

**MICHIGAN
MASONIC MONITOR
and Prescribed
CEREMONIES**

**Revised and Adopted by
THE GRAND LODGE OF
FREE AND ACCEPTED MASONS
of the State of
Michigan
1970**

REVISED 1987
REVISED 1996

PREFACE

The Michigan Masonic Monitor is a direct literary descendant of the world's first work of its kind published by William Preston in 1772. The invaluable work titled "Illustrations of Masonry" was started in 1770 and it was so popular that in less than forty years ten editions were needed to satisfy the demand. Today a first edition of the work is worth at least \$10,000. Preston was born in Edinburgh, Scotland, in 1742, and most of his life was spent as a corrector of copy and Editor of the London (England) Chronicle.

America's first Masonic Monitor made its debut September 26, 1797, under the authorship of Thomas Smith Webb, Past Grand Master of Rhode Island, and was revised during the next thirty years more than a score of times. It was, of course, very largely a copy of Preston's "Illustrations," properly adapted to the work of the American Craft. Webb in his Preface said: "The observations upon the first three degrees are many of them taken from Preston's 'Illustrations of Masonry' with some necessary alterations."

With the formation of the Grand Lodge of Michigan in 1826 we find the constituent lodges using almost every available Monitor. Thus we find in vogue Preston, Webb in almost all editions, James Hardie, Benjamin Gleason, and the written instructions of Jeremy Cross and John Barney.

It was John Barney who placed the Masonic work in Michigan on a firm footing. He had served as Grand Lecturer of Ohio from 1836 to 1843, and following two years (1844-45) of intensive Masonic lecturing in Michigan he was named Grand Lecturer of Illinois. Barney received his Masonic schooling directly from Thomas Smith Webb and it was the well-taught lessons of Webb that Barney passed on to the struggling Craft in Michigan, and his instruction was so thorough that it served Michigan for some fifty years.

In 1875 the Webb-Fenton Monitor was authorized by Grand Lodge. James Fenton was Grand Secretary from 1848 to 1873 and it was during this period that he began to adapt and revise the Webb and Barney systems to properly cater to the Masonic needs of Michigan.

Near the close of the 19th Century, Michigan Masons decided that a Michigan Monitor was highly essential. In 1895 a committee was appointed to revise the Monitor and in 1897 it was adopted and the work became known as the Michigan Masonic Monitor. It was reprinted in 1908 and 1911.

Under the direction of George L. Lusk, Past Grand Master, and Frank O. Gilbert, Grand Lecturer, it was copyrighted, and was reprinted with some changes in 1937, 1939, 1941, 1944, and 1956.

In 1970 the Michigan Masonic Monitor was completely revised by a Committee consisting of Robert A. Hockstad, P.G.M., Charles Solmo,

D.G.M., and J. Fairbairn Smith, P.M. Some additions were made and considerable obsolete material was deleted.

In 1979 the Board of Directors of the Grand Lodge, acting on reports that the Constituent Lodges were asking for a more compact book, assigned to the Publications Committee the task of removing certain sections and rearranging the remaining ones in a more logical order.

The 1979 edition is the result of that assignment. We hope you will find it useful.

In 1986 the Chapel Committal Service and the Chapel Candlelight Service which were already in use were revised and added to the Monitor.

Newton S. Bacon, P.G.M.
Charles P. Sheffield, P.M.
George O. Walters, P.M.

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LODGE 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. It is an act of great discourtesy to a visiting officer to omit his formal reception by the Lodge. In an official visitation the visiting officer should require it. On the occasion of visits, not official, it will be found greatly to increase a true fraternal feeling when the courtesy is properly done.

VISITING MASON

When a brother visits a Lodge and has been examined or vouched for, the Master will instruct the Senior Deacon to introduce him. That officer conducts him to the west of the altar and giving the proper penal sign of the degree in which the Lodge is opened, addresses the Worshipful Master:

Worshipful Master, I have the pleasure of presenting to you brother _____ of _____
Lodge No. _____ of _____, State of _____

The Worshipful Master calls up the Lodge,
addresses the Senior Warden:
Brother Senior Warden _____ Worshipful

Master: —

How should Masons meet? On the level.

