARDEN—Being an upright man and Mason, he should no longer dwell in darkness; so let us hope that his eyes are now opened to the Light of Eternal Life, and that he is now advancing towards the Great White Lodge above.

JUNIOR WARDEN—The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

WORSHIPFUL MASTER—The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

SENIOR WARDEN—Bless the Lord, ye, His angels that excel in strength, that do His commandments, hearkening unto the voice of His work.

JUNIOR WARDEN—Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

WORSHIPFUL MASTER—Bless the Lord, all His works in all places of His dominion. Bless the Lord, oh my soul.

SENIOR WARDEN—Bless the Lord, oh my soul, and all that is within me. Bless His holy name.

JUNIOR WARDEN—Bless the Lord, oh my soul, and forget not all His benefits. Be merciful unto us, O Lord, be merciful unto us; for we trust in Thee. Our hope and salvation are in Thy patience. Where else can we look for mercy?

WORSHIPFUL MASTER—The Lord is gracious and righteous; yea, our God is merciful.

JUNIOR WARDEN—God is our God forever and ever; He will be our guide, even unto death.

WORSHIPFUL MASTER—Shall our brother's name and virtues be lost upon the earth forever?

Response by all the brethren—We will remember and cherish them in our hearts.

The Worshipful Master or Chaplain will offer the following or some other appropriate prayer:

Almighty and Heavenly Father—infinite in wisdom, mercy, and goodness—extend to us the riches of Thine everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. May we believe that Death hath no power over a faithful and righteous soul. May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto Thyself. As we mourn the departure of a beloved brother from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil. Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be the glory and honor forever. Amen.

Response—So mote it be.

The Lodge now repairs to the cemetery, where the services will be continued. Procession is optional.

PROCESSION

Masonic funeral processions are formed in the following order:

TYLER, WITH DRAWN SWORD
MARSHAL

MASTER MASONS

PAST MASTERS

SECRETARY AND TREASURER

JUNIOR WARDEN

SENIOR WARDEN

Supported By Two Stewards With Rods

THE CHAPLAIN

THE THREE GREAT LIGHTS

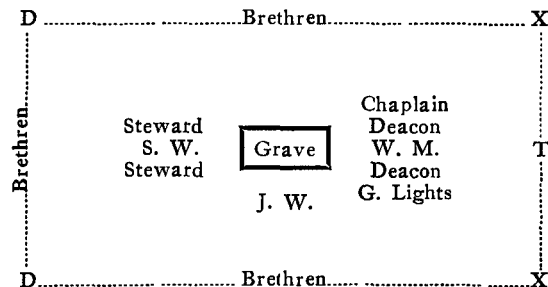
on a cushion, covered with white linen, carried
by a member of the Lodge

THE MASTER,

SUPPORTED BY TWO DEACONS WITH RODS

GRAND LODGE OFFICIALS IN THE SAME ORDER AS
LODGE OFFICERS

When the head of the procession arrives at the entrance to a building, it halts, and opens to the right and left, forming two parallel lines. Then the Marshal, with the Tyler, passes through the lines and escorts the Master or Grand Officer into the house, the brethren closing in and following, uncovered, thus reversing the order of the procession.



If the remains of the deceased are to be removed to a distance where the brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge room or disperse, as most convenient.

When the procession has arrived at the place of interment and after the clergyman has concluded the religious services, the Worshipful Master will take his station at the foot of the grave, with the Chaplain to his right and the bearer of the Great Lights to his left. The Senior Warden will take his place at the head of the grave, and the Junior Warden at the South, the three principal officers forming a triangle (if possible). The Deacons will stand with rods crossed over the Worshipful Master, and the Stewards will stand with rods crossed over the Senior Warden. The brethren will assemble around the casket and the Masonic service will begin.

The Chaplain offers the following, or some other suitable invocation.

PRAYER AT CEMETERY

ALMIGHTY AND MOST MERCIFUL FATHER! We adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy Providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-Seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory forever. Amen.

Response—So mote it be.

The following exhortation may then be given:

The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are called to assemble among the habitations of the dead, to behold the "narrow house appointed for the living." Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering; they heed it not. The sunshine and the storm pass over their resting place; and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends; yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living form. "But a span—a heartbeat—a breath—fall between the cradle and the grave."

What, then, are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty—when Nature has paid her just debt? Fix your eyes on the closing scene, and view life stripped of its ornaments, and exposed in its natural weakness; and you must be persuaded by the utter emptiness of these delusions. In the grave all fallacies are de-

tected, all worldly ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and to strengthen our resolutions of amendment.

Be then persuaded, my brethren, by this example of the uncertainty of human life, of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare for that great change when the pleasures of the world will be as a poison to our lips, and the happy reflection consequent upon a well-spent life will afford the only consolation.

Thus shall our hopes be not frustrated, nor we be hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our Faith be evinced in a correct moral walk and deportment; may our Hope be bright as the glorious mysteries that will be revealed hereafter; and our Charity boundless as the wants of our fellow-creatures. And, having faithfully discharged the great duties we owe to God, to our neighbor, and to ourselves, when at last it shall please the Grand Master of the Universe to summon us unto His eternal presence, may the Trestle

Board of our whole lives pass such inspection that it will be given unto each of us to "eat of the hidden manna" and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at His right hand.

The Lambskin having been removed from the casket, the Master holds it up and says:

WORSHIPFUL MASTER—The Lambskin Apron is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, when worthily worn. By it we are reminded of that purity of life and conduct so essential for gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe reigns in splendor everlasting. This emblem I now deposit in the grave of our deceased brother. (Deposits it.)

The Worshipful Master, holding the evergreen, continues:

This evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. By it we are admonished that though, like our brother whose remains lie before us, our bodies too shall soon be clothed in the habiliments of death and deposited in the silent tomb; yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave.

The brethren then move in procession around the place of interment, and one by one drop the sprig of evergreen into the grave; during which the following may be sung:

NEARER, MY GOD, TO THEE

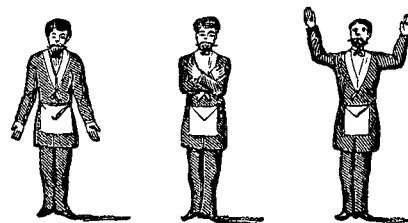
Nearer, my God, to Thee,
Nearer to Thee!
E'en tho' it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though like a wanderer
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee;
Nearer to Thee!

There let the way appear
Steps unto heav'n;
All that Thou sendest me,
In mercy giv'n;
Angels to beckon me
Nearer, my God, to Thee;
Nearer to Thee!

Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

The Grand Funeral Honors are given in the following manner: Both arms are extended to the front and downward; both arms are then crossed on the breast, left arm uppermost, the palms sharply striking the shoulders; then both arms are extended to the front and upward.



This is given three times; and while it is given the third time the brethren audibly pronounce the following words: When the arms are extended to the front and downward, "We consign his body to the grave;" when the arms are crossed on the breast, "We cherish his memory here;" when the arms are extended to the front and upraised, "And commend his spirit to God who gave it."

The Worshipful Master then continues the ceremony:

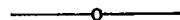
The Great Creator, having been pleased to remove our brother from the cares and troubles of this earthly existence to a higher life, thus severing another link from the fraternal chain that binds us together, may we who survive him be more strongly cemented in the ties of union and friendship. During the short space allotted us here may we wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, may we mutually promote the welfare and happiness of one another.

Unto the grave we consign his mortal remains—earth to earth, ashes to ashes, dust to dust; that in that more glorious spiritual body which he now

weareth, he may freely pass the outer and inner doors of the sanctum sanctorum, that house not made with hands, eternal in the heavens. For I say unto you: Blessed are the dead who die in the Lord. For God created man to be immortal, and made him to be an image of His own eternity. The Lord sitteth above the water floods; the Lord remaineth a King forever. The universe is His temple. Wisdom, Strength, and Beauty are about His throne as pillars of His mighty works; for His wisdom is infinite, His strength is omnipotent, and his beauty shines through the whole universe in order and in symmetry. The heavens He has stretched forth as a canopy; the earth He has planted as His footstool; He crowns His temple with stars as with a diadem; and from His Hands flow all power and glory. The sun and the moon are messengers of His will, and all His law is concord. If like unto the birds of the air we mount the vaulted blue dome of heaven, He is there; if by shaft, cave, or labyrinth we descend into the depths of the subterranean, He is there also. He is in the dew-pearled dawn of springtime, in the gentle zephyr that fans the cheek at sunset, in the purple and crimson afterglow that beckons the evening stars. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there is His Hand which leadeth us and His right Hand which holdeth us. God is Love, and Power, and Truth, and Light. God is everywhere. In His almighty care we rest in perfect peace, and equally

in His care rests our departed brother, whom He has deigned to draw nearer to the vision of His eternal beauty.

To his near relatives and loving friends, more deeply heartstricken than any others by this loss, which we all have sustained, we can only respectfully and sincerely tender our most affectionate sympathy, in this their hour of bereavement; commending them with earnest hearts to Him whose strength will uphold us evermore.



PRAYER

Most glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate; and, by drawing our attention toward Thee, the only refuge in time of need, induce us so to regulate our conduct here that when the moment of dissolution shall arrive at which we must quit this earthly scene, we may be received into Thine everlasting kingdom—there to enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect.

And now, O Lord, we pray for Thy hand to lead us in all the paths our feet must tread. And when the journey of life is ended, may light from our immortal home illumine the dark valley and shadow of death; and may voices of the loved ones welcome us to that "house not made with hands, eternal in the heavens." Amen.

Response—So mote it be.

The Master then approaches the grave or entrance to tomb and, with right hand uplifted, says gently:

Quietly may thy body sleep in this earthly bed, my brother. Bright and glorious be thy rising from it. Fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties on this, thy body's resting place; and here may the sweetness of the summer's rose linger latest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their fading is not final, and in the spring time they shall surely bloom again. So in the bright morning of resurrection thou shalt spring again into newness of life. Until then, dear brother—until then—farewell.

The benediction may then be pronounced by the Worshipful Master or Chaplain, as follows:

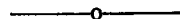
The Lord bless us and keep us. The Lord make his face shine upon us and be gracious unto us. The Lord lift up the light of His countenance upon

us, and give us His peace, this day and forevermore. Amen.

Response—So mote it be.

END OF SERVICE AT GRAVE

When the weather is inclement or the time limited, the Shorter Form of Burial Service may be used.



Shorter Form of Burial Service at Grave

PRAYER

ALMIGHTY AND MOST MERCIFUL FATHER! We adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy Providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-Seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory forever. Amen.

Response—So mote it be.

The Lambskin having been removed from the casket, the Master holds it up and says:

WORSHIPFUL MASTER—The Lambskin Apron is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother. (Deposits it.) By it we are reminded of that purity of life and conduct so essential for gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe reigns in splendor everlasting.

The Worshipful Master, holding the evergreen, continues:

This evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. By it we are admonished that though, like our brother whose remains lie before us, our bodies too shall soon be clothed in the habiliments of death and deposited in the silent tomb; yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave.

The brethren then move in procession around the place of interment, and one by one drop the sprig of evergreen into the grave, during which 'Nearer, My God, To Thee' may be sung.

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This is given three times; and while it is given the third time the brethren audibly pronounce the following words: When the arms are extended to the front and downward, "We consign his body to the grave;" when the arms are crossed on the breast, "We cherish his memory here;" when the arms are extended to the front and upraised, "And commend his spirit to God who gave it."

The Worshipful Master then continues the ceremony:

Unto the grave we consign his mortal remains, earth to earth, ashes to ashes, dust to dust, that in that more glorious spiritual body which he now weareth, he may freely pass the outer and inner doors of the sanctum sanctorum, that house not made with hands, eternal in the heavens.

To his near relatives and loving friends, more deeply heartstricken than any others by this loss, which we all have sustained, we can only respectfully and sincerely tender our most affectionate sympathy, in this their hour of bereavement; commending them with earnest hearts to Him whose strength will uphold us evermore.

PRAYER

Most glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate; and, by drawing our attention toward Thee, induce us so to regulate our conduct here that when the moment of dissolution shall arrive at which we must quit this earthly scene, we may be received into Thine everlasting kingdom—there to enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

Response—So mote it be.

The Master then approaches the grave or entrance to tomb and, with right hand uplifted, says gently:

Quietly may thy body sleep in this earthly bed, my brother. Bright and glorious be thy rising from it. Fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties on this, thy body's resting place; and here may the sweetness of the summer's rose linger latest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their fading is not final, and in the springtime they shall surely bloom again. So in the bright morning of resurrection thou shalt spring again into newness of life. Until then, dear brother—until then—farewell.

The benediction may be then pronounced by the Worshipful Master or Chaplain, as follows:

CHAPLAIN—The Lord bless us 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 His peace, this day and forevermore. Amen.

Response—So mote it be.

When draping altar the following ceremony may be used:

The Worshipful Master will give one rap with the gavel and address the Senior Deacon as follows:

“Brother Senior Deacon, you will take with you the necessary assistance, and drape the altar.”

Senior Deacon: “Brother Master of Ceremonies, you will assist me.”

On reaching the altar the Master of Ceremonies will carefully lift the Great Lights, holding them clear of the altar while the Senior Deacon places crepe on altar. Master of Ceremonies will replace Great Lights, and the two officers will return to their seats.

The 23rd Psalm or other appropriate Scripture passage may be read by Worshipful Master or Chaplain while ceremony is being performed. A little ingenuity on the part of the Master can result in a very impressive rite.

RITUAL FOR A LODGE OF SORROW

The following Ritual for a Lodge of Sorrow is recommended for use in the Lodge. While necessarily of a funeral character, it differs essentially from the burial service. In the latter case we are in the actual presence of the departed, engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren. And while we thus recall their virtues, and temper anew our resolutions so to live that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view. We see in it the wise and necessary transition from the trials and imperfections of this world to the perfect life for which our transient journey here has been the school and the preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear white gloves and aprons.

There is no necessity for secrecy in the ceremonies of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends in the Lodge rooms, with benefit to all concerned.

PREPARATION OF THE HALL

1. The Lodge room or hall should be appropriately draped in white and light blue; and the several stations should be covered with the same colors.
2. In the center of the hall is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms;

so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in white and light blue, and a canopy of the same colors may be raised over the urn.

3. At each corner of the platform will be placed a candlestick, bearing a lighted taper; and near it, facing the East, will be seated a brother, provided with an extinguisher to be used at the proper time.

4. During the first part of the ceremonies the lights in the hall should burn dimly.

5. Arrangements should be made to increase the brilliancy of the lights at the appropriate point in the ceremony.

6. On the catafalque will be laid a pair of white gloves, a lambskin apron, and, if the deceased brother has held office, the appropriate insignia.

7. When the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

After the brethren are assembled at the Lodge room, or some other convenient place, the Master of the Lodge to which the deceased brother belonged will open the Lodge on the Third Degree. A procession will then be formed to the hall where the Lodge of Sorrow is to be held, in the same order as prescribed in the "Funeral Service."

