

MARYLAND

MASONIC
MANUAL

The Twenty-five Landmarks of Freemasonry

- I. The modes of recognition.
- II. The division of Symbolic Masonry into three degrees.
- III. The legend of the third degree.
- IV. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
- V. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
- VI. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- VII. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
- VIII. The prerogative of the Grand Master to make Masons at sight.

IX. The necessity for Masons to congregate in Lodges.

X. The government of every Lodge by a Master and two Wardens.

XI. The necessity that every Lodge, when congregated, should be duly tiled.

XII. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives.

XIII. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.

XIV. The right of every Mason to visit and sit in every regular Lodge.

XV. That no visitor, not known to some brother present as a Mason, can enter a Lodge without undergoing an examination.

XVI. That no Lodge can interfere in the business or labor of another Lodge.

XVII. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

XVIII. That every candidate for initiation must be a man, free born and of lawful age.

XIX. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

XX. That every Mason must believe in a resurrection to a future life.

XXI. That a book of the law of God must constitute an indispensable part of the furniture of the Lodge.

XXII. That all men in the sight of God are equal, and meet in the Lodge on one common level.

XXIII. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.

XXIV. That Freemasonry consists of a speculative science founded on an operative art.

XXV. That the Landmarks of Masonry can never be changed.

These constitute the Landmarks, or, as they have sometimes been called, "the body of Masonry," in which it is not in the power of any man, or body of men, to make the least innovation.

**MARYLAND MANUAL
OF
ANCIENT CRAFT MASONRY**

**COMPILED FOR
THE GRAND LODGE OF
ANCIENT, FREE AND ACCEPTED MASONS
OF MARYLAND**

1935

TYLER'S OATH

I Name

do hereby and hereon solemnly swear,
that I have been regularly Initiated as
an E. A., passed to the degree of F. C.
and raised to the sublime degree of
M. M.

I am now a member of.....
Lodge, No....., under the jurisdiction
of.....

I do not stand suspended or expelled
from any regular Lodge and know of no
just cause why I should be so dealt with.

(KISS THE BIBLE)

INTERROGATORIES ON ADMISSION.

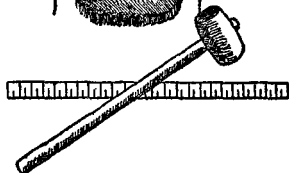
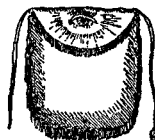
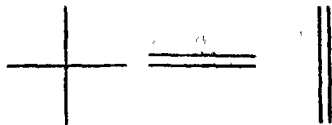
1. Do you seriously declare upon your honor, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

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

1.

Section First.



Section Second.



FIRST DEGREE

FIRST SECTION.

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 competency of Thy Divine Wisdom, that by the secrets 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 following passage of Scripture is rehearsed :

“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them.”

Isaiah 42-16

* * * * *

THIS LAMBSKIN OR WHITE LEATHER APRON,

Which is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person except he be a Mason; and which I hope you will wear with pleasure to yourself, and honor to the fraternity. * * * * *

THE WORKING TOOLS.

The working tools of an Entered Apprentice are the *Twenty-four Inch Gauge* and the *Common Gavel*.

The *Twenty-four Inch Gauge* is an instrument used by operative masons to measure and lay out their work; but we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts: where-by 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 instrument made use of 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 make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house "not made with hands, eternal in the heaven."



SECOND SECTION.

You were presented with a Lambskin or White Leather Apron because

The Lamb in all ages has been deemed an emblem of innocence. He therefore, who wears the Lambskin as the "Badge of a Mason" is continually reminded of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

THIRD SECTION.

A *Lodge* is a number of brethren duly assembled with the Holy Bible, Square and Compasses, and a Charter or Warrant empowering them to work.

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FORM.

The form of a *Lodge* is an oblong square, extending from East to West and between North and South, from the Earth to the Heaven, and from the Centre to the Circumference: and is said to be of such vast dimensions, because from East to West and between North and South, Freemasonry extends, and in every clime are Masons to be found.

SUPPORTS.