(All officers and brethren move to level)

(W.M.) Brother _____, it gives me pleasure to welcome you and to introduce you to the members of _____ Lodge. We meet on _____ and shall be most happy to welcome you to any of our meetings.

The Senior Deacon then conducts the brother to a seat and the Worshipful Master seats the Lodge. No brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, or Worshipful Master he should be invited to a seat in the east. The Master should take great care to extend the proper courtesies to visiting brothers and to make them feel that they are welcome.

GRAND LODGE

When a visit from the Grand Lodge is expected, the Worshipful Master will see that a convenient apartment is provided for the use of the Grand Lodge, in order that it may be opened in proper form. On being notified that the Grand Lodge is opened and prepared for the visitation, the Worshipful Master, having previously opened his Lodge on the Master Mason degree, will send a committee, headed by one or more Past Masters, the Deacons and Stewards (with their rods) and the

Marshal to escort the Grand Lodge into the Lodge room.

A procession is formed in the following order, in the anteroom just outside the *outer* door: —
(double file)

Marshal

Steward.....	Steward
Past Master.....	Past Master
Senior Deacon.....	Junior Deacon
Grand Marshal.....	Grand Tiler
Sr. Grand Deacon.....	Jr. Grand Deacon
Grand Lecturer.....	Grand Chaplain
Grand Treasurer.....	Grand Secretary
Sr. Grand Warden.....	Jr. Grand Warden
Deputy Grand Master	
Grand Master	

On arriving at the open outer door, the Marshal will announce:

The Most Worshipful Grand Lodge
of Free & Accepted Masons
of the State of Michigan

The Worshipful Master calls up his Lodge and removes his hat. The procession enters. (Suitable marching music is desirable.) The Stewards halt inside the door and cross their rods, over the door.

The Marshal leads the procession toward the east, until he clears the Senior Warden's station, turns left to a point immediately in front of the Senior Warden, turns right and proceeds east to a point approximately six feet back of the west side of the altar. The Marshal turns left and proceeds to the north side of the Lodge room, and faces east. The procession turns right and left as they reach the designated spot six feet back of the altar and form a line across the Lodge room with the Marshal at the extreme north end of the line, one of the Past Masters at the extreme south end of the line, the Most Worshipful Grand Master in the center immediately back of the altar with the Deputy Grand Master on his left. (The line thus formed from north to south is as follows): The Marshal; a Past Master; the Senior Deacon; the Grand Marshal, the Senior Grand Deacon; the Grand Lecturer; the Grand Treasurer; the Senior Grand Warden; the Deputy Grand Master; the Most Worshipful Grand Master; the Junior Grand Warden; the Grand Secretary; the Grand Chaplain; the Junior Grand Deacon; the Grand Tiler; the Junior Deacon; a Past Master. After the procession has passed through the outer door the two Stewards who have crossed their rods over the door, fall in at the end of the procession and come to a halt one pace back of the Grand Master and Deputy Grand Master at the altar. When the line is fully formed the Marshal says; "Brethren, the Flag." The salute to the Flag is given in unison; followed by the penal

sign of the M. M. degree; or in case of an open meeting, by placing the right hand over the heart with a slight bow.

The Senior Deacon then introduces the Most Worshipful Grand Master to the Worshipful Master as follows:

"Worshipful Master: — I have the honor to present to you, and through you to the officers, members, visitors (and guests) of _____ Lodge No. _____, Free and Accepted Masons, Most Worshipful Brother _____, Grand Master of Masons of the State of Michigan and his suite."

The Worshipful Master will come down to the altar and greet the Grand Master and escort him to the east. The Grand Honors are then given and the gavel presented to the Grand Master. He in turn introduces each of the members of his Grand Lodge line, the introductions being acknowledged by placing the right hand over the heart with a slight bow. The Grand Master will then instruct that they proceed under escort either to a seat in the east or to their respective stations and places. The Marshal will then give the command; "Column left, march." The procession will move clockwise under the leadership of the Marshal and Senior Deacon until all are seated. The Stewards who are standing immediately back of the line will turn right after the line has passed and immediately return to their places. As each Grand Lodge officer

reaches his respective station or place, the corresponding officer of the host Lodge greets him and vacates his station or place to him.