On arriving at the door of the hall where the Lodge of Sorrow is to be held, the brethren will turn alternately right and left and form two lines facing each other. The Master of the Lodge to which the deceased brother belonged will then pass through between the lines, supported by Deacons with rods, followed by the brethren in inverted order, to his station in the East. The other officers will take their usual stations and places, and the brethren will take their places in seats especially reserved for them. The door of the hall will then be shut, and not opened until the ceremony is concluded and the Lodge of Sorrow closed.

OPENING THE LODGE

The several officers being in their respective stations and places, and the brethren seated, the ceremonies will begin with appropriate music. After this the Master will call up the Lodge and say:

WORSHIPFUL MASTER—Brother Senior Warden, for what purpose are we assembled?

SENIOR WARDEN—To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution; and, by the remembrance of immortality, to raise our souls above the consideration of this transitory existence.

WORSHIPFUL MASTER—Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like the present?

JUNIOR WARDEN—Calm sorrow for the absence of our brethren who have gone before us, earnest solicitude for our own eternal welfare, and firm faith and reliance upon the wisdom and goodness of the great Architect of the Universe.

WORSHIPFUL MASTER—Brethren, commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain will then offer the following or some other suitable prayer:

Grand Architect of the Universe, in whose holy sight centuries are but as days and to whose om-

niscience the past and the future are but as one eternal present, look down upon Thy children, still wandering among the delusions of time, still trembling with dread of dissolution, and shuddering at the mysteries of the future. Look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy divine wisdom to penetrate into our hearts; that they may be filled with the brightness of Thy everlasting light, that we may cherish, amid the uncertainties of life, reliance upon Thy promises and assurance of a place at Thy right hand. Amen.

Response—So mote it be.

The choir will then sing an appropriate hymn.

WORSHIPFUL MASTER—Brethren, in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land.

Think of the brethren who,

“Short days ago lived,
Felt dawn,
Saw sunset glow,
Loved and were loved;”

who were among us in all the pride and power of life. Bring to your minds the memory of their wisdom, their strength, and their beauty; and then think of yourselves. Thus will you be, when the lamp of your brief existence has burned out. Think

how soon death, for you, will be a reality. Man's earthly life is like a flower, which blooms today, and tomorrow is faded, cast aside, and trodden under foot. Most of us, my brethren, are fast approaching, or have already passed the meridian of life; our sun is sinking in the West. And, oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young are too prone to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, seek again the loving caresses of a mother, and live once again the joys of childhood. Could we now realize the idea that our last hour had come, our present earthly life would seem but as the space of time from yesterday until today. The span of three score and ten years allotted to man is but a twinkling in eternity. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and on the narrow boundary between the past and the present flickers the taper we term our life.

When we came into the world, we knew naught of what had been before us; but as we came to the years of understanding, we learned of the past. We learned what men had thought, and said, and done, from the beginning of the world to our

day. But only through the eye of faith and understanding can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of our immortal souls.

The cradle speaks to us of remembrance; the casket of hope of a blessed trust in a glorious immortality, and a never-ending existence beyond the gloomy portals of the tomb!

Let these reflections convince us how vain are all the wranglings and bitternesses engendered by the collisions of the world; how little in dignity above the puny struggles of ants over a morsel of food or for the possession of an inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bitternesses, the jealousies and heart-burnings, the small trials and mean advantages we have gained; but rather the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and light up the existence of every honest man, however humble; and live for good when his body, like this remnant of humanity, is moldering in its parent dust.

Let the proud and the vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wounds that death inflicts upon the loving heart. And from this let them learn humility, and that they are but drops in the great ocean of humanity.

Finally, brethren, may we

So live, that when our summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
We go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach our grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.

For this, at least, man learns by death: that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly and nobly, are the duties of a good man and a true Mason.

Solemn music may now be sung or performed.

An interval of profound silence will be observed. Twelve strokes will be slowly sounded on the bell. The general lights of the Hall, if there be facilities, will be turned low, and the four brethren will extinguish the tapers near which they are placed.

WORSHIPFUL MASTER—Brother Senior Warden, in this hour of gloom and darkness, when death stares us in the face; when the skin slips from the fingers, and the flesh cleaves from the bones; when thoughts,

Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make us to shudder, and grow sick at heart,—

What shall we do?

SENIOR WARDEN—Worshipful Master, the light of nature and of reason fails us here. Its feeble

rays penetrate not the darkness of the tomb! Let us look above to Him whose omniscience ruleth both life and the grave.

WORSHIPFUL MASTER—Brother Chaplain, lead us in addressing our earnest petitions to that Almighty Father, who ever lends a listening ear to His suffering children.

The Chaplain will then offer the following prayer:

OUR FATHER WHO ART IN HEAVEN,
it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress and trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love, and Honor demand. When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve Thee in spirit and understanding. And to

Thy name shall be ascribed the praise forever.
Amen.

Response—So mote it be.

THE PROCESSION

Wardens, Deacons, and Stewards now approach the East and form a procession, thus:

Two STEWARDS, with rods

Two WARDENS, with columns

DEACON,
with rod.

THE MASTER.

DEACON,
with rod.

The procession will move once round the catafalque to slow and solemn music. On arriving in the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque, and, placing upon it a bunch of white flowers, will say:

JUNIOR WARDEN—In memory of our departed brethren, I deposit these white flowers, emblematic of that pure life to which they have been called—reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us; and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

The Junior Warden returns to his place and an interval of silence is observed.

The procession is again formed, and moves as before to the sound of slow music twice around the catafalque. The brethren halt and open as before, and the Senior Warden, approaching the catafalque, will place upon it a wreath of white flowers, and say:

As the sun sets in the West, to close the day and herald the approach of night, so one by one we lay aside our bodies. Let then these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the Silent Land; and the token of that fraternal alliance which binds us while on earth, and which we hope will finally unite us in heaven.

The Senior Warden returns to his place, and an interval of silence is observed.

Then procession is again formed, and moves three times around the catafalque to solemn music as before.

Arrived in the East, the Worshipful Master will advance and place upon the urn a wreath of evergreen, and say:

It is appointed unto all men once to die, but after death cometh the resurrection. The dust shall return to the earth, and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, Nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen, symbol of our faith in immortal life, that the spirit of man is eternal.

Never the spirit was born; the spirit
shall cease to be never;
Never was time it was not; End and
Beginning are dreams;
Birthless and deathless and changeless
remaineth the spirit forever;
Death hath not touched it at all, dead
though the house of it seems!

Let us be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written; and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where with them we shall enjoy eternal rest.

ALL—The will of God is accomplished. So mote it be. Amen.

The Master returns to his place, and another period of silence is observed.

At this point the Chaplain may read at the altar the following.

Rest in the eternal grant unto them, O Lord; and let light perpetual shine upon them.

The righteous shall be in everlasting remembrance; he shall not be afraid of evil tidings.

Blessed is the man whom Thou choosest and receivest unto Thee; he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house even of Thy holy temple.

Rest in the eternal grant unto them, O Lord; and let light perpetual shine upon them.

But some man will say: How are the dead raised up? and with what body do they come? That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance

of wheat or of some other grain: but God giveth it a body as it hath pleased Him; and to every seed his own body.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality—O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave, where is thy victory?" the lights in the Hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers, and the Chaplain will return to his place in the East.

A suitable ode may be sung.

WORSHIPFUL MASTER—My brethren, let Masonry speak to us through your lips of our deceased brethren, who have gone away from us. Tell us the story of their lives, and recount their virtues, that we may remember and imitate them. But let their faults and their errors be forgotten; for to say that they had these is but to say that they were human.

The Orator now pronounces the Eulogium.

CLOSING

WORSHIPFUL MASTER—Brother Senior Warden, our recollection of our departed friends has been refreshed; and we may now ask ourselves: Were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions, as Masons should answer.

SENIOR WARDEN—Man judgeth not of man. He, whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth upon their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead. She does require, however, that whatever is said concerning them shall be the truth. And should it ever happen that nothing good can be truthfully

said of a Mason after death, she will mournfully and pityingly bury him out of her sight in silence.

WORSHIPFUL MASTER—Brethren, let us profit by the admonitions of this solemn occasion; lay to heart the truths to which we have listened; and resolve so to walk that when our summons comes, it may be the privilege of the brethren to strew white flowers upon our graves and keep us in fond remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be closed.

SENIOR WARDEN—Brother Junior Warden, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Master that it be closed. Make due announcement to the brethren, and invite them to assist.

JUNIOR WARDEN—(calling up the Lodge) Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Master that it be now closed.

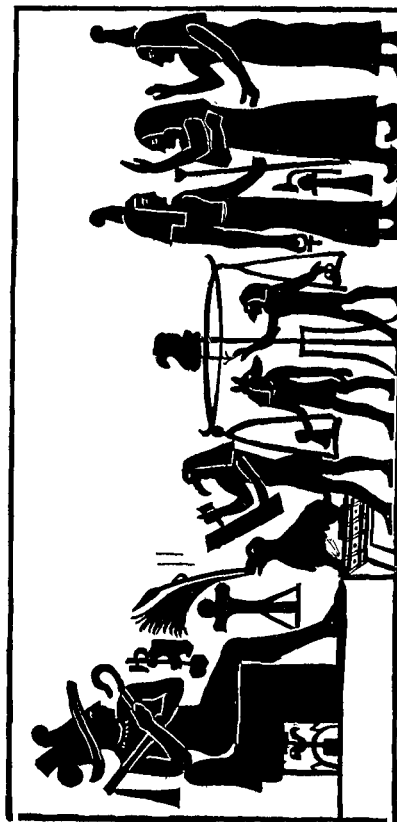
WORSHIPFUL MASTER—Let us unite with the Chaplain in a petition to the Throne of Grace.

* * * * *

WORSHIPFUL MASTER—This Lodge of Sorrow is now closed.

THE JUDGMENT OF THE DEAD

In the closing ceremonies of the ritual for a Lodge of Sorrow, the Senior Warden refers to the ancient Egyptian ceremony of the Judgment of the Dead, or Judgment of Amenti. Although this ceremony was part of the Mysteries, yet it was well known to all; as it was founded upon the peculiar funeral rites of the Egyptians. From this judgment in this world no Egyptian was exempt, no matter how exalted his position; and upon this trial depended the right to an honorable burial. All whom the deceased person had wronged, and all who knew of his evil deeds, were permitted to testify over his dead body, while his friends and kindred loudly proclaimed his virtues. The decision followed the weight of the evidence; and even a king who had led a bad and wicked life might be excluded from burial in his own sepulchre. And the "assessors" at the funeral were allowed to pronounce a condemnation, which all agreed would also be received in a future state. This trial of the dead in this world was typical of the Judgment of Amenti, where Osiris presided in the invisible world, and which the devout Egyptian believed took place there at the same time. From this peculiar custom of the Egyptians arose a part of the ceremonies of initiation into the Mysteries of Isis; for, as in initiation the candidate died symbolically, so also he underwent the judgment of the dead, to ascertain if he was worthy to receive the higher and more important secrets, by being raised and brought to light, typical of the admission of the good into the "mansions of the blessed." The last judgment is one of the principal subjects found depicted upon the walls of tombs and in the "Book of the Dead," sometimes referred to in the actual trial; at other times referred to in the enactment of the Mysteries. This judgment of the dead was peculiar to the national customs and funeral rites of the Egyptians, and does not appear to have prevailed in other countries. It was, therefore, naturally discontinued as a part of the Mysteries when they were introduced into other countries under other names. * * * * * There is nothing in the ancient Masonic degrees in the least analogous to the Judgment of Amenti, that portion of the Mysteries of Isis not having been adopted into the Mysteries as celebrated in other lands and at a later age. The following representation of the scene, taken from the "Book of the Dead," will, however, be interesting to all readers, and members of the Fraternity will not fail to recognize in it certain Masonic features which we may not particularize. The figure seated on the throne is Osiris, or Judge of the Dead; he holds the flail and crook, emblems of majesty and dominion. The deeds of the deceased, or of the candidate, typified by a vase containing his heart, are being weighed in the scales of justice by Anubis and Horus against an ostrich feather, emblem of truth, in the opposite scale. * * * Thoth (Hermes, Mercury, or the Divine Intellect) presents the result to Osiris. Close by is Cerberus, or Ament, the "Eater of the Dead." At the right the candidate is seen attended by the Goddesses of Truth and Justice. The Goddess of Truth holds in her hand the emblem of eternal life; and both wear upon their heads the emblem of truth. Close to Osiris is seen the *thyrsus* bound with a fillet, to which the spotted skin of a leopard is suspended. It is the same which the high priest, clad in the leopard-skin dress, carries

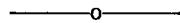


The Judgment of the Dead

in the processions, and which gave rise to the *nebris* and *thyrsus* of Bacchus, to whom Osiris corresponds in Greek mythology. The lotus flower, the emblem of a new birth, is represented just before the *thyrsus*. If the candidate is rejected, having been "weighed and found wanting," Osiris inclines his scepter in token of condemnation. If, on the contrary, when the sum of his deeds has been recorded, his virtues so far preponderate as to entitle him to admission, Horus, taking in his hand the tablet of Thoth, introduces him to the presence of Osiris. In the initiation, those who represent Thoth, Anubis, and Horus, wore symbolical masks, as represented in the drawing (See Kendrick, Wilkinson, and also Arnold's "Philosophical History of Secret Societies," from which last work the drawing is taken.)

INSTITUTING A LODGE UNDER DISPENSATION

The members of the new Lodge, whether it is to be instituted by the Grand Master, or by a brother deputed by him, will, in either case, be notified by the Worshipful Master to assemble in their Lodge room at the time fixed. After the brethren are assembled, the Grand Master, or Instituting Officer, will assume the East and announce the object of the meeting. He will cause the Letter of Dispensation to be read, after which the names of the officers and brethren of the new Lodge will be announced. As these names are called, the officers will form in line west of the altar, facing the East, when each officer will be invested with his jewel. The new Worshipful Master will take a seat in the East, on the right of the Instituting Officer. The Wardens and other officers will take their respective stations. The Instituting Officer will then open a Lodge on the Third Degree of Masonry, and deliver to the officers and brethren the following charges:



CHARGE TO THE MASTER

INSTITUTING OFFICER — Worshipful Master (who rises), the Grand Master having committed to your care the superintendence and government of the brethren who are to compose this new Lodge, you cannot be insensible of the obligations which devolve upon you as their head; nor of your responsibility for the faithful discharge of the important duties attached to your office.

The honor, reputation, and usefulness of this Lodge will materially depend on the skill and

assiduity with which you manage its concerns; and the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

For a pattern of imitation, consider the sun, the great luminary of Nature, which, rising in the east, regularly diffuses light and luster to all within its circle. In like manner it is in your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; 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 the Institution; so that, when anyone 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, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of this Lodge, the Constitution of Freemasonry, and, above all, the Holy Scriptures which are given as a rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

CHARGE TO THE WARDENS

Brothers Senior and Junior Wardens (who are called up by two raps), you are too well acquainted

with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. What you have seen praiseworthy in others you should carefully imitate; and what in them may have appeared defective, you should in your selves amend. You should be examples of good order and regularity; for it is only by a due regard for the laws 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 acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

CHARGE TO THE BRETHREN OF THE LODGE

Brethren ofLodge, U. D. (who are called up by three raps), you have been formed under a dispensation into a Lodge of Ancient Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited by the

law of the Grand Lodge of the State of Louisiana; and your continuance as a Lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty as officers and members to obey the law strictly, and in order to do so you should carefully study all of its provisions, as any departure therefrom may subject you to censure, or result in the recall of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to perform properly the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular Lodges, with full power to work under charter.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulations of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric or secret work, and Grand Lecturers to teach it; and Lodges are required to conform strictly thereto. The Monitor adopted by the Grand Lodge must be used, and no other.