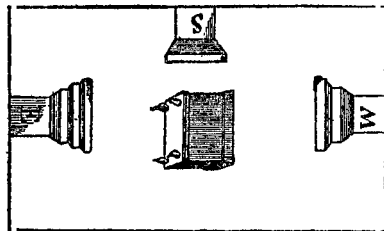
Lodges are said to be supported by three great pillars, denominated Wisdom, Strength, and Beauty; because it is necessary there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings. * * * * *

COVERING.

Its covering is no less than the Clouded Canopy or Starry-decked Heaven, where

2.

Section Third.



all good Masons hope at last to arrive by aid of the 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 which admonish us to have Faith in God, Hope in immortality, and Charity to all mankind. The greatest of these is Charity; for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of Eternity.

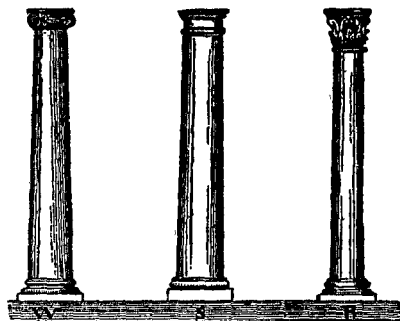
FURNITURE.

The furniture of a Lodge is the Holy Bible, the Square, and the Compasses. The Holy Bible is dedicated to God; the Square to the Master; and the Compasses to the Craft. The Holy Bible is dedicated to God, because it is the inestimable gift of God to man * * * * *; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds.

ORNAMENTS.

The ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel,

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and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple, and is also emblematical of human life, checkered with good and evil; the Indented Tessel, that beautiful tessellated border, or skirting which surrounds it, is emblematical of those manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

LIGHTS.

Three.—South, West, and East.

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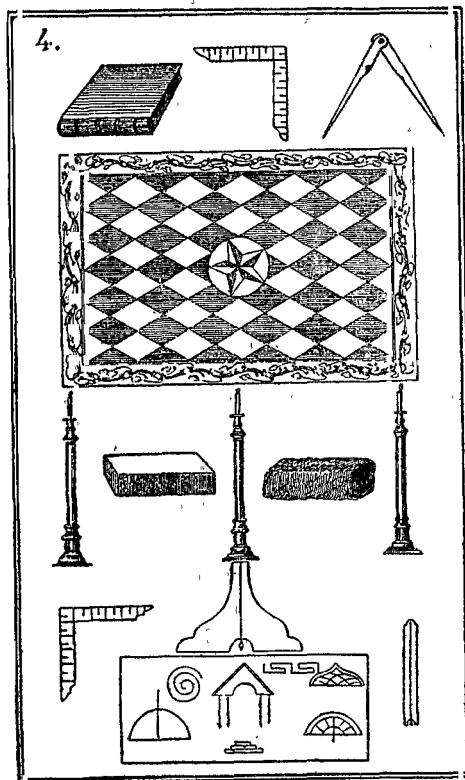
JEWELS.

Six.—Three Movable and Three Immovable

The Movable Jewels are the Square, the Level, and the Plumb.

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

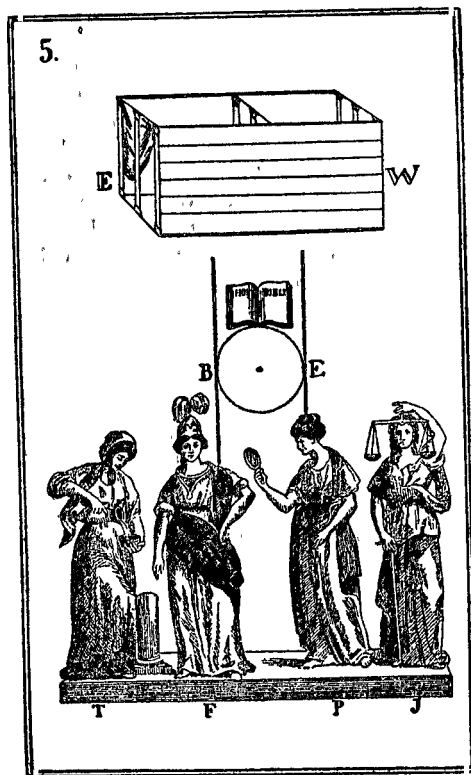
The Immovable Jewels, are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board. The Rough Ashlar is a stone as taken from the quarry in its rude and



natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft, and the Trestle-Board is for the Master-workman to draw his designs upon. By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great books of nature and revelation, which are our spiritual, moral, and Masonic Trestle-Board.