The Grand Master, at his pleasure resigns the gavel and chair to the Worshipful Master; whereupon the other Grand Lodge officers resign their respective stations or places to the proper officers of the Lodge, repair to the east and take seats on the right and left of the M.W.G.M.

When the Grand Master expresses his desire to retire; having previously resigned the chair and gavel to the Worshipful Master, the Lodge is called up; Grand Honors are given. Then the Grand Master gives the order: – "Worshipful Grand Marshal; form the Grand Lodge in procession." The Grand Marshal gives the command; – "Brethren of Grand Lodge: – Form the procession." Soft marching music should be played while the Grand Marshal moves slowly to the west to give all Grand Lodge Officers an opportunity to fall in. (The Stewards go to the outer door and cross their rods.) The procession moves to the west, across in front of the Senior Warden to the north side of the Lodge room, up the north side to a point about one pace west of the altar. Across behind the altar, halt and turn east; salute the flag in unison, and acknowledge the East by placing the right hand over the heart with a slight bow, and resume march out of outer door.

GRAND MASTER (OR HIS PROXY)

When a visit from the Grand Master is expected, the same preparations should be made as in the case of the reception of the Grand Lodge. A procession is formed in like manner, with the addition that one of the oldest members; (a Past Master if possible) should appear in the procession bearing the Book of Constitutions. He should follow immediately behind the Past Masters. With this exception, the procession is formed in the same order and proceeds in the same manner. Introductions and all other details are exactly parallel. When the Grand Master expresses a desire to retire, the Past Master and Deacons should approach the east as he is ready to leave and form an escort for him to the altar and to the outer door; the Stewards having formed the arch with their crossed rods.

A visitor carrying the Grand Master's written proxy (either in the form of a letter or a dispensation) is the personal representative of the Grand Master and should be treated exactly as the Grand Master himself would be if he were present. This includes affording him public or private Grand Honors depending upon the occasion.

INSTALLATION OF OFFICERS

It is the prerogative, as well as the duty, of every retiring Worshipful Master to install his successor. He may, however, delegate this duty to some other well-informed Past Master.

When the Grand Master or his representative is present to conduct the installation, he should be received with appropriate honors. The retiring Worshipful Master should arrange, with the pleasure of the Installing Officer, for persons to act as Grand Chaplain, Grand Secretary and Grand Marshal. The installing officers represent the respective officers of the Grand Lodge.

Officers must be installed each year in December, at any time between the night of the election and up to and including St. John's night, December 27th. No exception may be made to this rule except by special dispensation from the Grand Master.

The Marshal should gather up the aprons and jewels and have them arranged in their proper order on a small table placed on the north side of the altar prior to the beginning of the ceremony. A copy of the Blue Book and the By-Laws of the Lodge in question should be placed on the pedestal in the east for the use of the Installing Officer.

When the installation is private, the Lodge should be opened on the Master Mason degree. When it is public the Lodge should be opened on the Master Mason degree and then thrown open for the admis-

sion of the guests. If the installation is to take place in another hall, the Lodge should be first opened, then proceed to the place of installation. After the ceremony, the newly-installed officers should return and properly close the Lodge, unless the Installing Officer or some other person present is authorized to close by proclamation.

Music adds much to the dignity of the ceremony, not only for the marching but also a few vocal numbers are desirable.

When all is in readiness, the Installing Officer says:

Brethren, I am about to install the officers of _____ Lodge, No. _____, Free and Accepted Masons of the state of Michigan. Right Worshipful Grand Secretary _____ read the list of officers-elect and the officers so named will step forward to the altar and take position in order of rank, the Worshipful Master nearest the south.

(Chairs may be provided.)

(The Grand Secretary reads the list)

Grand Marshal: _____ Most Worshipful Sir, I present to be installed as officers of _____ Lodge, No. _____ Free and Accepted Masons, for the ensuing Masonic year, these persons who have been duly chosen to their respective offices.