The desire on the part of Lodges under dispensation to confer degrees upon applicants, too often results in the admission into our Fraternity of some who are not worthy and well qualified. Bear in mind that the stability of a Lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As

the strength of a chain is tested by its weakest link, so the standing of a Masonic Lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to or shed luster upon Freemasonry; no one should be solicited to become one of us. We confer favors upon those whom we accept; and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this Lodge, as we have a right to know that every Freemason you create is entitled to be greeted by the Fraternity as a friend and a brother wherever he may travel throughout the globe.

PROCLAMATION

INSTITUTING OFFICER (calls up Lodge)—In the name and by the authority of the Most Worshipful *Grand Master of Free and Accepted Masons of the State of Louisiana, I do proclaim thatLodge, U. D., of, has been duly instituted in conformity to the rites of our Institution and the charges of our ancient and honorable Fraternity. And may our Heavenly Father prosper, direct, and counsel you in all your doings.

*If the Grand Master institutes the Lodge in person, he will omit the first part of the sentence and begin: "As Grand Master, etc."

BENEDICTION BY INSTITUTING OFFICER OR CHAPLAIN

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of His countenance upon you, and give you His peace this day and forevermore. Amen.

INSTITUTING OFFICER (addressing Master)—I now deliver to you the Dispensation empowering you and your brethren to work as a Regular Lodge. You are its custodian and must see to it that it is present at all Communications of the Lodge. You must also, as required by law, safely transmit it to the Grand Secretary December 31st of this year. After this date all Masonic work in this Lodge must cease until the Dispensation is continued by the Grand Lodge, or until the Lodge is constituted.

CONCLUDING INSTRUCTIONS

INSTITUTING OFFICER—Brethren, of
.....Lodge, U. D., in conclusion
let me urge you not to forget the following points:

1. Lodges under dispensation do not pay any annual dues to the Grand Lodge, but must make out their annual returns.

2. Affiliation with a Lodge under dispensation does not change a brother's membership. This re-

mains with the Lodge from which he hails, until a charter is granted on which his name appears.

3. Officers of Lodges under dispensation are not entitled to be installed.

4. With respect to keeping records, it is best to start right and get a good, substantial, well-bound record book.

5. The records should be written plainly. In beginning any new subject the Secretary should commence on another line, and not include various matters in one continuous sentence.

6. The dispensation is to be copied into the Lodge Record Book. The Secretary will commence his minutes of the first communication thus:

TO ALL WHOM IT MAY CONCERN— GREETINGS:

Whereas, a petition has been presented to me by sundry brethren, to-wit: Brothers.....
..... (insert
names of petitioners; then follows dispensation in
full):

.....Lodge, U. D.,
was this day instituted by Most Worshipful
Brother....., Grand Master (or
in his absence Right (Most) Worshipful Brother
....., Grand Lodge title)
with the following officers and members present:
Place and date of meeting.....La.,.....19.....

7. The full name and address of every petitioner must be inserted in the minutes, and in the Ledger or book where the accounts against the members are kept.

8. Lodges under dispensation cannot accept affiliates.

9. All petitions must be signed by the petitioners themselves, in their own handwriting.

10. The committee to whom petitions are referred must consist of three members of the Lodge, and their names must appear in the minutes.

11. An application cannot be voted on until the lapse of four weeks after it has been referred to the committee of investigation. The fee for initiation must accompany the petition; and in every case the fee must be paid before a ballot is taken. If the applicant is rejected, the fee is returned.

12. The Lodge must send to the Grand Lodge its Record Book for inspection by the proper committee. A copy of the Records will not suffice.

13. With reference to jurisdiction, physical qualification, etc., consult the Constitution, General Regulations, and Edicts of the Grand Lodge of the State of Louisiana.

14. Every Lodge under dispensation must form a Code of By-Laws for its government. These By-Laws also must be sent to the Grand Lodge; but they must be entirely separate and apart from

the proceedings, as they go to a separate committee.

Now I deliver to you the gavel of authority. Wield it, my brother, with prudence and discretion.

The Instituting Officer surrenders the gavel of authority and the chair in the East to the Worshipful Master, and takes the place vacated by him.

The newly-instituted Lodge may then transact any proper business, before closing.

CONSTITUTING A NEW LODGE

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a Lodge by the authority of a letter of dispensation, they may petition the Grand Lodge at its Annual Communication for a charter. Every letter of dispensation expires by limitation; and when the term of probation expires the petitioners cannot convene as a Lodge of Masons until the Grand Lodge shall have granted a charter to the petitioners, or continued the letter of dispensation. If the prayer of the petitioners be granted, a charter will be issued; and the Grand Master, or someone deputed by him, will constitute the Lodge and install its officers.

On the day and hour appointed for consecrating and constituting a new Lodge, the brethren thereof will assemble in the appointed Lodge room with the Grand Lodge, which is opened in regular form. By way of preparation, it is necessary to procure an oblong box (in imitation of the Ark of the Covenant) about twelve inches high, eighteen inches wide, and twenty-four inches long, covered with white linen, as an Emblem of the Lodge. This will be set upon a small table mid-way between the altar and the East. And upon the box will be placed the Great Lights; and near it on the East, West, and South, representatives (unlighted candles) of the Lesser Lights.

The Grand Master and his officers, or their representatives and proxies, will meet in some place convenient to the Lodge room, and the Grand Lodge will be opened. (If no such place is available, the Grand Lodge may open in the Lodge room.)

The Grand Lodge then moves in procession to the hall of the new Lodge.

ORDER OF PROCESSION

GRAND MARSHAL
GRAND TYLER
GRAND STEWARDS
GRAND CHAPLAIN, bearing the Three Great Lights
GRAND LECTURERS
GRAND SECRETARY
GRAND TREASURER
PAST GRAND WARDENS
PAST GRAND MASTERS
GRAND JUNIOR WARDEN, bearing silver cup of oil and a burning taper of blue wax
GRAND SENIOR WARDEN, bearing silver cup of wine and a burning taper of red wax
DEPUTY GRAND MASTER, bearing golden vessel of corn (wheat) and a burning taper of white wax
GRAND DEACON GRAND MASTER GRAND DEACON

As the members of the Grand Lodge pass through the door of the Lodge room, they open ranks, form a procession in reverse order behind the Grand Master as he approaches the altar, and halt behind him. The Grand Marshal approaches the East, faces about, and announces:

Most Worshipful Grand Master, the most Worshipful Grand Lodge has been pleased to grant to the brethren of
Lodge No., a charter authorizing them to open a Lodge of Free and Accepted Masons in (or near) the town of.....
They are now desirous that their Lodge be consecrated, dedicated, and constituted; and that their officers be elected and installed in due and ancient form. For which purpose they are now here assembled and await your pleasure.

The procession passes once around the Emblem of the Lodge; and the Deputy Grand Master places the golden

vessel of corn and the burning taper of white wax at the East of the Emblem of the Lodge. The Grand Senior Warden places the silver cup of wine and the burning taper of red wax at the West of the Emblem of the Lodge. The Grand Junior Warden places the silver cup of oil and the burning taper of blue wax at the South of the Emblem of the Lodge. The Grand Lodge Officers then take their several stations.

The following hymn may be sung:

Air, "Auld Lang Syne"

Behold! how pleasant and how good
For brethren such as we,
Of the "Accepted" brotherhood,
To dwell in unity.
'Tis like the oil on Aaron's head,
Which to his feet distills;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of Light and Love
A blessing sent with power;
Oh! may we all this blessing prove,
E'en life for evermore.
On friendship's altar, rising here,
Our hands now plighted be,
To live in love, with hearts sincere,
In peace and unity.

The Grand Chaplain is conducted by the Grand Marshal to the altar, and offers the following prayer:

INVOCATION

Great and Eternal God, Universal Father, Creator of Worlds and Ruler of Men, we bow before Thee to render praises to Thy great and holy name. We pray Thee to bless the work now begun with the corn of strength, the wine of refreshment, and the oil of joy. We invoke Thy blessing upon this great brotherhood, and Thy aid in promoting

its unity, harmony, and prosperity. O, Thou Creator of the Universe, look down from Thy heavenly abode; and from Thy hand pour out upon this Fraternity those blessings with which Thou didst aforetime bless our fathers. And when we shall have ended our labors on earth, may we forever sing the songs of deliverance and joy in that Heavenly Lodge where love is supreme and the ties of fraternity and friendship are never to be broken. Amen.

Response—So mote it be.

The Grand Chaplain is then conducted back to his place.

At this point an oration may be delivered.

The following hymn may be sung:

Air, "Old Hundred"

How blest the sacred tie that binds
In sweet communion kindred minds;
How sweet the heavenly course they run,
Whose hearts, whose faith, whose hopes are one

How dear to us the loved retreat,
Where pure delights each brother greet;
Within it, how our raptures swell,
There's none but kindred souls can tell.

Nor shall such glowing flame expire,
When sinks and fades frail nature's fire;
But brighter beam in realms above,
In heavenly joy, in heavenly love.

The Grand Master then says:

Right Worshipful Grand Marshal, form the brethren in line west of the altar, facing the East, as their names are called.

Right Worshipful Grand Secretary, call the roll of the Charter members.

The order is obeyed.

The Grand Marshal then addresses the Grand Master as follows :

Most Worshipful Grand Master, the brethren now present before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods by virtue of a dispensation granted them for that purpose, and having been granted a Charter by the Most Worshipful Grand Lodge of the State of Louisiana, under the name of Lodge No....., do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Fraternity.

The Grand Master responds :

My brethren, the Grand Lodge of the State of Louisiana has examined and approved the record of your work as a Lodge while under dispensation; and after due deliberation, has been pleased to grant you this Charter, or warrant of Constitution, conferring on you all the rights and privileges of a regularly constituted Lodge, which the Right Worshipful Grand Secretary will now read.

The Grand Secretary does so, and hands Charter to the Grand Master.

After the Charter is read, the Grand Master says :

The Charter appears to be correct, and is approved. We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

CONSECRATION

The Grand Master then says :

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

The Grand Marshal conducts to the altar the Grand Chaplain, who reads as follows :

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.

And thou shalt take the anointing oil and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. The first fruit, also of thy corn, of thy wine and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

I have found David, my servant; with my holy oil have I anointed him.

And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart.

The Grand Master directs the brethren to kneel. Solemn music may be rendered while the Emblem of the Lodge is uncovered by the Grand Marshal; after which the Grand Chaplain offers the invocation

PRAYER OF CONSECRATION

Great Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us this day, 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 the honor of Thy holy name. Amen.

Response by the Grand Master—Glory be to God on High!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end! Amen.

The Grand Marshal conducts the Grand Chaplain to his station.

All rise. The Grand Marshal presents the golden vessel of corn to the Deputy Grand Master, who sprinkles the corn upon the Emblem of the Lodge, saying:

I sprinkle this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

The following may be sung:

Air, "Old Hundred"

When once of old, in Israel,
Our early brethren wrought with toil,
Jehovah's blessing on them fell,
In showers of CORN and WINE and OIL.

The Deputy Grand Master and Grand Marshal light the representative of the lesser light in the East, from the burning taper of white wax, and return to their stations.

The Grand Marshal presents the silver cup of wine to the Grand Senior Warden, who pours the wine upon the Emblem of the Lodge, saying:

I pour this wine as an emblem of refreshment.
May this Lodge be continually refreshed at the
pure fountain of Masonic virtue.

The following may be sung:

Air, "Old Hundred"

When there a shrine to Him above
They built, with worship sin to foil,
On threshold and on corner-stone
They poured out CORN and WINE and OIL.

The Grand Senior Warden and the Grand Marshal light the representative of the lesser light in the West, from the burning taper of red wax, and return to their stations.

The Grand Marshal presents the silver cup of oil to the Grand Junior Warden, who pours the oil upon the Emblem of the Lodge, saying:

I pour this oil as an emblem of joy. May the
Supreme Ruler of the Universe preserve this Lodge
in peace, and vouchsafe to it every blessing.

The following may be sung:

Air, "Old Hundred"

And we have come, fraternal band,
With joy and pride and prosperous spoil,
To honor Him by votive hands.
With streams of CORN and WINE and OIL.

The Grand Junior Warden and Grand Marshal light the representative of the lesser light in the South, from the burning tapers of blue wax, and return to their stations.

The brethren again kneel, and the Grand Chaplain proceeds with the following invocation:

PRAYER OF CONSECRATION

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge 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; and 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 Thy whole family; may they increase in grace, in the knowledge of Thee, and in the love of one another.

Finally, may we finish our work here below with Thy approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable and eternal.

Response by the Grand Master—Glory be to God on High!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end! Amen.

DEDICATION

Soft music may be played while the Emblem of the Lodge is covered. The brethren rise, and the Grand Master dedicates the new Lodge in these words:

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

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end! Amen.

The Grand Master, with outstretched arms, then says:

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their laudable undertakings, and grant to each of them, in needful supply, the CORN OF NOURISHMENT, the WINE OF REFRESHMENT, and the OIL OF JOY.

Soft music may be rendered, while the brethren of the new Lodge, at the command of the Grand Marshal, form in lines west of the altar, facing the East, and proceed in single file and in clockwise direction about the Lodge room, their arms crossed upon their breasts. They bow as they pass the Grand Master. They return to original position west of altar.

The Grand Master then says:

The Grand Officers will resume their stations and places.

CONSTITUTION

The Grand Master rises and constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State

of Louisiana, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons by the name of.....

.....Lodge No.....
Henceforth you are empowered to meet as a regular Lodge, constituted in conformity to the rites of our Order, 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.

Response by the brethren—So mote it be.

The Grand Honors are then given; after which the Grand Master says:

Right Worshipful Grand Marshal, you will make proclamation that.....
Lodge No. has been regularly constituted.

The Grand Marshal says:

By order of the Most Worshipful Grand Master, I do hereby proclaim that.....
Lodge No. has been regularly constituted.

This proclamation is made from the East (*here the Grand Master strikes one rap with his gavel*), from the West (*here the Grand Senior Warden strikes one rap with his gavel*), and from the South (*here the Grand Junior Warden strikes one rap with his gavel*).

The following may be sung:

Air, "America"

Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign,
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare,
No art with thee can share,
Thou art divine.

Hiram, the Architect,
Did all the craft direct
How they should build;
Solomon, great Israel's King,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

—O—

OFFICERS OF A NEW LODGE

The new Lodge having been constituted, etc., the Grand Master calls for the election of its officers. The election having been finished, he announces:

This Lodge having been constituted and its officers duly elected, I shall now proceed with their installation.

Right Worshipful Grand Marshal, collect the official jewels, place them upon the altar, and present Brother....., who has been elected Worshipful Master.