SITUATION.

Lodges are situated due East and West because King Solomon's Temple was so situated. King Solomon's Temple was so situated because, when Moses had safely conducted the children of Israel



through the Red Sea, when pursued by Pharaoh and his hosts, he there, by Divine command, erected a Tabernacle. In commemoration of that mighty east wind by which their miraculous deliverance was wrought, this Tabernacle was situated due East and West, and was an exact model of King Solomon's Temple, of which all Lodges are, or should be, representations.

DEDICATION.

Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master; yet Masons professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian Patrons of Masonry: and since their time there is represented in every regular and well-governed Lodge, a certain point within a circle, bordered by two perpendicular parallel lines representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle, that boundary line beyond which he should never suffer his prejudices or passions to betray him.

In going around this circle we necessarily touch upon these two parallel lines as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

TENETS OF PROFESSION.

The Tenets of our profession are Brotherly Love, Relief, and Truth.

BROTHERLY LOVE.

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

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize

with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and in rejoicing in each other's prosperity.

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POINTS OF ENTRANCE.

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THE FOUR CARDINAL VIRTUES

Temperance, Fortitude, Prudence, and Justice,

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TEMPERANCE.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees

the mind from the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would consequently subject you to the contempt and detestation of all good Masons * * * * *

FORTITUDE.

Fortitude is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed upon your mind as a safe-guard or security against any illegal attack that may be made by force, or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly entrusted, and which were emblematically represented upon your first admission into the Lodge, * * * * *

PRUDENCE.

Prudence teaches us to regulate our

lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be your peculiar characteristic, not only for the government of your conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Freemasonry might be unlawfully obtained, * * * * *

JUSTICE.

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

FREEDOM, FERVENCY, AND ZEAL,

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CHARGE

AT INITIATION INTO THE FIRST DEGREE.

Brother—

As you are now introduced into the first principles of Masonry, we 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 more solid foundation, nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and they have never deemed it derogatory to their dignity, to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate: to God, to your neighbor, and to yourself.

To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator, to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties, or debase the dignity of your profession. "A zealous attachment to these duties will insure public and private esteem. In the State you are to be a quiet and peaceful subject, true to your government, and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument

with those who, through ignorance, may ridicule it.

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

Finally, keep sacred and inviolable the mysteries of the Fraternity, as these are to distinguish you from the rest of community and mark your consequence among Masons. If in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

SECOND DEGREE.

FIRST SECTION.

The following passage of Scripture is rehearsed.

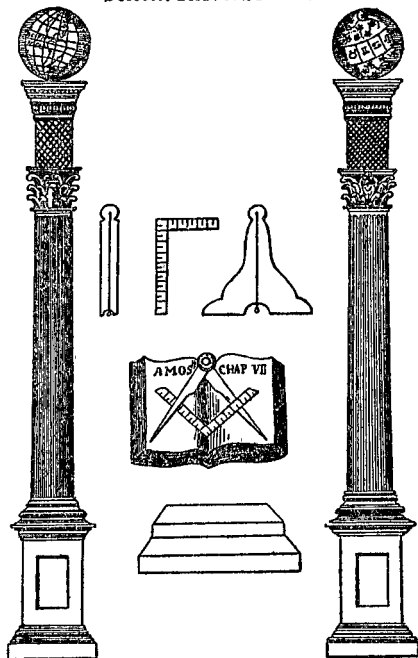
"Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." Amos vii: 7-8.

WORKING TOOLS.

The Working Tools of a Fellow-Craft are the Plumb, the Square, and the Level. The Plumb is an instrument made use of by operative masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals: but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk up-

6.

Section First & Second.



rightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time, to "that undiscovered country from whose bourne no traveler returns."



SECOND SECTION.

Masonry is here considered under two denominations: operative and speculative.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

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

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PORCH, PILLARS.

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PEACE, UNITY, AND PLENTY.

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FLIGHT OF WINDING STAIRS.

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ORDER IN ARCHITECTURE.