Installing Officer: Brethren of _____ Lodge, you here behold these brothers, each of whom having been duly chosen, now declares himself ready for installation. If you know of a valid

reason why any one of them should not be installed, state your objection now, or else forever after hold your peace. (Pause) There being no objection, I shall now proceed with the installation.

Brethren, the first lesson we are taught in Masonry, is that no man should ever enter upon any great and important undertaking without first invoking the blessing Deity. Let us, therefore, before proceeding with this important ceremony, invoke the blessing of the Supreme Architect of the Universe. (* * *) Right Worshipful Grand Chaplain _____ invoke the blessing of Deity.

Chaplain: Most Holy and Glorious God, we approach Thee with reverence, and implore Thy blessing on these brothers appointed to preside over this Lodge. Fill their hearts with Thy love, that their tongues and actions may proclaim Thy glory. Make them steadfast in Thy service. Grant them firmness of mind. Animate their hearts and strengthen their endeavors. May they teach Thy judgements and Thy laws and be Thy true and faithful servants. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou our prayer and grant our earnest supplication. Amen.

Response — So mote it be.

Installing Officer: Worshipful Grand Marshal _____ present the Worshipful Master-elect at the altar for installation.

(The Grand Marshal takes the Master-elect by the arm, advances to the altar and says:)

Most Worshipful Sir, I present to you my worthy

brother _____, the Worshipful Master-elect of this Lodge to receive at your hands the rite of installation, the better to qualify him for the discharge of the duties of his important office. I believe him to be of good morals, and of great skill, true and trusty; and as he is a lover of our Fraternity where-soever dispersed over the face of the earth, I doubt not that he will discharge his duties with fidelity, with honor to himself and with profit to the craft.

Installing Officer: Brother _____, from time immemorial, it has been an established custom among Free and Accepted Masons, in each Lodge, once a year at a stated period, to elect from among those who have served in a chartered Lodge as Warden, an expert craftsman, to preside over them as Worshipful Master.

He must have been initiated, passed and raised in the three established degrees. He must be a lover of our noble science and have held the office of Warden. He ought to be of good report, true, trusty and held in high esteem among his brethren and fellows. He ought to be exemplary in his conduct, courteous in his manner, easy in his address, steady and pure in principle, zealous for the welfare of his Lodge, able and willing to undertake the management of the work, and well skilled in the Ancient Charges, Regulations and Landmarks. Will you, my brother, undertake the duties of Worshipful Master of this Lodge, under these requirements?

W.M. elect — I will.

Installing Officer: — Then I shall direct your attention to the Ancient Charges and Regulations, which point out the duty of the Master of each Lodge, and to each of which your unqualified assent is required.

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

Answer: — I do.

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

Answer: — I do.

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

Answer: — I do.

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

Answer: — I do.

5. You agree to hold in veneration the original Rulers and Patrons of the Order of Masonry, 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 Constitution of the Order?

Answer: — I do.

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

Answer: — I do.

7. You agree to be cautious in your behavior, courteous to your brethren and faithful to your Lodge?

Answer: — I do.

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

Answer: — I do.

9. You agree to promote the general good of society, to cultivate the social virtues, and propagate the knowledge of the mystic art?

Answer: — I do.

10. 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?

Answer: — I do.

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

Answer: — I do.

12. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to perform all of the duties of Masonry on convenient occasions?

Answer: — I do.

13. You admit that no new Lodge can be formed without the permission of the Grand Lodge; and

that no countenance be given any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Fraternity?

Answer: — I do.

14. You admit that no person can be regularly made a Mason in, nor admitted to, any regular Lodge, without previous notice and due inquiry into his character?

Answer: — I do.

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

Answer: — I do.

These, my brother, 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?

Answer: — I do.

Having by your consent to our established regulations, signified your intentions well and worthily to administer the important duties of your high office, you will advance to the altar, and kneel on both knees.

* * * (. Installing officer to altar)

Say "I," pronounce your name in full, and repeat after me:

In the presence of Almighty God and these witnesses, do hereby solemnly promise, that I will accept the office of Worshipful Master of

_____ Lodge, Free and Accepted Masons, and the duties of that high office, faithfully, zealously and impartially administer, to the best of my ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

I further promise, that I will not during my term of office, nor at any other time that the Lodge shall be under my direction, permit or suffer any deviation from the established usages and customs of the Fraternity.