The Grand Marshal conducts the Worshipful Master-elect before the altar, facing the East, and says:

GRAND MARSHAL—Most Worshipful Grand Master, I present Brother.....

....., to be installed
Worshipful Master of this Lodge.

GRAND MASTER—Worshipful Grand Marshal, have you carefully examined the brother, and do you find him qualified to discharge the duties of the office for which he has been chosen?

GRAND MARSHAL—Most Worshipful Grand Master, I find him to be qualified, of good morals, of great skill, true and trusty; and, as he is a lover of the Fraternity, I doubt not he will discharge his duties with fidelity and honor.

The Grand Master will perform the installation service to the end, continuing the ceremony as for annually elected officers, the Grand Marshal assisting.

The ceremony of installation is completed by the members of the new Lodge advancing in procession (single file and in clockwise direction) about the Lodge room, paying due homage to the new Worshipful Master, and signifying their promise of subjection and obedience by the usual marks of distinction in the several degrees of Masonry.

The Grand Master now reads the following edict, and orders the Worshipful Master to see that its provisions are carried out:

“That the Worshipful Master of every Lodge receiving a charter shall, at the first meeting of said Lodge, cause notice of the fact to be sent to every Lodge from which the charter members hail, giving each Lodge the names of their members inserted in the charter.”—By-Laws, Grand Lodge of Louisiana, 1871.

The Grand Lodge Officers may then resume their stations until the ceremonies are concluded; or the Grand Master may proclaim the Grand Lodge summarily closed and the newly constituted Lodge opened in the same manner

ANNUAL INSTALLATION OF LODGE OFFICERS

Installing his successor is the prerogative of the retiring Worshipful Master, although any Past Master may act as installing officer for the occasion. A competent brother (usually a Past Master) will be appointed to act as Marshal, who will present the officers-elect for installation. The jewels of the several officers should be laid in an orderly manner upon a table in front of the Installing Officer.

This ceremony, like that of dedicating Masonic halls, may be conducted in public or in the presence of Masons only. The Lodge should be opened on the Third Degree in its hall, and march in procession to the place where the ceremonies are to be performed; and, after they are finished, return to its hall and close. It is better, however, to have all public Masonic ceremonies take place in the Lodge room when practicable. On such occasions, the Lodge should be opened in its hall before the public is admitted, or in an anteroom, from which it marches into the Lodge room. After the ceremonies are over it can either return to the room where it was opened, or wait until all visitors have departed, to close.

The exercises may be opened with appropriate music.

The Installing Officer will say:

As Masons we are taught in all our work that, before engaging in any great or important undertaking, we should first invoke the blessing of God. I therefore command silence, and call upon all to unite with our Chaplain in an address to the Throne of Grace.

* * * The Installing Officer calls up the brethren.

CHAPLAIN—Let us pray.

The following or other appropriate prayer will be offered:

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge 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; and 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 Thy whole family. May they increase in grace, in the knowledge of Thee, and in the love of one another. Finally, may we finish all our work here below with Thy approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable and eternal. Glory be to God on high! Amen.

Response—So mote it be.

The Installing Officer will say:

Brother Marshal, conduct Brother....., who has been elected Worshipful Master of this Lodge, to the East.

The Marshal conducts the Master-elect to the East, and says:

Worshipful Master, I present to you Brother....., to be installed Worshipful Master of this Lodge.

The Installing Officer will say:

Let him face the West.

Brethren, you now behold before you Brother....., who has been duly elected to serve this Lodge as Worshipful Master, and is now presented for installation. If any of you have any reason to urge why he should not be installed, you will make it known now, or forever after hold your peace. Hearing no objection, I shall proceed to install him.

The brethren are seated.

The Master-elect is conducted West of the Altar, and the Installing Officer says:

Brother....., I congratulate you on your election as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you signify your assent to those ancient charges and regulations which point out the duty of the Master of a Lodge.

Do you promise to be a good man and true, and strictly to obey the moral law?

Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

Do you promise not to be concerned in plots and conspiracies against the government, but to submit patiently to the law and the constituted authorities?

Do you promise to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably toward all men?

Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the constitutions of the Fraternity?

Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?

Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the original plan of Masonry?

Do you promise to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

Do 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?

Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and a proper attention to all the duties of Masonry?

Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Do 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?

Do you agree that no visitor shall be received into your Lodge without due examination, or proper avouchment?

These are the regulations of Free and Accepted Masons. Do you submit to these charges and promise to support these regulations, as Masters have done in all ages before you?

The Master answers: I do.

INSTALLING OFFICER—Brother....., in consequence of your conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same.

You are now invested with the insignia of your office, and the furniture and implements of the Lodge are placed in your charge. The various implements of our profession are emblematical of a true Masonic life, and should be the guide of all your actions. They are explained as follows:

The Holy Bible, that Great Light in Masonry, will guide you to all truth, direct your path to the temple of happiness, and point out the whole duty of man.

The Square will teach you to regulate your actions and harmonize your conduct with the principles of morality and virtue.

The Compasses will teach you to limit your desires in every station, that, rising to eminence by merit, you may live respected and die regretted.

The Rule directs you to observe your duty punctually, to press forward in the path of virtue, and, inclining neither to the right nor to the left, in all your actions to have eternity in view.

The Line, the emblem of moral rectitude, teaches you to avoid dissimulation in word and act; and to direct your steps to the path which leads to a glorious immortality.

The Constitution and Laws you are to search at all times and cause to be read in your Lodge, that none may pretend ignorance of the excellent precepts they enjoin.

You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve the same, and duly to transmit it to your successor in office.

You will receive in charge also the By-Laws of your Lodge, which you are to see carefully and punctually executed.

The new Master is conducted to the East and placed on the right of the Installing Officer until the other officers are installed.

The other officers are then severally presented by the Marshal to the Installing Officer, who delivers to each his appropriate charge.

SENIOR WARDEN

INSTALLING OFFICER—Brother, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He assents.) You will now be invested with the insignia of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hope; "that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes." Although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and in all our Masonic associations, we are on a Level. This implement teaches that a time will come—and the wisest knows not how soon—when all distinctions but that of goodness shall cease, and death, the grand leveler of all human greatness, shall reduce us to the same state.

Your regular attendance on the stated and other meetings of the Lodge is essential. In the absence of the Master you are to govern the Lodge, and

in his presence you are to assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West, and guard with scrupulous care the pillar of Strength committed to your charge.

He is conducted to his proper station.

JUNIOR WARDEN

INSTALLING OFFICER—Brother , you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He assents.) You will now be invested with the insignia of your office.

The Plumb admonishes us to walk uprightly in our several stations, to do unto others as we would have others do unto us, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment. It is, therefore, not only necessary that you be temperate and discreet in the indulgence of your own inclinations; but also that you care-

fully observe that none of the Craft convert the purpose of refreshment into intemperance or excess. Look well to the South, and with vigilance represent the pillar of Beauty, that nothing may disturb the peace and harmony of the Lodge.

He is conducted to his station.

TREASURER

INSTALLING OFFICER—Brother , you have been elected Treasurer of this Lodge, and will now be invested with the jewel of your office.

It is your duty to receive all money belonging to the Lodge from the Secretary, giving your receipt therefor; and to pay it out by order of the Worshipful Master and consent of the Lodge. Your own honor and the confidence the brethren repose in you, will arouse you to that faithfulness in the discharge of the duties of your office which its important nature demands.

He is conducted to his station.

SECRETARY

INSTALLING OFFICER—Brother , you have been elected Secretary of this Lodge, and will now be invested with the jewel of your office.

It is your duty to keep a faithful record of all things pertaining to the Lodge proper to be written, transmit a copy to the Grand Lodge when required; receive all money due the Lodge and pay it to the Treasurer, taking his receipt therefor.

Your love for the Craft and attachment to this Lodge will induce you to discharge with fidelity the very important duties of your office; and in so doing you will merit the esteem and commendation of your brethren.

He is conducted to his station.

CHAPLAIN

INSTALLING OFFICER—Brother, you have been appointed Chaplain of this Lodge, and will now be invested with the jewel of your office.

It will be your duty to perform those solemn services which we should constantly render to our infinite Creator; and which may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is conducted to his station in the East, at the left of the Worshipful Master.

THE SENIOR AND JUNIOR DEACONS

INSTALLING OFFICER—Brothers..... and....., you have been appointed Deacons of this Lodge, and are now invested with the jewels of your office. It is your province to attend on the Master and Wardens and to act as their proxies in the active duties of the Lodge: such as in the reception of candidates into the several degrees of Masonry, in the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

They are conducted to their respective stations.

MASTER OF CEREMONIES

INSTALLING OFFICER—Brother, you have been appointed Master of Ceremonies of this Lodge, and will now be invested with the jewel of your office.

The positions to which you are assigned in the Lodge are very important. You are to assist the Senior Deacon and other officers in performing their respective duties. Your conduct should be courteous and dignified. Remember that in your company the candidate will receive his first impressions of our Institution. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

He is conducted to his station.

MARSHAL*(If a Lodge provides for this Office)*

INSTALLING OFFICER—Brother, you have been appointed Marshal of this Lodge, and will now be invested with the jewel of your office.

It is your duty to proclaim the officers at their installation, to arrange all processions of the Lodge, and to preserve order according to the forms prescribed. Skill and precision are essential to the faithful discharge of these duties.

He is conducted to his station.

STEWARDS

INSTALLING OFFICER—Brothers..... and....., you have been appointed Stewards of this Lodge, and will now be invested with the jewels of your office. It will be your duty to assist the Senior Deacon and other officers in performing their respective duties; to assist in the collections of dues and subscriptions; and to make all necessary arrangements for the convenience of the brethren when assembled. Your regular attendance will give us the best evidence of your zeal and attachment for the Lodge.

They are conducted to their stations.

TYLER

INSTALLING OFFICER—Brother, you have been appointed Tyler of this Lodge, and will now be invested with the jewel and the implement of your office.

As the sword is placed in the hands of the Tyler to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified and have permission of the Worshipful Master—so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch over our lips, and a sentinel over our actions; thereby preventing the approach of every unworthy thought, word, or deed, and preserving consciences void of offense toward God and toward man. Your regular and punctual attendance will give us the best proof of your appreciation of, and love for, the Institution.

He is conducted to his station.

The Installing Officer turns to the new Master, holds the gavel in full view of all, and says:

Worshipful Master, I am now about to place in your hands this gavel, which is also called the Hiram; because as Solomon controlled and directed the workmen in the temple by the assistance of Hiram, the Builder, so does the Master preserve order in the Lodge by the aid of the gavel. Use it wisely and justly, never in the cause of injustice or oppression. One rap calls the Lodge to order, * and, in opening and closing, the Junior Deacon will rise; two raps call up the designated officers * * * three raps call up all the brethren, * * * when you yourself will rise.

The brethren will remain standing.

I will now seat you in the Oriental Chair, and cover you with that distinction which it is alone your privilege to wear.

Installing Officer says:

All who are not Masters or Past Masters will face the West (omit, if ceremony is public.)

The new Master is then seated in Oriental Chair in due and ancient form, and brought back to a standing position. The gavel is placed in his hand, and he is covered. The Installing Officer uncovers.

The Installing Officer then says:

Worshipful Master, behold your brethren! Brethren, behold your Worshipful Master! And join me in giving the Grand Honors.

After the Grand Honors are given, if time and convenience permit, the brethren will form a procession, single file, and under direction of the Marshal will pass around the hall three times. In passing the East each brother will salute the Worshipful Master (who remains standing in his place) in the manner peculiar to the several degrees. (Should installation ceremonies be conducted in public, of course the procession and ceremonies thereto will be entirely omitted, except the installation ode, which at this time may be sung.)

The brethren are now seated. The Installing Officer may deliver an oration or recite the following charges, at his discretion:

Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor, reputation, and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your especial duty to attend to the administration of its ceremonies, preserve the ancient landmarks of the Order now committed to your care, and permit no innovation in the principles or rites of the Order.

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the sacred volume which we

receive as the rule and guide for our faith and practice. Exhort them to govern themselves by these principles, as well with the world at large as with one another. Teach them to reverence the Three Great Lights, comprehending the Holy Bible, the perfect Square, and the extended Compasses; the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our Order.

The leading objects of our Institution are to inculcate sound morality; to make men honest and upright, true to their God and faithful to their country; and to unite them by the strong bonds of charity, friendship, and brotherly love. Great care, therefore, should be taken in the admission of members, lest by the introduction of bad material the Institution be corrupted. It should be constantly borne in mind that the respectability and usefulness of a Lodge do not consist in the number, but in the character, of its members.

It is better that no workman be added to the roll than that one unworthy foot be allowed to cross the threshold of the Lodge. The uninitiated judge Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as that of your family; and, as you would admit none to the society of the latter whose character is bad, so should you carefully exclude all such from the former.

As it is the purpose of Freemasonry to create friendship, to make provision for the relief of poor

and distressed brethren, and to protect the widow and the orphan, to inculcate reverence for Almighty God, and to encourage the growth of the social virtues which dignify and adorn human nature and render mankind peaceful and happy, the doors of the Lodge should be sternly closed against the idle, the profligate, the intemperate, and the licentious. If, unfortunately, unworthy members gain admission, it will be your duty to exercise proper discipline, to correct abuses, and to restrain the refractory. Unruly members must be reduced to order. The first risings of vice must be suppressed; and when kind and affectionate admonitions fail, the unworthy should be removed as a blot upon the Order.

It is also your duty, and will no doubt be your pleasure, to spread light and impart knowledge to the brethren of your Lodge. To preserve the purity of the Order, and maintain unimpaired its rites and ceremonies, instruction is necessary. The mysteries of the Order must be unfolded and the moral duties inculcated. The minds of the brethren must be enlarged and informed. They are to be frequently reminded of the duties they owe to Almighty God, the Giver of every good and perfect gift. They must be taught to be good men and true, to be sober, industrious, charitable, upright in their dealings, and friendly in their social intercourse; and to live in love and peace, having consciences void of offense and unspotted from the world. Thus taught and thus acting, they will convince mankind of the value of the Institution.

When addressed, the Senior and Junior Wardens will rise.

Brothers Senior and Junior Wardens, to you are committed the pillars of Strength and Beauty. It is your duty, therefore, to set before the brethren who surround these pillars, the corn of nourishment, the wine of refreshment, and the oil of joy, symbolically inculcated in the moral lessons of the Order taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Order; as it is by a due regard for them in your own lives and conduct that you can expect obedience in others.

You are 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 the higher duties; your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which you have hitherto evinced in your attendance to the duties of Freemasonry—whereby the brethren of the Lodge exercised a sound discretion in this selection—leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

The Lodge being called up, the Installing Officer continues as follows:

TO THE BRETHREN OF THE LODGE

Brethren of.....Lodge No....., such is the nature of our Constitution that some must of necessity rule and teach; others must submit and obey. The officers you have chosen, and who have been regularly installed, are sufficiently acquainted with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are intrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business, and the courtesy and forbearance you may observe toward one another in its deliberations.