By order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the pro-

jecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

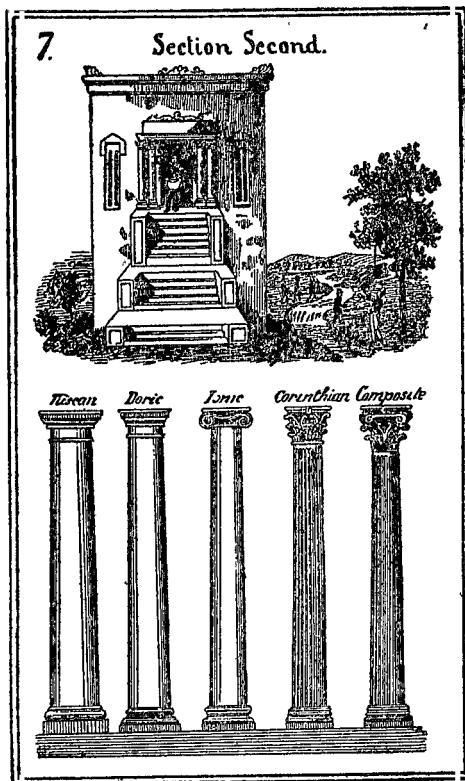
ITS ANTIQUITY.

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

ORDERS MOST REVERED.

The ancient and original orders of Architecture revered by Masons are no more than three: the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental if not



more beautiful than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in Architecture.

THE FIVE SENSES OF HUMAN NATURE.

Hearing, Seeing, Feeling, Smelling, and Tasting.

The first three are most revered by Masons. * * * * *

THE SEVEN LIBERAL ARTS AND SCIENCES.

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

The *fifth*.—Geometry, is most revered by Masons. ~

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are

considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A *point* is a dimensionless figure, or an indivisible part of space. A *line* is a point continued, and a figure of one capacity; namely, length.

A *superficies* is a figure of two dimensions; namely, length and breadth. A *solid* is a figure of three dimensions; namely, length, breadth, and thickness.

THE ADVANTAGES OF GEOMETRY.

By this Science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the geographer to give us the dimensions of the world and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles. In fine, Geometry is the foundation of Architecture and the root of the mathematics. * * * * *

OUTER DOOR.

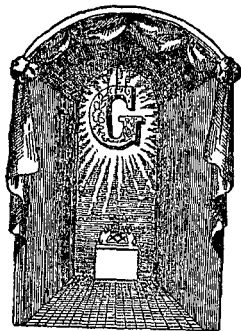
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INNER DOOR.

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8.

Section Second.



IN SIX DAYS

God created the heaven and the earth, and rested upon the seventh; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

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THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Masonry is erected. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it, we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it, we account for the return of seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are

around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature. A survey of nature and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to society and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed.

Even the Temple of Solomon, so spacious and magnificent and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive Ear* receives the sound from the *instructive Tongue*, and the secrets of Freemasonry are safely lodged in the repository of the *faithful Breast*. Tools and instruments 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, are transmitted unimpaired, the most excellent tenets of our Institution.

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CHARGE

AT PASSING TO THE DEGREE OF FELLOW-CRAFT.

Brother——

Being passed to the Second Degree of Masonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge, or 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 be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of

education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge. While it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

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

THIRD DEGREE



PRAYER.

Supreme Architect of the Universe, we invoke Thy blessing at this time; may this meeting thus begun in order, be conducted in peace and closed in harmony. Amen.

So mote it be.



FIRST SECTION.

SCRIPTURE READING.

S. "The fear of the Lord is the beginning of wisdom.

W. "And the knowledge of the holy is understanding.

E. "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

S. "My son gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

W. "For there is a golden ornament upon her; and her bands are purple lace.

E. "Thou shalt put her on as a robe of honor: and shalt put her about thee as a crown of joy.

S. "Be not faint-hearted when thou makest thy prayer; and neglect not to give alms.

W. "And stretch thine hand unto the poor, that thy blessing may be perfected.

E. "Be not slow to visit the sick: for that shall make thee to be beloved."

THE WORKING TOOLS OF A MASTER MASON

Are all the implements of Masonry indiscriminately, but more especially the Trowel. The Trowel is an instrument made use of by operative Masons, to spread the cement which unites a building into one common mass; but we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist; but that noble contention, or rather emulation, of who can best work and best agree.

SECOND SECTION

SCRIPTURE READING.