Further, that I will not perform, nor cause nor suffer to be performed, in this Lodge, any rite or ceremony contrary to or subversive to our ancient institution; but that I will support, uphold and maintain, pure and unsullied, the genuine tenets and principles of the craft.

Further, that I will observe, and to the utmost of my power and ability, strictly enforce, obedience to those charges and regulations, to which I have already given my assent, to the By-laws of this Lodge and to the Constitution, laws, edicts, rituals and ceremonies of the Grand Lodge; and that I will in all things conscientiously discharge my duties as a ruler of the craft and as Worshipful Master of this Lodge.

So help me, God; and keep me steadfast in this, my solemn obligation.

Installing officer: — You will now arise and be invested with the insignia of your office and the furniture and implements of your Lodge.

The various implements of our profession are all emblematical of the virtues which should characterize your daily life, and to them your attention cannot be too frequently directed.

The Holy Bible, 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 is the distinguishing jewel of your office. It is an instrument made use of by operative masons to square their work; but we, as Free and Accepted Masons, making use of the tools of the operative craft as symbols for our moral instruction, are taught to make use of it for the more noble and glorious purpose of squaring our actions by the square of virtue.

The Compasses enable the operative workman with accuracy and precision to determine the limits and proportions of the several parts of his work. As Free and Accepted Masons, they teach us to regulate our desires in every station, so that rising to eminence by merit we may live respected and die regretted.

The Book of Constitutions (holding up the Blue Book) 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 your charge the Charter or Warrant from the Grand Lodge of this jurisdiction, which alone gives authority to this Lodge to meet and work, and without the presence of which no meeting

of the Lodge would be lawful. This you are carefully to preserve. In no case should it ever be out of your immediate control, until, at the expiration of your term, you shall have duly transmitted it to your successor in office. I need not remind you, my brother, that Charters have passed through the hands of many talented, highly esteemed and distinguished men and brethren, and in committing this Charter to your care, we feel sure its value will be properly appreciated.

I also confide to your care the by-laws of your Lodge, (here the Installing Officer holds up the copy of the By-laws) which regulate the details of its own peculiar and private affairs. These by-laws you are always to see carefully and punctually executed. You will now be conducted to the east.

(The Grand Marshal conducts the W. M. to the east. The Lodge is called up and the installing Officer says)

Worshipful Master, behold your brethren. Brethren, behold your Worshipful Master. Brethren, together attend the Grand Honors, taking your time from the Worshipful Grand Marshal.

(The Grand Honors are then given, after which the installing officer seats the Lodge.)

(Vocal or instrumental music may be introduced here.)

(Installing Officer): The remaining officers, together with the members of _____ Lodge, No. _____ will kindly rise, place the right hand over the heart and together repeat the oath of fidelity.

'To the high purposes of universal Masonry, to brotherly love, relief and truth, to the upbuilding of this Lodge; the promotion of harmony among its members, to the realization of its highest ideals of character and of life; to the stretching forth of our hands to aid and support a fallen brother, and to the vindication of his character behind his back, as well as before his face, we here and now, pledge anew, our most earnest and unceasing efforts. Amen.'

(Reponse: — So mote it be.)

(Seats the brethren.)

Worshipful Grand Marshal: — present the several officers-elect in order for installation.

(The Grand Marshal then, in order, takes each officer-elect by the arm, advances with him to the altar, and introduces him with the following words:)

Most Worshipful Sir, I now present Brother _____ the _____ elect of this Lodge, for installation.

(During the installation, the Grand Marshal invests the officer-elect with the proper insignia of his office and at the close of the Installing Officer's remarks, conducts him to his station or place.)

THE SENIOR WARDEN

Brother _____ having been duly elected Senior Warden of this Lodge, you are now invested with the jewel of your office which is the Level.

The Level demonstrates that we are descended from

the same stock, partake of the same nature, share the same hopes, and though distinctions among men are necessary to preserve subordination and resulting order, yet no eminence of station should make us forget that we are brethren; and that he, who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because the time will come and the wisest knows now how soon, when all distinctions but that of virtue shall cease, and Death, the great leveler of human greatness, will reduce us to the same state.