I charge you, then, as you shall answer at the last day, that you act worthy of the vocation to which you are called, and suffer no faults, no imperfections on your part, to tarnish the luster of your jewels or bring discredit upon the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements. Divest yourselves, brethren, of coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Sons of Light;" and put forth all your energies to grasp whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitter-

ness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If in the frailty of mortality, a brother falls under the influence of unholy feelings and wanders into forbidden paths, seek the wanderer out, bring him back to the fold, and point out to him the superior loveliness of virtue. We may accomplish much by the force of good example, and by offering good counsel in a friendly spirit, ever remembering that to err is human, to forgive, divine.

Finally, brethren, be of one mind; live in peace. Let nothing disturb that pure, warm, and holy love which our ritual enjoins. Follow these injunctions and your Lodge will flourish. May the tenets of your profession be transmitted through your Lodge unimpaired from generation to generation.

The Installing Officer continues as follows:

Brother Marshal, I now declare the several officers of.....Lodge No.....duly installed into office for the ensuing year in due and ancient form. You will, therefore, proclaim the same to the brethren, that they, having due notice thereof, may govern themselves accordingly.

The Marshal says:

By order of the Worshipful Master, I do hereby proclaim that the officers of.....Lodge No.....are now regularly installed in their respective stations and places.

BENEDICTION BY CHAPLAIN

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding to those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge; and so replenish them with the truth of Thy doctrine and adorn them with humility of life that both by word and example they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement of our beloved Institution. Amen.

Response—So mote it be.

The Lodge is seated.

The Lodge is then closed in due and ancient form, with the public excluded, either here or where it was opened.

If there are more than one address, there should be musical selections between them; or one of the addresses may precede the installation, followed by a musical selection. A little ingenuity on the part of those having the ceremony in charge can give variety to the occasion from year to year, and greatly increase the interest of the brethren.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE

On the last day of the session of the Grand Lodge the Grand Master or some Past Grand Master installs the Grand Officers-elect.

The presiding Grand Master says:

Right Worshipful Grand Marshal, collect the official jewels, place them upon the altar, and present to the East Brother....., who has been elected Grand Master.

The Grand Master-elect is presented by the Grand Marshal, who says:

Most Worshipful Grand Master, I present to you Brother....., who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation.

The Grand Master-elect is caused to face the West.

The presiding Grand Master rises and says:

Brethren, you here behold Brother....., who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now or forever hereafter hold your peace. Hearing no objections, we will proceed with the installation.

The Grand Master-elect is conducted West of the Altar, and the presiding Grand Master says:

It affords me great pleasure, Most Worshipful Brother, to install you in your high office of Grand Master of Masons.

Do you promise on the honor of a Mason, that in the office of Grand Master you will, according to the best of your abilities, strictly comply with the laws and regulations of this Grand Lodge and all ancient Masonic usages?

The Grand Master-elect—I do.

PRESIDING GRAND MASTER—Having thus solemnly pledged yourself to the faithful discharge of your duties as the ruler of the Craft during the ensuing year, you will now be invested with the jewel of your office.

Let me congratulate you, Most Worshipful Brother, on the honor of being raised from the level of equality to the high station of presiding over all the Lodges in the State of Louisiana.

We look up with confidence to a brother whose person is endeared to us by that love of the Fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love invest you with His choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and round your head may there bend a circle made splendid by the rays of honor. And, late, very late in life, may you be transmitted from the

fading honors of an earthly lodge to the mansions prepared for the faithful in another and a better world.

Let me congratulate you, the Grand Officers, and other brethren, on the election of our Grand Master. As it is his duty to command according to our constitutions, so it is ours with readiness to obey. Look to the sun, and behold the planetary worlds revolving around him in continual order and harmony with the happiest effect; and learn to imitate their regularity, in the hope of obtaining from the chair of Solomon the light of wisdom and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love of their Creator, and love for our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavoring to promote their good.

“Myriads of spiritual beings walk the earth
Unseen, or when we sleep, or when we wake.”

From them let us learn to rise in our affections to the great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind. From them let us learn never to be weary in well doing, but to mourn with them that mourn, and to rejoice with them that do rejoice; until, having finished our work on earth, we shall

be admitted to the temple above not made with hands, eternal in the heavens.

The new Grand Master is conducted to the East, and the Installing Officer continues as follows:

I now hail, salute, and proclaim you Grand Master of Masons of the State of Louisiana.

* * *

Brethren, behold your Grand Master! Grand Master, behold your brethren!

The Grand Honors are then given by all the brethren. The following ode may follow:

Air, "America"

Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

The Grand Lodge is seated

The Grand Master then proceeds to install the other Grand Officers; or he may waive the right and invite any Past Grand Master to officiate in his stead.

The Grand Marshal presents the Deputy Grand Master-elect, saying:

Most Worshipful Grand Master, I present to you Brother....., who, having been elected Deputy Grand Master, now declares himself ready for installation.

The Grand Master then says:

Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren is one of great dignity and much im-

portance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the Craft; in his presence you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been reposed in you, demands a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be better enabled to preserve inviolate the laws and ancient landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so likely to be called. Receive this jewel of your office, and sit at our right hand to aid us with your counsel.

The remaining Grand Officers are presented in like manner by the Grand Marshal, and receive their appropriate charges, as follows:

—o—

GRAND SENIOR WARDEN

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Grand Senior Warden; and we now invest you with the jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essential. In the absence of the Grand Master and his Deputy you are to

govern the Craft; in their presence you are to strengthen and support the authority of your chief.

We firmly rely on your knowledge of Freemasonry and your attachment to our Institution for the faithful discharge of the duties of this important trust. Look well to the West.

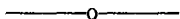


GRAND JUNIOR WARDEN

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Grand Junior Warden; and we now invest you with the jewel of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the Craft; in their presence you will aid them in their arduous labors.

We have no doubt that you will faithfully execute the duties which are incumbent on you in your present position. Look well to the South.



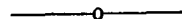
GRAND TREASURER

Right Worshipful Brother, you have been elected to the responsible office of Grand Treasurer; and we now invest you with the jewel of your office.

It is your duty to receive all moneys due the Grand Lodge, to make due entries of the same,

and to pay them out by the order of the Grand Master, with the consent and approbation of the Grand Lodge. The office to which you have been elected embraces an important trust; and the choice of your brethren is an evidence of the high opinion they entertain for your fidelity and discretion.

We do not doubt that your regard for the Fraternity will prompt you to the faithful discharge of your duties.



GRAND SECRETARY

Right Worshipful Brother, you have been elected to the very important office of Grand Secretary; and we now invest you with the jewel of your office.

It is your duty to observe all the proceedings of the Grand Lodge, and make a fair record of all things proper to be written; to receive all moneys due the Grand Lodge; and to pay them over to the Grand Treasurer.

You are also the official organ of the Grand Lodge; and in that capacity will conduct its various correspondence, and act as the medium of intercourse between this and other Grand Lodges and between the Fraternity and their Grand Master.

In the discharge of these extensive duties let your carriage and behavior be marked with that promptitude which will at once reflect credit on yourself and honor on the Grand Body you represent.

GRAND LECTURERS

Right Worshipful Brothers, you have been elected the Grand Lecturers of this jurisdiction; and we now invest you with the jewels of your office.

It is your duty to instruct the Craft in the due performance of their duty; to communicate light and information to the uninformed; to preserve our ritual and our traditions in the memory of the Fraternity; to see that the ancient landmarks of the Order are not removed by unskilful hands; and, by your instructions to the Constituent Lodges, to illustrate the genius and vindicate the principles of our Institution. It is presumed that one whom his brethren have thought capable of discharging 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 this time-honored society a faithful regard for its obligations, to impress the world at large with a favorable opinion of its designs and tendency.

 GRAND CHAPLAIN

Worshipful and Reverend Brother, the sacred position of Grand Chaplain has been intrusted to your care; and we now invest you with the jewel of your office.

In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Masonry is essentially of religious nature; and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue, which, as the minister of God, you are accustomed to inculcate to the world, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The calling which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing. The Holy Bible, that Great Light of Masonry, we entrust to your care.

 GRAND MARSHAL

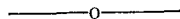
Worshipful Brother, you have been appointed Grand Marshal; and we now invest you with the jewel of your office, and present you with this baton, as the ensign of your authority.

It is your duty to proclaim the Grand Officers at their installation, to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essential to the faithful discharge of these duties.

GRAND DEACONS

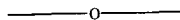
Worshipful Brothers, you have been appointed the Grand Deacons of this Grand Lodge; and we now invest you with the jewels of your office.

It is your province to attend the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge. Let vigilance and attention mark the discharge of the functions of your office.



THE GRAND SWORD BEARER

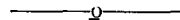
Worshipful Brother, the sword which you bear is the time-honored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the Standard of the Grand Lodge. Be ever faithful to your trust, and let this jewel of your office ever remind you of its nature.



THE GRAND PURSUIVANT

Worshipful Brother, you are to act as the messenger of the Grand Lodge; and especially to convey messages from the Grand Junior Deacon to the Grand Master concerning the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly; and exercise a sound discretion, so as not to interfere with the proceedings of the

Grand Lodge. Be cautious and vigilant, that no improper person gain admittance. Receive your emblem of office and repair to your station inside the door near the Junior Deacon.

DISTRICT DEPUTY GRAND MASTERS
GRAND STEWARDS

Right Worshipful Brothers, you have been appointed District Deputy Grand Masters to serve as Grand Stewards of the Grand Lodge; and we now invest you with the jewels of your office.

As Stewards it is your duty to superintend the tables at the hour of refreshment, and to see that every brother is suitably accommodated. It is, therefore, necessary that you yourselves 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.

As District Deputy Grand Masters you shall endeavor to make yourselves perfect in the knowledge of our precepts, maxims, and charges, as well as the correct Masonic lectures. In general you shall be the personal representatives of the Grand Master; and in this capacity, consistent with the ancient customs of our fraternity, exercise such superintendence over the Lodges of your respective districts as will tend to increase the prestige of the fraternity.

GRAND TYLER

Brother, you have been elected Grand Tyler of this Grand Lodge, and we now invest you with the jewel of your office; and place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside; to guard and protect the regalia, clothing, and other property of the Grand Lodge placed in your charge during vacation, and, under the direction of the Grand Master, to have them always ready for use; to summon the members of the Grand Lodge under the direction of the Grand Secretary; and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is necessary at every Grand Communication.

The Grand Master then says:

Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of the State of Louisiana duly installed into office for the ensuing year in Ample Form. You will, therefore, proclaim the same to the brethren, that they, having due notice thereof, may govern themselves accordingly.

The Grand Master calls up the brethren.

The Grand Marshal then says:

By order of the Most Worshipful Grand Master, and by authority of the Most Worshipful Grand Lodge of the State of Louisiana, I do hereby proclaim that its Grand Officers are now amply installed in their respective stations and places, with the Grand Honors of Freemasonry by three times three.

The Private Grand Honors are then given by all the brethren. Some appropriate ode may be sung.

BENEDICTION BY GRAND CHAPLAIN

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding to those whom we have this day clothed with authority to preside over and direct the affairs of this Grand Lodge; and so replenish them with the truth of Thy doctrine and adorn them with humility of life that both by word and example they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement of our beloved Institution. Amen.

The Grand Lodge is then closed.

CEREMONY OF LAYING A CORNER-STONE

This is distinctively a Grand Lodge ceremony, and requires the opening of the Grand Lodge. It cannot be performed by a Constituent Lodge.

These ceremonies are conducted by the Grand Master in person, or by some brother acting for him under special written authority, assisted by the Grand Officers, or brethren appointed to fill their places for the time being. Every affiliated Mason is entitled to a place in the procession.

No corner-stone should be laid with Masonic ceremonies except those of buildings which are to be used for Masonic purposes, and acknowledged public structures: such as churches, schools, and national, state, parish or municipal buildings; and then only by special request of the proper authorities.

The stone should be laid in a prominent place; and the local committee should consult the Grand Lodge Officers for the inscription, which should include the name of the Grand Master by whom it is laid. The Square and Compasses should never be omitted. If any other ceremonies are to be held on the occasion, they must be concluded before the Masonic ceremonies begin.

Suitable arrangements must be made for lowering the stone by three gradual motions. A platform sufficiently large to accommodate the Grand Master and the officers of the Grand Lodge, the Chief Magistrate and other civil officers of the place, and the official body under whose charge the structure is to be erected, is necessary. It is the duty of the local Lodge to see that all the necessary preparations are made; and also that the proper solemnity is observed by the spectators.

A band of music is provided; and the brethren wear the insignia of the Order, with white gloves and aprons.

The Grand Lodge is convened at the appointed time, at some convenient and suitable place, and opened in Ample Form.

The proper instructions are given by the Grand Master; after which the procession, arranged by the Grand Marshal, sets out in the following order, with music:

TYLER, with drawn sword
TWO STEWARDS, with white rods
MASTER MASONS, two and two
TWO STEWARDS, with white rods
JUNIOR DEACONS
SENIOR DEACONS
SECRETARIES
TREASURERS
PAST WARDENS
JUNIOR WARDENS
SENIOR WARDENS
CHAPLAIN
PAST MASTERS
MASTERS OF LODGES
GRAND TYLER, with drawn sword
GRAND STEWARDS, with white rods
A BROTHER, with a golden vessel containing corn (wheat)
TWO BROTHERS, with silver vessels, one containing wine,
the other oil
*PRINCIPAL ARCHITECT, with Square, Level, and Plumb
GRAND LECTURERS
GRAND SECRETARY AND GRAND TREASURER
THE HOLY BIBLE, SQUARE AND COMPASSES, Carried by a
MASTER OF A LODGE, Supported by TWO DEACONS,
with white rods
GRAND CHAPLAIN
THE FIVE ORDERS
PAST GRAND WARDENS
PAST DEPUTY GRAND MASTERS
PAST GRAND MASTERS
CHIEF MAGISTRATE OF THE PLACE (if a Mason)
GRAND WARDENS
DEPUTY GRAND MASTER
BOOK OF CONSTITUTIONS, Carried by the MASTER OF THE
OLDEST LODGE
GRAND MASTER, Supported by the TWO
GRAND DEACONS, with rods

*If the architect is not a Mason, the Grand Master will appoint some member of the Craft to take this place in the ceremony

On arriving at the place where the stone is to be laid, the procession opens to the right and left, and the Grand Master, uncovering, repairs with his officers to the platform, which will be surrounded by the rest of the brethren.

The band will then discourse music, or a choir will sing some appropriate ode

After which the Grand Master will say:

As Masons we are taught in all our work that before engaging in any great or important undertaking, we should first invoke the blessing of God. I therefore command silence and due attention, and call upon you to unite with our Worshipful Grand Chaplain in an address to the Throne of Grace.

The Grand Chaplain will then offer the following, or an extemporaneous, prayer:

Almighty, Eternal God, Creator and Upholder of the universe, in the beginning Thou hast laid the foundation of the earth, and the heavens are the work of Thy hands. As children of Thy creation we, too, create and make, plan and mold; and we, Thy servants, by Thy kind providence, are assembled here today to lay this foundation stone, on which shall rest a building to be closely identified with the highest interests of this city and parish. Thou, O God, knowest our needs in this, our present work. In Thee is our wisdom; in Thee is our strength. Vouchsafe to us, we implore Thee, grace, wisdom, and understanding, that we may discharge the solemn duties of this hour to Thy honor and glory.