"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 fear 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 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." *Ec. xii, 1-7.*

PRAYER

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off: shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass, turn from him that he may rest till he shall accomplish his day. For there is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up again till the Heaven shall be no more. Yet, O Lord! have compassion on the children

of Thy creation: administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

So mote it be.



THIRD SECTION.

PRINCIPAL SUPPORTS.

K. S. Temple was supported by Three Great Pillars, denominated Wisdom, Strength, and Beauty, and represented
* * * * *

FURTHER SUPPORTS.

It was further supported by fourteen hundred and fifty-three Columns, and two thousand nine hundred and six Pilasters, all hewn from the finest Parian marble.

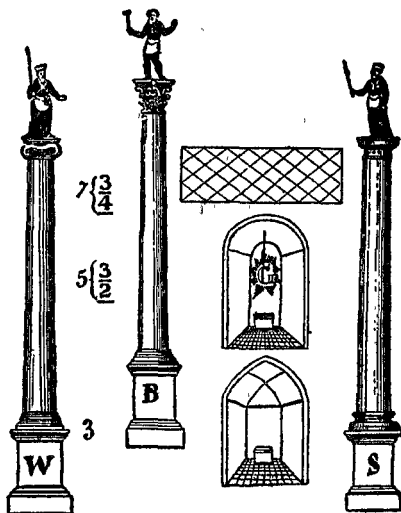
WORKMEN EMPLOYED.

There were employed in its erection, in addition to our first 3 M. E. Grand Masters,

3,300 Masters or Overseers of the work;
80,000 Fellow Crafts, or hewers on the mountains and in the quarries;
and

70,000 Entered Apprentices, or Bearers of burdens.

Section Third.



1453 Columns 3300 Overseers.
 2,906 Pilasters. 80,000 Fellow-Crafts.
 3 Grand Masters. 70,000 Ent. Apprentices.

$$7\frac{3}{4} \quad 5\frac{3}{2} \quad 3\frac{m}{m}$$

TWO REMARKABLE CIRCUMSTANCES.

THE THREE STEPS

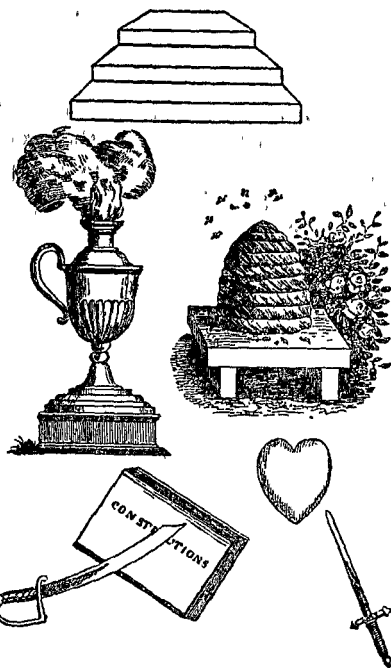
Usually delineated upon the Master's Carpet, are emblematical of the principal stages of human life: Youth, Manhood, and Age. In Youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood as Fellow-Crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in Age as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

11.

Section Third.



THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures are in want, when it is in our power to relieve them, without inconvenience to ourselves.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

Reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD POINTING TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of men, yet that

ALL-SEEING EYE

Whom the Sun, Moon, and Stars obey,

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

THE ANCHOR AND ARK

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

THE FORTY-SEVENTH PROBLEM OF EUCLID

Was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things and more especially in Geometry or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished, he erected this, which in the joy of his heart he called "Eureka!"

signifying in the Grecian language *have found it*, and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close!

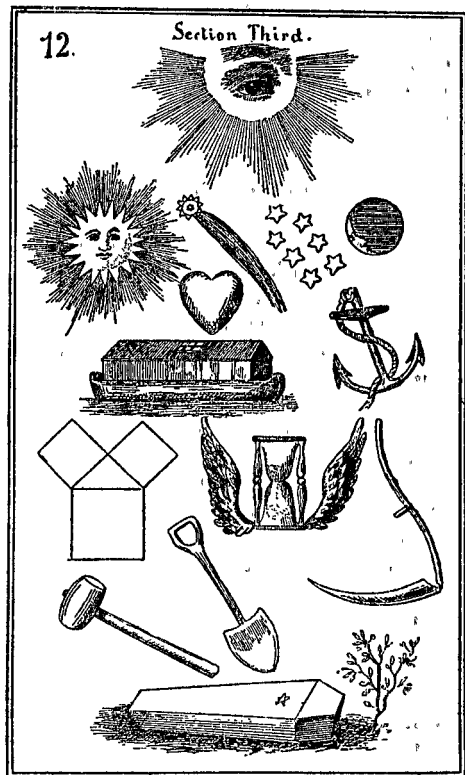
We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, 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 autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the

12.