Your regular attendance at our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge. In his presence, strengthen and support him. I firmly rely on your knowledge of Masonry and your attachment to your Lodge for the faithful discharge of the duties of your important trust. LOOK WELL TO THE WEST.

THE JUNIOR WARDEN

Brother _____ having been duly elected Junior Warden of this Lodge, you are now invested with the jewel of your office which is the Plumb.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scales of justice in equal poise, to observe the just distinction 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 hour 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 means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested, and I have no doubt that you will well and faithfully perform the duties of your important trust. LOOK WELL TO THE SOUTH.

THE TREASURER

Brother _____, as you have been duly elected Treasurer of this Lodge, you are now invested with the jewel of your office which is the Crossed Keys; an emblem of security.

It is your duty to receive all monies from the hands of the Secretary, keep a correct account of the same, and pay them out by order of the Worshipful Master and 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.

THE SECRETARY

Brother _____, having been duly elected Secretary of this Lodge, you are now invested with the jewel of your office which is the Crossed Pens, a most appropriate emblem of your duties. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all monies due the Lodge, and pay them

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

THE CHAPLAIN

(Rev.) Brother _____, having been appointed Chaplain of this Lodge, you are now invested with the jewel of your office, which is appropriately an open Bible. It is your duty to perform those solemn services which we should constantly render to our Infinite Creator, and which, when offered by one whose holy profession is 'to point to Heaven and lead the way' 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.

THE SENIOR DEACON

Brother _____, as you have been duly elected Senior Deacon of this Lodge, you are now invested with the jewel of your office which is the Square and Compasses enclosing a blazing sun. It is your duty to attend on the Worshipful Master and to act as his proxy in the active duties of the Lodge, such as the reception of 'candidates into the different degrees of Masonry; the introduction and accommodation of visiting brethren and other duties. The impressiveness of all the ceremonies of the Lodge

will depend largely upon the dignity and efficiency with which you perform your duties and I doubt not that the duties of this office in your hands, will receive due care and attention.

THE JUNIOR DEACON

Brother _____, having been duly elected Junior Deacon of this Lodge, you are now invested with the appropriate jewel of your office, which is the Square and Compasses enclosing a half-moon. The similarity of your jewel to that of the Senior Deacon, indicates, in a measure, the similarity of your duties to his. You are the active proxy of the Wardens, and it is also your duty to see that the Lodge is duly tiled. I doubt not that you will be diligent and faithful in the discharge of your duties.

THE STEWARDS

Brothers _____ and _____, you have been appointed (or elected) the Stewards of this Lodge, and are now each invested with the jewel of your office, which is the cornucopia, signifying *plenty*, and symbolic of your duties when the brethren are at refreshment. It is your duty to see that the tables are properly furnished at refreshment and that every brother is properly provided for. When the Lodge is at work you also have a very important part as assistants of the Deacons and other officers in performing their respective duties. Your regular and prompt attendance will afford the best proof of your zeal and attachment to the Lodge.

THE MARSHAL

Brother _____, as you have been appointed Marshal of this Lodge, you will now be invested with the proper jewel of your office, which is the Crossed Batons, an emblem of your authoritative directing power. It is your province to have charge of the Lodge on all public occasions when it is in line of march, and you will therefore be responsible for the proper appearance of the brethren on those public occasions, both as to the manner and character of their dress, the dignity of their appearance and the skill with which they perform the various evolutions prescribed by our Masonic ceremonies.

When in the Lodge, your station will be near the Master, in order that you may assist him in every means in your power, in the quiet and orderly disposition of the business of the Lodge and the conduct of its work.

I doubt not that your interest in the welfare of the Lodge, will prompt you to exercise your best endeavors to discharge properly the duties of your office.

THE TILER

Brother _____, you are appointed Tiler of this Lodge and I invest you with the implement of your office. As the sword is placed in the hands of the Tiler to enable him to effectually guard against

the approach of cowans or eavesdroppers, and suffer none to pass or repass without permission; so it should admonish us to set a guard over our thoughts, a watch at our lips and post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed to our hearts, and preserving our conscience void of offense towards God and man.