We fervently implore Thy blessing on all who shall be engaged in the erection of this building.

Give Thine angels charge over them, to keep them in all their ways. And may that more glorious building, of which this shall be typical, be cemented and adorned, completed and preserved by those goodly offices and kindly affections which He requires. Who will lay judgment to the line, and righteousness to the plummet. And from this corner-stone, well-tried, true, and trusty, may the good work advance in peace and harmony, until all worthy brethren shall bring forth the head-stone with shoutings, crying: Grace, grace unto it!

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life they may ever be defended by Thy most gracious and ready help. And to Thy name will we give all the praise, both now and forever. Amen.

Response—So mote it be.

Some appropriate anthem is sung.

The Grand Master will then say:

Right Worshipful Grand Senior Warden, it has been the custom among the Fraternity of Free and Accepted Masons, from time immemorial, on invitation, to assemble the Craft and lay with appropriate ceremonies the foundation stones of public edifices. In obedience to that custom, having accepted the invitation of the building committee to lay, in due and ancient Masonic form, the corner-stone of this building now in process of erection, I am here today with the officers of the Grand

Lodge to perform that duty. It is, therefore, my order that we proceed to the laying of the corner-stone of this building. This you will proclaim to the Right Worshipful Grand Junior Warden, and he to the Craft and others present, that they, having due and timely notice thereof, may govern themselves accordingly.

GRAND SENIOR WARDEN—Right Worshipful Grand Junior Warden, it is the order of the Most Worshipful Grand Master of Masons of the State of Louisiana, that the corner-stone of this building be now laid in due and ancient Masonic form. This you will proclaim to the Craft and all present, that the proceedings of this occasion may be observed with due and becoming solemnity.

GRAND JUNIOR WARDEN—Brethren of the Masonic Fraternity, and all present, take notice that the most Worshipful Grand Master of Masons of the State of Louisiana will now cause to be tested and tried the corner-stone of this building, that he may lay the same in due and ancient Masonic form. You will therefore observe that order and decorum which become the dignity and solemnity of the occasion.

If the building is intended for Masonic uses, the following will be introduced; but not otherwise

GRAND MASTER—Worshipful Master of.....
.....Lodge, No., what will
your Lodge be like?

The Master answers nothing, but, lifting up his right hand, points to heaven, then, letting it fall, points to the earth, and finally extends both arms to their utmost limit

GRAND MASTER—It is a good plan, Worshipful Master; but have you nothing more to tell me?

The Master makes no verbal reply to this question, but puts his right hand on his heart and presses the forefinger of his left hand on his lips

GRAND MASTER—The Worshipful Master does well, brethren; let us copy his example.

GRAND MASTER—Right Worshipful Grand Treasurer, it has been the custom of the Craft, on occasions like the present, to deposit in the cavity of the stone placed at the northeast corner of the building, certain memorials of the period in 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 foundation, an enduring evidence may be found by succeeding generations to bear testimony to the untiring industry of Free and Accepted Masons. Has such a deposit been prepared?

GRAND TREASURER—It has, Most Worshipful Grand Master, and the memorials are now in the casket before you.

GRAND MASTER—Right Worshipful Grand Secretary, you will read the list of memorials, that all may be informed.

The Grand Secretary then reads the list of articles, among which should be a copy of the Holy Scriptures, and a list of the officers of the Grand Lodge for the current year and of the officers of the acting Grand Lodge performing the ceremony. If the building is for Masonic uses, it should include a roll of the building Lodge. If the building is a church or public edifice, there should be a list of the Official Board having charge of its erection. And to all of this may be added copies of the local papers, the names of the public officers of the city and parish, the order of procession and the program of the occasion, the coins and currency of the country, etc. The stone shall be of sufficient size for the cavity therein to contain said articles

GRAND MASTER—Right Worshipful Grand Treasurer, you will now deposit the casket in the cavity prepared for it; and may the Grand Architect of the Universe, in His infinite wisdom, grant that ages upon ages shall pass away ere it again be seen by human eyes.

All respond—So mote it be.

Then, during music, the Grand Treasurer will make the deposit

GRAND MASTER—Worshipful Grand Marshal, you will direct the Craftsmen to furnish the cement, and the Architect to be prepared to lower the stone to its proper position.

GRAND MARSHAL—Craftsmen, you will furnish the cement; and, Architect, you will be prepared to lower the stone as you may be directed.

The cement is furnished by the Craftsmen; the Architect states that the stone is ready to be lowered, and presents the Grand Master with a trowel; the Grand Master spreads the cement over the top of the stone on which the corner-stone will rest.

GRAND MASTER— Architect, let the stone be lowered one-third of the distance. Brethren, join with me in the Public Grand Honors once. (The order is obeyed.) Let the stone be lowered two-thirds of the distance. Brethren, the Public Grand Honors twice. (The order is obeyed.) Let the stone be lowered to its position. Brethren, join with me in the Public Grand Honors by three times three. (The order is obeyed.)

During the lowering of the stone appropriate music will be furnished by the band, or the following may be sung by the choir.

Air, "Old Hundred"

Master Supreme to Thee this day,
Our corner-stone with praise we lay;
And resting on Thy word fulfill'd,
To Thee, O Lord! our house we build.

Nor build we here with strength alone,
Or carven wood or sculptured stone;
But squarely hewed and broadly planned,
Our lines we raise, like ashla's grand.

By Thee, O Lord, our work designed,
The widow's son his help shall find;
And we shall frame, for trembling youth,
The winding stairs that lead to Truth.

In Faith we toil, in Hope we climb
To Charity, our Arch sublime;
And evermore the Key-stone see,
O Master! Lord! in Thee! in Thee!

The principal Architect then presents the Grand Master with the Plumb, Level, and Square, saying:

Most Worshipful Grand Master, the necessary preparations having been made for laying the corner-stone of this building, I present you the Plumb, Level, and Square, those useful implements of the Craft, by which you will be able to ascertain that the materials have been properly prepared, and the corner-stone you have laid is well formed, true, and trusty.

The Grand Master, taking the three implements in his hand, distributes them successively—the Plumb to the Grand Junior Warden, the Level to the Grand Senior Warden, the Square to the Deputy Grand Master—and says:

GRAND MASTER—Right Worshipful Deputy Grand Master, what is the jewel of your office?

DEPUTY GRAND MASTER—The Square, Most Worshipful Grand Master.

GRAND MASTER—What are its moral and Masonic uses?

DEPUTY GRAND MASTER—To square our actions by the square of virtue, and to prove our work.

GRAND MASTER—Apply the implement of your office to that portion of the corner-stone which needs to be proved, and make report.

The Deputy Grand Master applies the Square to the stone and says.

Most Worshipful Grand Master, I find the corner-stone to be square. The Craftsmen have performed their duty.

GRAND MASTER—Right Worshipful Grand Senior Warden, what is the jewel of your office?

GRAND SENIOR WARDEN—The Level, Most Worshipful Grand Master.

GRAND MASTER—What are its moral and Masonic uses?

GRAND SENIOR WARDEN—Morally, it teaches us equality; and its use is to lay horizontals.

GRAND MASTER—Apply the implement of your office to the corner-stone and make report.

The order is obeyed

GRAND SENIOR WARDEN—Most Worshipful Grand Master, I find the corner-stone to be level. The Craftsmen have performed their duty.

GRAND MASTER—Right Worshipful Grand Junior Warden, what is the jewel of your office?

GRAND JUNIOR WARDEN—The Plumb, Most Worshipful Grand Master.

GRAND MASTER—What are its moral and Masonic uses?

GRAND JUNIOR WARDEN—Morally, it teaches rectitude of conduct; and we use it to try perpendiculars.

GRAND MASTER—Apply the implement of your office to the several edges of the corner-stone and make report.

The order is obeyed.

GRAND JUNIOR WARDEN—Most Worshipful Grand Master, I find the corner-stone to be plumb. The Craftsmen have performed their duty.

The Grand Master approaches the stone, and striking it three times with his gavel, says

GRAND MASTER—This corner-stone has been duly tested by the proper implements of Masonry. I find that the Craftsmen have skilfully and faithfully performed their duty; and I do declare the stone to be well formed, true, and trusty, and correctly laid, according to the rules of our ancient Craft. And may this work, auspiciously begun, be continued and completed by the benign principles of peace, harmony, and brotherly love.

Let the elements of consecration now be presented.

The Deputy Grand Master comes forward with the vessel of corn, and scattering it on the stone, says.

I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and upon all like patriotic and benevolent un-

dertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

Response—So mote it be.

The Grand Senior Warden then comes forward with the vessel of wine, and pouring it upon the stone, says:

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state, and city governments, and preserve the union of the States. May it be a bond of friendship and brotherly love that shall endure through all time.

Response—So mote it be.

The Grand Junior Warden then comes forward with the vessel of oil, and pouring it upon the stone, says:

I pour this oil as an emblem of peace. May its blessings abide with us continually; and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from the trials and vicissitudes of the world, and so bestow mercy upon the bereaved and afflicted that they may know sorrow and trouble no more.

Response—So mote it be.

The Grand Master, standing in front of all and extending his hands, offers the following prayer:

INVOCATION

May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessities, conveniences, and comforts of life,

assist in the erection and completion of this building, protect the workmen against every accident, long preserve the structure from decay; and grant to us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy.

GRAND MASTER—Brethren, assist me in giving the Public Grand Honors.

The Grand Master then delivers over to the Architect the implements of architecture, saying

Worthy Brother, having thus far, as Grand Master of Masons, laid the corner-stone of this structure, I now deliver these implements of your profession into your hands. And I entrust you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same in such a manner that the building may rise in order, harmony, and beauty, and be perfected in strength; that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have trusted you with the work; and that as it has been happily begun, so may it be carried on, by God's will, to a happy ending.

Some appropriate anthem may now be sung.

Then follows an oration; or the Grand Master may address the assembly as follows:

Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country; and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to revere

God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times; and as they have been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries; nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today in the face of you all, to build a house, which we pray God may deserve to prosper by becoming a place of concourse for good men and by promoting harmony and brotherly love throughout the world, till time shall be no more.

Response—So mote it be. Amen.

A voluntary collection is then made by the Grand Stewards among the brethren for the needy workmen, or other appropriate object, as may be suggested by the Grand Master; and the sum thus collected is placed upon the stone by the Grand Treasurer, during which the following song is sung in honor of Masonry:

Air, "America"

Hail, Masonry divine,
 Glory of ages shine,
 Long may'st thou reign.
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land;
 Thou art divine

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes,
 Thy noble orders are
 Matchless beyond compare,
 No art with thee can share,
 Thou art divine.

Hiram, the Architect,
 Did all the craft direct
 How they should build;
 Solomon, great Israel's King
 Did mighty blessings bring,
 And left us room to sing,
 Hail, Royal Art!

GRAND MASTER—Worshipful Grand Marshal, make proclamation that this corner-stone has been laid agreeably to the usages of Ancient Craft Masonry, and in Ample Form.

GRAND MARSHAL—By order of the Most Worshipful Grand Master of Masons of the State of Louisiana I proclaim that this corner-stone is laid agreeably to the usages of Ancient Craft Masonry, and in Ample Form.

The following/or some other appropriate benediction/is then pronounced by the Grand Chaplain

The Lord bless us 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 His peace, this day and forevermore. Amen.

Response—So mote it be.

After which the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed in Ample Form

DEDICATION OF MASONIC HALLS

At the time appointed for the ceremonies of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room* near the place where the ceremony is to be performed, and the Grand Lodge is opened in regular form.

The procession is formed under direction of the Grand Marshal; after which the Grand Lodge, to the accompaniment of music, moves to the Hall to be dedicated, in the following order:

TYLER, with drawn sword
 STEWARDS, with white rods
 MASTER MASONS
 GRAND CHAPLAIN, bearing the Holy Writings, Square and
 Compasses, supported by Two STEWARDS with rods
 Two burning tapers, borne by Two PAST MASTERS
 GRAND LECTURERS
 GRAND SECRETARY AND GRAND TREASURER
 GRAND JUNIOR WARDEN, carrying a silver vessel with
 corn (wheat)
 GRAND SENIOR WARDEN, carrying a silver vessel with
 wine
 DEPUTY GRAND MASTER, carrying a golden vessel with oil
 THE EMBLEM OF THE LODGE**
 Covered with white linen,
 Carried by FOUR BRETHREN
 MASTER OF THE OLDEST LODGE, Carrying a Book of
 Constitutions
 GRAND MASTER,
 Supported by GRAND DEACONS, with rods

The Grand Officers advance to the center of the Lodge room, halt, and repair to their respective stations.

The Emblem of the Lodge is placed in front of the altar, toward the East, and the gold and silver vessels and lights are placed around it.

*When a suitable room is not available, the Grand Lodge may be opened in the Hall to be dedicated.

**See page 184.

These arrangements completed, the following or some other appropriate ode may be sung

Master Supreme, accept our praise;
 Still bless this consecrated band;
 Parent of light, illumine our ways,
 And guide us by thy sovereign hand.

May Faith, Hope, Charity, divine,
 Here hold their undivided reign;
 Friendship and Harmony combine
 To soothe our cares—to banish pain.

May pity dwell within each breast,
 Relief attend the suffering poor;
 Thousands by this, our Lodge, be blest,
 Till worth, distress'd, shall want no more.

The Master of the Lodge to which belongs the Hall to be dedicated, then rises and addresses the Grand Master as follows.

Most Worshipful Grand Master, the brethren of Lodge, animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall for their convenience and accommodation. They are desirous that the same be examined by the Most Worshipful Grand Lodge; and if it meet with their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the construction (or remodeling), then addresses the Grand Master as follows:

Most Worshipful Grand Master, having been entrusted with the superintendence and management of the workmen employed in the construction (or remodeling) of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment; and beg leave to surrender the implements which were committed to

my care when the foundation of this fabric was laid (presenting to the Grand Master the Square, Level, and Plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies

Brother Architect, the skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and its members sincerely pray that this edifice will continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises and says

Most Worshipful Grand Master, the Hall in which we are now assembled and the plan upon which it has been constructed (or remodeled), having met with your approbation, it is the desire of the Fraternity that it be now dedicated according to ancient form and usage.

The Emblem of the Lodge is uncovered, and a procession is made around it in the following form, during which solemn music may be played.

GRAND TYLER, with drawn sword

GRAND CHAPLAIN, with the Great Lights

GRAND LECTURERS

GRAND SECRETARY AND GRAND TREASURER, with emblems

GRAND JUNIOR WARDEN, with vessel of corn (wheat)

GRAND SENIOR WARDEN, with vessel of wine

DEPUTY GRAND MASTER, with vessel of oil

GRAND MASTER,

Supported by GRAND DEACONS, with rods

When the procession arrives at the East, it halts, the music ceases, and the Grand Chaplain offers the following invocation

CONSECRATION PRAYER

Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made, mercifully look upon Thy servants, now assembled in Thy name and in Thy presence; and bless and prosper all our works begun, continued, and ended in Thee. Graciously bestow upon us Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will.

May all the work of our Institution done in this house be such as Thy wisdom may approve and Thy goodness prosper. Graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbors, and to themselves. And when the end of our labor is drawing near, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by Thy rod and Thy staff, to those mansions beyond the skies, where love and peace and joy forever reign before Thy throne. Amen.