Section Third.



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

* * * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation is dark and gloomy, for by * * * * * by Faith in the merits of the Lion of the tribe of Judah, we are strengthened with confidence and composure to look forward to the grave; and to doubt not but in the glorious morn of the resurrection, our bodies will be raised, and become as immortal as our souls, * * * * *

Then my brethren let us imitate our Grand Master * * * * * in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the SUPREME ARCHITECT OF THE UNIVERSE presides,

CHARGE

AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

Brother—

Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Fraternity. In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied,* must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescen-

sion. 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 Institution, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity. Your virtue, honor, and reputation, are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

BENEDICTION.

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

(Response.) So mote it be.

CEREMONY OF INSTALLATION

Brethren we will now proceed to install the officers of.....Lodge No..... for the ensuing term.

Bro. Secretary read the names of the officers to be installed and invested.

Bro.....Present the W. M. elect
Bro.....for installation.

Worshipful Master, I have the honor to present for installation, Bro.....
W. M. elect of.....Lodge No.....

Bro.....you have been elected
Worshipful Master of this Lodge for the ensuing term. Is it your pleasure to serve as such?

"Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge."

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

"II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

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

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

"V. You agree to hold in veneration the original rulers and patrons of Masonry; and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitution of the Grand Lodge.

"VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

"VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

"VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

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

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

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

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

"XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Fraternity.

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

"XV. You agree that no visitors shall be received into your Lodge without due

examination, and producing proper vouchers of their having been initiated in a regular Lodge."

These are the regulations of Free and Accepted Masons.

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

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

You will place yourself * * * * *

• • •

You will now be invested with the Jewel of your office and conducted to the East.

(W. M. goes to the Altar, invests his successor with the jewel of his office, conducts him to the East, and says.)

The various implements of the Fraternity are emblematical of our conduct in life.

"The Holy Writings, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of

happiness, and point out to you the whole duty of man.

"The *Square* teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compasses* teaches to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

"The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have *eternity* in view.

"The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

"The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

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

"Lastly, you receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed."

Bro. Marshal, you will make proclamation.

(The Marshal will form the lines on the North side of the Lodge double file facing the East.

Make one circuit and halt.

He will then make the following proclamation.)

Brethren I am ordered to proclaim and do proclaim, that Bro....., having been duly elected, is now about to be installed W. M. of..... Lodge No.....for the ensuing term. Take due notice thereof and govern yourselves accordingly.

*(The lines will then be moved in front of and facing the East, * * * * * .)*

*(Make second circuit in like manner, and same proclamation. Face East as before * * * * * .)*

*(Make third circuit in like manner, and change proclamation to "is now installed W. M. etc." Face East as before * * * * * .)*

*(The lines will then open order and form parallel lines on each side of * * * and the Marshal will say)*

Worshipful Master behold your Lodge.
Brethren, behold your W. M.

Let us salute him with honors. (*All bow*)

(The lines will then be reduced by the Marshal, or may be dismissed by the gavel)

Charge upon the Installation of the

“WORSHIPFUL MASTER.

Worshipful Master, having committed to your care the superintendence and government of the brethren who compose this Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your election.

“The honor, reputation and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; whilst 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 great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle;

in like manner it is 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 any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

(Music if desired)

THE SENIOR WARDEN.

Bro.....Present the S. W.
elect, Bro.....for installation.

W. M. I have the pleasure to present
for installation, Bro.....S. W. elect
of.....Lodge No.....

Bro.....you have been elected
S. W. of this Lodge for the ensuing term.
Is it your pleasure to serve as such?

You will place yourself * * * * *



You will now be invested with the
Jewel of your office.

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

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

You will now be conducted to the West.

THE JUNIOR WARDEN.

Bro.....Present the J. W.
elect, Bro.....for installation.