(Vocal or instrumental music may be introduced here.)

CHARGE TO THE WORSHIPFUL MASTER (Arise)

Worshipful Master, the Grand Lodge having committed to your care the superintendence and government of the brethren who compose this Lodge, I place in your hand the gavel, the emblem of your authority as a ruler of the craft. You cannot be insensible of the obligations which devolve on you as their head, nor of your responsibilities for the faithful discharge of the important duties attached to your office. The honor, reputation and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of the institution.

As a pattern for imitation, consider the sun, 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 character 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 man 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 sorrow, to whom distress may proffer 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 your Lodge, the constitution 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 satisfaction, and lay up a crown of rejoicing, which shall continue until time shall be no more.

CHARGE TO THE WARDENS (Arise)

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 found praiseworthy in others, you should certainly 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 for the laws in your own conduct, that you may 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 the want of proper instruction. From the spirit 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.

CHARGE TO THE BRETHREN OF THE LODGE (Calls up 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 are chosen to govern the Lodge, are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted, and you are of too generous disposition to envy their preferment. I therefore trust that you will have but one aim; to please each other, and to unite in the

grand design of being happy and communicating happiness.

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

Worshipful Grand Marshal — make the proclamation.

(Grand Marshal) — In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the state of Michigan, I proclaim that the officers of _____ Lodge, No. _____ have been duly installed. This I proclaim from the South. The craft will take due notice thereof and govern themselves accordingly. Brethren — Together attend the Grand Honors (Once)

(Proclamation given in the west with Grand Honors — twice. Proclamation given in the east, with Grand Honors — thrice.) (The installing officer should not join in the Grand Honors.)

INSTALLATION OF OFFICERS

Short Form

This shorter form of installation may be used for private installations. The same rules as outlined for the long form installation apply, and there should be no abbreviation of the ceremony insofar as the installation of the Master-elect is concerned. In no case should the propounding of the Ancient Charges and Regulations and the Master-elect's assent to them be omitted. After the oath of fidelity is repeated in unison by the several officers-elect and the members of the Lodge, the following may be said:

(My brothers, this Lodge has honored you greatly. Each of you should realize your responsibility. It is to be assumed that you know your duties thoroughly, and you are solemnly bound to discharge them faithfully. You will now each be invested with the insignia of your offices and assume your stations and places as officers of this Lodge.)

The charge should then be given to the Worshipful Master, Wardens and brethren of the Lodge; followed by the proclamation in the south, west and east accompanied by the Grand Honors.

PRESCRIBED SERVICES FOR DECEASED MASONS

ANNUAL LODGE MEMORIAL SERVICE

General Directions

I. The services may be held in the Lodge room, either privately or publicly; or in some church or public hall, when they are, of course, public. When not in the Lodge room, the Lodge meets in its Lodge room and is marched in the usual order of procession to the hall or church.

The Master occupies the center of a raised platform at one end of the building, the Senior and Junior Wardens in front of him, at his right and left, respectively, and facing each other. When in a church, the Master may occupy the pulpit, the Senior and Junior Wardens sitting in the altar space in front, facing each other at the right and left, respectively, of the Master, the Senior Deacon at the right front corner of the altar space, and the Junior Deacon at the left front corner.

II. A catafalque should be erected about six feet long by four feet wide, on which are placed two uniformly smaller platforms in succession so that the whole represents three steps, each in appropriate height above the other. On the top of the last is placed an urn filled with clean, dry sand, and of material capable of resisting the action of heat. The sand should be thoroughly saturated with alcohol.

III. If the services are in the Lodge room, the catafalque should be placed in the center of the Lodge; in a public hall, at some convenient place near the Master's station; if in a church, in the altar space in front of the pulpit. Whether in a hall or church, it should be between the Senior and Junior Wardens.

IV. At each corner of the catafalque should be a tall silver candlestick holding a taper. On the catafalque should be placed a pair of white gloves and an apron. When the services are in memory of more than one brother, placards may be placed around the catafalque, each bearing the name of one of the memorialized brethren.