Response—So mote it be.

SONG

Air, "Old Hundred"

Genius of Masonry, descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign.

The first procession having been made around the Emblem of the Lodge, the Grand Master, having reached the East, halts; and the Grand Junior Warden presents the vessel of corn to the Grand Master, saying:

Most Worshipful Grand Master, in the dedication of Masonic Halls, it has been the custom of Free and Accepted Masons from time immemorial to pour corn upon the Emblem of the Lodge, as an emblem of nourishment. I therefore present to you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master, striking thrice with his gavel, pours the corn upon the Emblem of the Lodge, saying

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

The Grand Honors are given according to custom

Bring with thee Virtue, brightest Maid!
Bring Love, bring Truth, bring Friendship here;
While social Mirth shall lend her aid
To smoothe the wrinkled brow of care

The second procession is then made around the Emblem of the Lodge; and the Grand Senior Warden presents the vessel of wine to the Grand Master, saying

Most Worshipful Grand Master, wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present to you this vessel of wine to be used on the present occasion according to ancient Masonic form.

The Grand Master pours the wine upon the Emblem of the Lodge, saying.

In the name of the holy Saints John, I do solemnly dedicate this Hall to Virtue.

The Grand Honors are twice given according to custom.

Bring Charity, with goodness crowned,
Encircled in thy heavenly robe!
Diffuse thy blessings all around,
To every corner of the Globe.

The third procession is then made around the Emblem of the Lodge: and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying:

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

The Grand Master pours the oil upon the Emblem of the Lodge, saying:

In the name of the whole Fraternity, I do solemnly dedicate this Hall to Universal Benevolence.

The Grand Honors are thrice given according to custom.

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.

The Grand Chaplain, standing before the Emblem of the Lodge, then offers the following prayer:

INVOCATION

And may the Lord, the Giver of every good and perfect gift, bless the brethren here assembled, in all their laudable undertakings; and grant to each

of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

Response—So mote it be.

The Grand Marshal will then slowly re-cover the Emblem of the Lodge, after which the Grand Master will resume his chair and the other Grand Officers take their respective stations and places. Music may follow.

GRAND MASTER—Worshipful Grand Marshal, you will now make proclamation that the Hall in which we are assembled has been solemnly dedicated to the purposes of Freemasonry in Ample Form.

GRAND MARSHAL—I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that this Hall has been solemnly dedicated to the purposes of Freemasonry in Ample Form.

This proclamation is made from the East (*here the Grand Master strikes one rap with his gavel*), from the West (*here the Grand Senior Warden strikes one rap with his gavel*), from the South (*here the Grand Junior Warden strikes one rap with his gavel*).

Some suitable ode may be sung.

The following or an appropriate original oration is then delivered.

ORATION

Brethren, the ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour; but have a solemn and instructive import. Suffer me to point it out to you, and to

impress upon your minds the ennobling sentiments these ceremonies are so well adapted to convey.

This Hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah. This teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, in awe of Him to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise. May the eye which seeth in secret, witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Freemasonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren, it is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they shed luster on the immortal page!

The Hall is dedicated also to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence, in the assurance that every brother will dedicate his affections and his ability to the same generous purpose; and that while he displays a warm and cordial affection for those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed; for such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application are familiar to you all. In their knowledge and their exercise, may you fulfill the high purposes of the Masonic Institution.

How many pleasing considerations, my brethren, attend the pleasant interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of

Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Fraternity is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry in the same measure as it reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our sincerest congratulations to the Worshipful Master, Wardens, Officers, and Members ofLodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence.

May it be protected from accident, and long remain a monument of their attachment to Freemasonry. May their Lodge continue to flourish, their union to strengthen, and their happiness to abound. And when they, and we all, shall be removed from the labors of the earthly Lodge, may

we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens.

The Grand Lodge may be closed in the newly dedicated Hall; or if it was opened in a room apart, it may form in procession and return to that room for the closing ceremonies.

RECEPTION OF VISITORS

The reception of visitors with the honor due their rank, is an ancient custom of the Fraternity which should never be omitted.

GRAND MASTER

When a visit from the Grand Master is expected, the Worshipful Master will see that a convenient apartment is provided for his use and that of his Suite. When the Grand Master's visit is announced, the Master will send the Senior Deacon, Marshal, and the Stewards with their rods, to escort him to the Lodge room. The procession will form in the following order:

STEWARDS

SENIOR DEACON AND MARSHAL

SUITE

GRAND MASTER

On arriving at the door, the Marshal will announce to the Tyler, "The Most Worshipful Grand Master of Masons of the State of Louisiana and members of his Official Family." The Tyler will then announce to the Junior Deacon, "The Most Worshipful Grand Master of Masons of the State of Louisiana and members of his Official Family." The Junior Deacon will make the same announcement to the Worshipful Master. The Worshipful Master will then call up the Lodge and order the Junior Deacon to admit the Grand Lodge Officers. The Stewards will enter, halt just inside the door and cross their rods. The Senior Deacon and Marshal will enter, followed by Grand Lodge Officers in double file,

in inverse order of their rank. On arriving at altar the Senior Deacon will lead his column to the left, and the Marshal will lead his column to the right, forming a line west of the altar. As the Grand Master enters the door the Stewards will escort him to the altar (rods crossed), and the three will occupy position left for them in front of altar. The Senior Deacon will introduce the Grand Lodge Officers, in inverse order of their rank. The Worshipful Master will receive the Grand Lodge Officers according to ancient usages, with the Private Grand Honors* of Masonry. He will then direct the Senior Deacon to escort the Grand Master to the East, and will invite the other Grand Lodge Officers to the East. The Worshipful Master will resign to the Grand Master the chair and gavel. The brethren are seated.

Stewards do not accompany Grand Master to the East.

The Grand Master may decline the chair and gavel, or may accept the same and resign them at his pleasure.

The Private Grand Honors of Masonry are performed in a manner known only to Masons, since they can be used only in a Master's Lodge. They are practiced by the Craft on five occasions: private consecration of a Masonic Hall; constitution of a new Lodge; installation of a Master-elect; installation of Grand Lodge Officers; and official reception by a Lodge of an elective Grand Lodge Officer. They are used at all these ceremonies as a token of congratulation and homage. And as they can be given only by Master Masons, it is evident that these ceremonies must be done in the Third Degree; and that the manner of giving the Private Grand Honors can be communicated only to Master Masons. They are among the things forbidden to be divulged.

The Public Grand Honors, as their name imports, do not partake of this secret character. They may be given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required.

*The Grand Honors of Masonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief, on memorable occasions. They are of two kinds, private and public; they are used on different occasions, and for different purposes.

Should the Grand Master or other elective Grand Lodge Officer so desire, he may enter the Lodge room before the opening ceremonies and take a seat among the brethren. As soon as practicable after the Lodge is declared open, the Worshipful Master will direct the Senior Deacon to conduct the Grand Lodge Officer (or Officers) west of the altar; and the Senior Deacon will introduce him. Should more than one Grand Lodge Officer be present, they will be introduced in inverse order of their rank. The Lodge will be called up, the Private Grand Honors given, and the visitors invited to the East. The ranking officer should be escorted to the East by the Senior Deacon. The brethren are seated.

All elective Grand Lodge Officers are entitled to be received in the above-prescribed manner.

OTHER BRETHREN

Every possible courtesy should be shown the visitor prior to his admission, as well as afterwards; but it should be borne in mind that he has not as yet undergone the "strict trial" or "due examination" required by Masonic law.

Many jurisdictions require the visitor to present documentary evidence of his Masonic affiliation and standing; and it is well to request the visitor to exhibit any evidence such as diploma, certificate of membership, receipt for dues, etc. If the visitor has such a document, his signature thereon should be compared with his signature to the visitor's register. The Lodge should have a list of regular Lodges; and the question of regularity of the visitor's home Lodge should be verified.

A committee should be appointed by the Worshipful Master to examine the visitor; and, should the preliminary inspection of the documents prove them satisfactory,

the committee and visitor should retire to a convenient room, where the committee should conduct such examination as they deem proper, after having administered the Test Oath.*

Now follows such examination as the committee deem proper, according to the regular catechism or otherwise, in the sound discretion of the committee. It should be borne in mind that it is not the purpose of the examination to display the knowledge of the committee or of the visitor, except for the purpose of determining, "Is the visitor a Mason, duly raised in a legal Lodge, and now in good standing?" The members of the committee should avoid "prompting" the visitor, or expressing approval or disapproval of his replies.**

Visitors should be examined separately. If not satisfied that the brother is what he claims to be, the committee should courteously inform him that, while no doubt is entertained concerning his statements as to his regularity (otherwise there would have been no examination), the committee do not feel that he has *proven* himself as required by the customs of Masonry. The committee should not indicate the grounds for their conclusions to the visitor.

*Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in America to take the following oath—

"I, A B, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my brethren."

It is called the "Tyler's Oath" because it is usually taken in the Tyler's room, and was formerly administered by that officer, whose duty it was to protect the Lodge from the approach of unauthorized visitors. It is now administered by the committee of examination, and not only he to whom it is administered, but he who administers it, and all who are present must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place Mackey—"Encyclopedia of Freemasonry."

***"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender * * * and beware of giving him any hints of knowledge."

After the committee are satisfied, they will report. If the committee are ready to report before the opening of the Lodge, the visitor may take a seat with the brethren and be vouched for by the committee at the opening; and in due time be introduced. If the Lodge is open when the committee are ready to report, the Tyler will announce "The committee with a visiting brother," when the Worshipful Master will direct the Senior Deacon to introduce the visitor. The Senior Deacon retires, is introduced to the visitor by the committee, and all return to the Lodge room and salute at the altar.

SENIOR DEACON—Worshipful Master, I have the pleasure of introducing Brother....., of.....
Lodge No....., located at.....

The Worshipful Master may call up the Lodge, and say (in substance):

Brother....., it gives me pleasure to introduce to you the officers and members of.....
.....Lodge No....., and our visiting brethren, and to welcome you to a seat among us. We meet on
....., and shall be very glad to welcome you to any of our meetings.

The Senior Deacon conducts the visitor to a seat and the Lodge, if called up, is seated.

No brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, an officer of any Grand Lodge, or a permanent member of the Grand Lodge of the local jurisdiction, he should be invited to a seat in the East. In some Lodges he is expected to take the proffered seat.

The Worshipful Master and all members should take great care to extend the proper courtesies to visiting brethren, and to make them feel that they are welcome.

The Worshipful Master may at his pleasure—and must, at the request of a member of his Lodge—invite all visiting brethren to retire from the Lodge room during the opening ceremonies.

AVOUCHMENT

It is a rule in Masonry that a Lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since by its injudicious use imposters might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him; and in witnessing to truth, every caution should be observed, lest falsehood cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from "*strict trial, due examination, or lawful information.*" These are the three requisites which the ritual has laid down as necessary to authorize the act of vouching. Let us inquire into the import of each.

1. **STRICT TRIAL.** By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the person examined is acquainted with what he ought to know to entitle him to the appellation of a brother. Nothing is to be taken for granted. Categorical answers must be returned to all that is deemed important to be asked; no forgetfulness is to be excused; nor is the failure of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to forget the instructions he has received, must pay the penalty of his carelessness; and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The "strict trial" refers to the matter which is sought to be obtained by inquiry; and while there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details

which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. **DUE EXAMINATION.** If "strict trial" refers to the *matter*, "due examination" alludes to the *mode* of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation, as a preliminary—the Tyler's Oath, of course, never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; nor suppose that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of these suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as "I am not satisfied," or "I do not recognize you"; and not in more specific language, such as, "You did not answer this inquiry," or, "You are ignorant of that point." The candidate for examination is entitled to know only that he has not complied generally with the requisitions of his examiners. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer; nor in any way aid the memory or prompt the forgetfulness of the party examined.

3. **LAWFUL INFORMATION.** This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information of another's qualifications unless he has himself actually tested him. But it is not every Mason who is qualified to give "lawful information." Ignorant or unskilful brethren cannot do so; for they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger; and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person

may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was opened only on the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given should all be present at the time; for otherwise there would be no certainty of identity. The information must be positive: not founded on belief or opinion, but derived from a legitimate source. And lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, without expectation that his words will be considered of weight. He must say something to this effect: "I know this man to be a Master Mason, for such and such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law which says that it is better that ninety-nine guilty men escape than that one innocent man be punished, is with us reversed; so that in Masonry IT IS BETTER THAT NINETY AND NINE TRUE MEN BE TURNED AWAY FROM THE DOOR OF A LODGE, THAN THAT ONE COWAN BE ADMITTED.

PREROGATIVES AND DUTIES OF THE WORSHIPFUL MASTER

SELECTIONS FROM THE WORSHIPFUL MASTER'S ASSISTANT

By the prerogatives of the Worshipful Master is meant the inherent right and authority he possesses by reason of the position he occupies, giving him, as it does, extraordinary powers and privileges which belong to the presiding officer of no other association. He presides during the business as well as the work of Masonic labors of the Lodge. In all cases his decision on points of order is final in the Lodge; for it is a settled principle of Masonic law that no appeal can be taken to the Lodge from the decision of the Master. The Grand Lodge alone, or the Grand Master, for the time, can overrule his declared opinion on any point of order.

The prerogatives of the Worshipful Master are so numerous, so varied, and so interwoven with one another that it is as difficult to lay them out as so many threads from a tangled skein. For convenience we divide them into sections, and couple with them some of the more important duties that devolve upon him. His duties are plainly in harmony with his prerogatives, and they will seem almost a needless repetition; but the exercise of prerogatives and the discharge of duties should be properly understood.

FIRST PREROGATIVE. To congregate his Lodge in any emergency.

This function usually is performed by notifying the members through the public press, or by written or printed notices sent through the mail.

To issue summonses, which must be issued over his (the Worshipful Master's) written signature, or by his order, and attested by the written signature of the Secretary under seal of the Lodge; and such summons must be addressed to the brother summoned, and must either be handed to him or sent through the post-office to his last-known address.

The Worshipful Master is the judge of the emergency that may require a special or called meeting. Without his consent, except at times for stated or regular communications, the Lodge cannot be convened or congregated; and any business transacted at a special communication without his sanction is illegal and void.

FIRST DUTY. To attend regularly the communications of his Lodge.

This duty is so plain as hardly to need a comment. Few things weaken and demoralize the Lodge as much as the Master's frequent absence; and there are few things that more thoroughly justify the Lodge in appealing to the Grand Master to have him removed from office and his place filled by the Senior Warden.

The Master should be in the Lodge room from a half to a quarter of an hour before the time for opening, to see that the Tyler is at his post and everything is in readiness for the proper conduct of the business of the Lodge. If visitors are in attendance, the Worshipful Master is ready to meet them with the genial "word of welcome" so acceptable to the stranger.

SECOND PREROGATIVE. To preside at all communications of his Lodge.

This is a self-evident proposition, and follows as a natural consequence of his installation. There is this peculiarity attached to the Master of a Masonic Lodge: After being duly installed, he cannot resign; nor can he be deprived of his right to preside by any power residing in the Lodge itself. He is bound "to pay homage to the Grand Master for the time being, and to the Grand Officers when duly installed." Hence, when the Grand

Master, or his Deputy, or other duly appointed representative of the Grand Master appears in the Lodge, the right of the Master to preside temporarily disappears, unless the superior authority waive the right.