W. M. I have the pleasure to present
for installation, Bro.....J. W. elect
of.....Lodge No.....

Bro.....you have been elected
J. W. of this Lodge for the ensuing term.
Is it your pleasure to serve as such?

You will place yourself * * * * *



You will now be invested with the
Jewel of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equi-poise, to ob-

serve the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

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

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duties which you owe to your Lodge.—*Look well to the South!*"

You will now be conducted to the South.

CHARGE

"BROTHER SENIOR AND JUNIOR

WARDENS,

"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. Suffice it to mention, that what you have seen praiseworthy in others, you

should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to 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 applause of your brethren, and the testimony of a good conscience.

THE SECRETARY.

Bro.....Present the Secretary elect, Bro.....for installation.

W. M. I have the pleasure to present for installation, Bro..... Secretary elect of.....Lodge No.....

Bro.....you have been elected Secretary of this Lodge for the ensuing term. Is it your pleasure to serve as such?

You will place yourself * * * * *

● ● ●

You will now be invested with the Jewel of your office.

Bro.....as Secretary of this Lodge it is your duty to observe the Worshipful Master's will and pleasure: to record the proceedings of the Lodge: to receive all moneys and pay them to the Treasurer.

"Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren."

You will now be conducted to your place.

THE TREASURER.

Bro.....Present the Treasurer elect, Bro.....for installation.

W. M. I have the pleasure to present for installation, Bro.....Treasurer elect of.....Lodge No.....

Bro.....you have been elected Treasurer of this Lodge for the ensuing term. Is it your pleasure to serve as such?

You will place yourself * * * * *

● ● ●

You will now be invested with the Jewel of your office.

Bro.....as Treasurer of this Lodge, it is your duty to receive all moneys from the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust, your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office."

You will now be conducted to your place.

(If the Sec. and Treas. have been re-elected, their installation may be omitted, or they may be installed together.)

The W. M. may use the form, or his own words of greeting.)

THE SENIOR AND JUNIOR DEACONS.

Bro.....Present the S. and J. Deacons for investiture:

W. M. I have the pleasure to present for investiture, Bros.....as S. and J. Deacons of.....Lodge No.....

Bro.....you have been appointed Senior Deacon, and Bro.....you have been appointed Junior Deacon of this Lodge for the ensuing term. Is it your pleasure to serve as such?

You will now be invested with the Jewel of your office.

Brothers.....and....., as Deacons of this Lodge, 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 different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. Those Rods, as badges of your office, I entrust to your care, not doubting your vigilance and attention."

You will now be conducted to your places.

THE STEWARDS.

Bro.....Present the S. and J. Stewards for investiture.

W. M. I have the pleasure to present for investiture, Bros.....as S. and J. Stewards of.....Lodge No.....

Bro.....you have been appointed Senior Steward, and Bro.....you have been appointed Junior Steward of this Lodge for the ensuing term. Is it your pleasure to serve as such?

You will now be invested with the Jewel of your office.

Brothers.....and.....as Stewards of this Lodge, the duties of your office are, to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

You will now be conducted to your places.

THE TYLER.

Bro.....Present the Tyler for investiture.

W. M. I have the pleasure to present for investiture, Bro.....as Tyler ofLodge No.....

Bro.....you have been appointed Tyler of this Lodge for the ensuing term. Is it your pleasure to serve as such?

You will now be invested with the Jewel of your office.

As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass without permission from the Lodge, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed to our hearts and preserving our consciences void of offence towards God and towards man."

You will now be conducted to your place.

CHARGE TO THE LODGE

"BRETHREN OF.....LODGE,

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty.

"The officers who have been chosen to govern this Lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of a too generous disposition to envy their preferment. I therefore trust that you will have but one aim; to please each other, and unite in the grand design of being happy and communicating happiness.

"Finally, my brethren, as this Fraternity has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation."

Bro. Marshal you will make proclamation. (*In front of the altar.*)

Brethren I am ordered to proclaim and do proclaim, that the Officers of Lodge No..... have been duly installed and invested.

This proclamation I make to the South, to the West, and to the East; take due notice thereof and govern yourselves accordingly.

W. M. proclamation has been made.

(MUSIC.)

(If desired the Marshal may present each of the officers for installation.)