The Worshipful Master may, and sometimes will, call upon an experienced Brother or Past Master to preside; but he is all the time responsible to the Grand Lodge for the proceedings, as much so as if he held the gavel in person. He may resume the East at any moment, at his discretion.

In case of his absence or absenting himself after the opening of the Lodge, he must surrender charter, gavel, and prerogative to the Senior Warden, or in the latter's absence to the Junior Warden, or close the Lodge.

SECOND DUTY. To open his Lodge at the time specified in the By-Laws, and close it at a suitable hour.

No clock is more punctually to sound forth the hour with its hammer than a well-disposed Worshipful Master is to sound with his gavel the hour and moment of opening the Lodge. After he has done this, if there is not a sufficient number to open the Lodge, it is optional with him to wait for others or dismiss those who are present. There is nothing more discouraging than the tardiness of the Worshipful Master in opening the Lodge. Carelessness and indifference on his part beget the same in the members. He is the sole judge of the time to close the labors; but the Lodge should be closed at a proper hour. The ability of the Worshipful Master is shown in his manner of opening and closing the Lodge.

THIRD PREROGATIVE. To select all appointive officers and to fill temporarily all vacancies that may occur in the Lodge offices, unless otherwise provided by the Constitution and By-Laws.

Every officer should be selected with special regard to his fitness for the position he is to occupy. This is especially true of the Senior Deacon, who is the proxy, the assistant, the executive of the Worshipful Master, as the Worshipful Master is the embodiment of the Lodge

itself. He is the active, forward personage in the drill and drama. How important then that the Worshipful Master make a cautious selection in this particular case.

As it is the duty of the Worshipful Master to "set the Craft to labor," it is necessary that he have the active co-operation of all the officers; and if any are absent, he has full power to select from the brethren present such as he may deem competent to discharge the duties. There is no advancement by right. If the Senior Warden is absent, the Junior Warden does not ex-officio fill the West. The Worshipful Master appoints a Senior Warden pro tem.

THIRD DUTY. To preserve order in the Lodge.

His very name, Master, suggests the authority to keep order. The Gavel, the implement placed in his hands when he was installed, is an emblem of power and control; and if properly wielded, will insure cheerful obedience and secure perfect order and decorum.

FOURTH PREROGATIVE AND DUTY. To regulate the admission of visitors.

One of the most important duties of the Worshipful Master is the preservation of harmony among the brethren by the exercise of sleepless vigilance against the admission of cowans; or of those brethren who, if admitted, would by their presence disturb the peace of the Lodge and hinder its work. In the discharge of this duty the Worshipful Master should exercise his prerogative and refuse admission to any visitor whose presence would be objectionable to any member. It would be a poor incentive to peace and harmony to admit a living cause of offense.

FIFTH PREROGATIVE. To control and terminate discussions.

This right is not to be exercised in a haughty, arbitrary, or dictatorial manner, but with the determination to administer impartial justice; to the end that the peace and harmony of the Lodge be preserved and its

prosperity secured. This prerogative is a landmark, essential to the position of the Worshipful Master, the only method by which he can sustain himself in his responsibility to the Grand Lodge, and, happily for his position, one that will rarely bring him in conflict with his brethren; for the good sense of obedience inculcated in every degree of Masonry will bend the minds of the brethren to support the Worshipful Master in a judicious exercise of power. There is little or no danger of rebellion, even in extreme cases.

FIFTH DUTY. To use his utmost endeavors to preserve peace and harmony in the Lodge; and by his deportment, both in the Lodge and out of it, to be a good example to his brethren.

The Masonic student will find nowhere a finer comment upon this passage than the well-known Charge at Installation of the Worshipful Master. With slight changes, it reads: "Impress upon the members of your Lodge the dignity and high importance of Masonry. Admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it. By amiable, discreet, and virtuous conduct convince mankind of the goodness of the Institution; so that when any one is said to be a Freemason, the world may know that he is one to whom the brotherhood may pour forth its sorrows, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence."

SIXTH PREROGATIVE AND DUTY. To be the custodian of the Charter of the Lodge, and transmit it to his successor.

At his installation the Worshipful Master receives in charge the Charter of the Lodge. Under its authority alone can the Lodge be organized; its presence is necessary to the legality of all meetings; and it follows that the powers of the Master can be exercised only under its sanction. It is therefore but just that he at all times be in possession of the evidence of his authority. He should carefully preserve it, and transmit it to his successor in office.

SEVENTH PREROGATIVE. To determine all questions of order and the Order of Business.

If a Master is competent to fill the station he occupies, he is the best judge of what to do and when to do it. His decisions should not be made in such manner as to call forth criticism or opposition, but to secure the best results for the Lodge. He should remember that the "good of Masonry in his Lodge" is in his keeping; and that he alone is responsible to the Grand Lodge for the good order, peace, and harmony of his brethren.

SEVENTH DUTY. To perform the ritualistic work of the Lodge and instruct the brethren therein.

The Masonic drama presents a beauty and sublimity calculated to arouse a desire for excellence in every intelligent mind. Nothing outside the Holy Scriptures is so grand, solemn, and sublime as the dramatic lessons which make up the theory of a Freemason's life. To each ceremony there is a sequence that explains the preceding and hints at the subsequent passage. In each symbol is a practical thought that binds together in perfect harmony; and each points to higher attainments in the present life and a trust for a place in the world of bliss to come. Each suggests, in some degree, that kindness to our fellowmen is a means of pleasing God; and that pleasing Him is the highest source of human happiness. Is not the place of hierophant of such mysteries a desirable one? Does it not arouse the mind of the Worshipful Master to display these mysteries worthily? Can the man who is covenanted and installed under most sacred sanctions allow his indolence to justify his ignorance?

EIGHTH PREROGATIVE. To appoint all committees.

Being responsible for the proper conduct of the affairs of the Lodge, it is but just that the Worshipful Master have the selection of all committees, unless otherwise provided by the By-Laws. If such were not the case, the Master would, to some extent, be under the direction of the Lodge, a position in which he can never be lawfully placed.

EIGHTH DUTY. To cause an investigation into all un-Masonic conduct committed by persons affiliated with his Lodge and non-affiliates and members of other Lodges residing within his jurisdiction.

The Junior Warden, who usually acts as the party to present and prosecute before the Lodge all misconduct that comes under the head of "un-Masonic conduct," acts only as the proxy of the Worshipful Master, who counsels him at every step. The good name of the Institution must be preserved; and the Worshipful Master must exercise a careful supervision over the actions of the brethren, to see that the laws of Freemasonry are not violated and that all the brethren "come under the tongue of good report."

NINTH PREROGATIVE. To order the issuance of notifications to members.

The distinction between "Notification" and "Summons" is so great that it is strange how many overlook it. The former issues from the Worshipful Master or the Lodge, and is in effect a strong invitation. It is at the option of the brother receiving it to attend the meeting or not, as he pleases. But a "Summons" comes directly within the limits of his obligation; and for its neglect he may be disciplined and punished. To disobey a summons is a serious Masonic offense.

NINTH DUTY. To visit the sick, and preside at the funeral rites of deceased Masons.

If it is the duty of the private Mason "to visit the sick and afflicted" affiliated with him in Masonic bonds, how much greater the duty of an installed officer? How much greater the duty of an installed Master?

In this country the custom of Masonic funerals is so general that it has become a familiar sight. The burial privilege is so dear to every Mason's heart and so conducive to harmony and love among members, that the Worshipful Master, knowing that death's shafts fall indiscriminately and without warning, will not permit a month to pass after his installation before qualifying

himself for the solemn duty, "The Masonic Burial of the Masonic Dead."

TENTH PREROGATIVE. To cast the deciding vote in case of a tie; provided, however, that he can vote only once. This prerogative is limited to votes taken viva voce or by upraised hands.

The Worshipful Master may vote upon ordinary questions or not, as he chooses; but it is not usual for him to do so. Upon questions requiring the ballot he must always vote.

In ordinary questions, if there is a tie, he should settle the question by his vote; but his prerogative does not extend to cases where the ballot is employed.

ELEVENTH PREROGATIVE. To sign all drafts upon the Treasurer for the payment of Lodge disbursements, by order of the Lodge. Nor may the Treasurer lawfully pay out the funds without such order.

It is usual to give the Worshipful Master authority to appropriate, in emergent cases of charity, small sums, without taking "the consent of the Lodge"; but for all other disbursements the treasury of the Lodge can be opened only by Lodge order.

TWELFTH PREROGATIVE. To represent the Lodge in Grand Lodge.

If there were no other advantages in the Grand Lodge Communications than "the making of Masons better acquainted with one another," all the trouble, time, and expense associated with them would be justified. Friendships are established there, lasting as life. Hearts are bound together there that would otherwise move in widely separated circles. Innovations are frowned down; errors are adjusted; appeals are adjudicated; Masonic light is disseminated; peace and harmony are established through the utmost bounds of the jurisdiction, by the influence of Grand Lodge Communications.

THIRTEENTH PREROGATIVE. To install his successor.

In exercising this prerogative the retiring Master may give wholesome advice to his successor, pointing out his duties and enlarging upon the good things a faithful officer may accomplish. He can warn him of shoals over which he may have passed and caution him against mistakes that only experience will develop. He can encourage him and his brethren to persevere in the good work, admonishing him that with trust in God, confidence in his officers, consideration and love for his brethren, he may reasonably expect success and honorable service in the office to which he is installed.

There are many other prerogatives, and we suggest the following for thought and consideration:

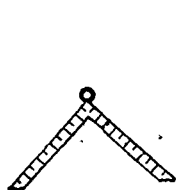
To control the minutes, so far as to see that nothing improper to be written is recorded; and, on the other hand, that nothing essential to a fair record of the proceedings is omitted.

To refuse to initiate a candidate, notwithstanding his acceptance by the Lodge, if, in his judgment, such initiation would be improper.

To discuss all questions without regard to the parliamentary etiquette of leaving the chair; because it is his duty at all times to give the Craft good and wholesome instruction.

To be exempt from trial by his Lodge. The Grand Lodge alone has penal jurisdiction over him.

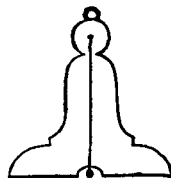
LODGE JEWELS.



MASTER.



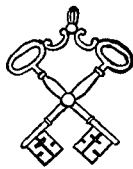
PAST MASTER.



SENIOR WARDEN.



JUNIOR WARDEN.



TREASURER.



SECRETARY.



SENIOR DEACON.



JUNIOR DEACON.



STEWARDS.



MASTER OF CEREMONIES.



TYLER.

THE CHAPLAIN'S JEWEL IS AN OPEN BIBLE

OFFICERS' CLOTHING AND JEWELS

CONSTITUENT LODGE

The COLLAR is of blue velvet, silk, or merino, trimmed with material of same color, bordered with silver lace. It may be ornamented with embroidery or stars. The Jewel is suspended from the point of the Collar.

This type of Collar is optional. Any appropriate collar may be selected by a lodge.

JEWELS (SILVER)

PAST MASTER wears a compass opened on a quarter circle, sun in center.*

MASTER wears a square.

SENIOR WARDEN wears a level.

JUNIOR WARDEN wears a plumb.

TREASURER wears crossed keys.

SECRETARY wears crossed pens.

SENIOR DEACON wears square and compass, sun in center.

JUNIOR DEACON wears square and compass, quarter moon in center.

STEWARDS wear a cornucopia.

CHAPLAIN wears an open Bible.

MARSHAL wears crossed batons.

ORGANIST wears a lyre.

MASTER OF CEREMONIES wears crossed swords.

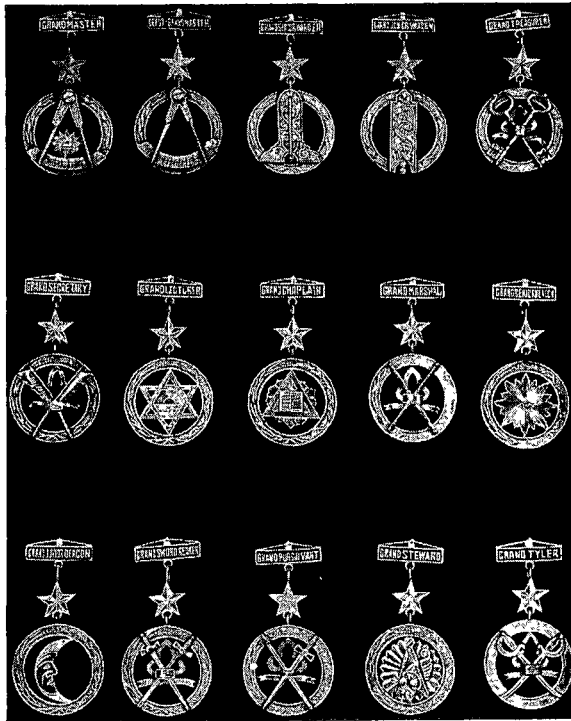
TYLER wears a sword, sabre shape.

GRAND LODGE

The permanent COLLAR of a Grand Lodge Official should be of gold (or yellow metal), suspended from which shall be the Jewel of Office.

*This jewel may be made of gold.

GRAND LODGE JEWELS



The traveling COLLAR of a Grand Lodge Official should be made of royal purple silk velvet. The Jewel is to be suspended from a bar designating office.

JEWELS

The Jewels of a Grand Lodge are made of gold (or yellow metal) and mounted in a circle with emblems of plenty engraved thereon.

GRAND MASTER wears compasses opening on a quarter circle with triangle in center and rays emanating from the all-seeing eye.

PAST GRAND MASTER wears the same.

DEPUTY GRAND MASTER wears compasses opening on a quarter circle.

GRAND SENIOR WARDEN wears a level.

GRAND JUNIOR WARDEN wears a plumb.

GRAND TREASURER wears crossed keys.

GRAND SECRETARY wears crossed pens.

GRAND LECTURER wears six-pointed star, half-risen sun in center.

GRAND CHAPLAIN wears the Holy Bible inside of a triangle.

GRAND MARSHAL wears crossed batons.

GRAND SENIOR DEACON wears the sun with rays emanating.

GRAND JUNIOR DEACON wears the moon, as at first quarter.

GRAND SWORD BEARER wears crossed straight swords.

GRAND PURSUIVANT wears a sword and trumpet crossed.

GRAND STEWARD wears an inverted horn of plenty inside and projecting over side of compasses.

GRAND TYLER wears crossed swords, sabre shape.

FESTIVALS OF THE ORDER

In every country where Freemasonry is encouraged, its festival days are celebrated with great ceremony. These are the festival of St. John the Baptist on the 24th of June, and that of St. John the Evangelist on the 27th of December. They are days set apart by the Fraternity to worship the Great Architect of the Universe, to implore His blessings upon the great family of mankind, and to partake of the feast of brotherly affection. Hence it is recommended that every Lodge annually celebrate one or both of these days in such a way as will be most conducive to the advantage of the Lodge, and the honor and benefit of the Institution.