V. The Lodge room (or the hall or church) should be appropriately draped in white and black cloth. The catafalque should be covered with black cloth. When the bottom platform rests on legs, (which is a more convenient and cheaper form), the black cloth should hang down all around it to the floor concealing the legs and presenting an appearance of a solid altar draped in black with three successive tiers or platforms. Two wreaths of white flowers and a wreath of evergreen should be provided.

VI. On a pedestal at the side and to the front of the Master should be placed a lighted taper. The brethren should be dressed, and the regalia draped, as on funeral occasions. Each brother should wear a sprig of evergreen on his left breast.

VII. Appropriate music will add much to the impressiveness of the program.

Service

W.M. (Standing) — "O praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great towards us; and the truth of the Lord endureth forever. Praise ye the Lord."

Psalm cxviii.

S.W. (Standing) — "The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, and who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation:"

Psalm xxiv: 1-5.

J.W. (Standing) — "The Lord is my shepherd, I shall not want. He maketh me lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. 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. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Psalm xxiii

Master calls up the Lodge.

W.M. — "The Lord is in His holy temple. Let all the earth keep silence before Him."

Here follows an extemporaneous prayer, or the following:

Chaplain — "Come, Thou eternal and invisible God, Lord of all the earth, and inspire our hearts with becoming gratitude, love and praise. Soothe the sorrows of all who mourn the dead whom we this night commemorate. Remember in compassion the weakness and frailties of these, their surviving brethren; deliver us not into the bitter pains of eternal death; shut not Thy merciful ears to our prayers; spare us, O Lord, most holy, O God, most mighty; thou who judgest the quick and the dead, suffer us not in our last hour, for any pains of death, to fall from Thee. Raise us from the death of sin into the life of righteousness, that when we shall depart of this life we may rest in Thee, and, at the general resurrection on the last day, may we be found acceptable in Thy sight and receive the crown of life. And to Thee be all the honor and glory, world without end. Amen."

(Response: So mote it be.)

Master seats the Lodge.

Suitable music may be inserted at this point. It may be instrumental or vocal.

The Master and Wardens arise.

W.M. — Brother Senior Warden, for what purpose are we assembled?

S.W. — To honor the memory of those brethren whom death has 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.

W.M. — Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like this?

J.W. — Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of God.

W.M. — Brethren, commending this sentiment to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Master may here make some remarks appropriate to the occasion, naming those who are commemorated. Here should be read sketches of each brother, prepared expressly for the occasion, giving prominence to their Masonic career and character. One or more addresses may also be interspersed by brethren selected for the purpose; special care being taken that each is not too long. The whole should be interspersed with appropriate sacred music.

W.M. — (Master and Wardens arise) — "Lord, Thou has been our dwelling place in all generations."

S.W. — "Before the mountains were brought forth, or ever Thou hadst formed the earth, and the world, even from everlasting to everlasting, Thou art God."

J.W. — "Thou turnest man to destruction; and sayeth, return ye children of men."

W.M. — "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

S.W. — "Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up."

J.W. — "In the morning it flourisheth and groweth up, in the evening it is cut down and withereth."

W.M. — "For we are consumed by Thine anger, and by Thy wrath are we troubled."

S.W. — "Thou has set our iniquities before Thee, our secret sins in the light of Thy countenance."

J.W. — "For all our years are passed away in Thy wrath; we spend our years as a tale that is told."

W.M. — "The days of our years are three-score years and ten; and if, by reason of strength, they be four-score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

S.W. — "Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath."

J.W. — "So teach us to number our days that we may apply our hearts unto wisdom."

Psalm xc: 1-12.

The Master and Wardens resume their seats, and the Chaplain rises.

Chaplain — "Lo, He goeth by me and I see Him not; He passeth on also, but I perceive Him not. Behold, He taketh away. Who can hinder Him?"

"Oh that my words were now written; Oh, that they were printed in a book; that they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth and that He shall stand the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

After a short pause the Chaplain says slowly and solemnly:

Chaplain — "I heard a voice from Heaven, saying: 'Write, from henceforth blessed are the dead which die in the Lord; yea, saith the spirit, for they rest from their labors.'

W.M. — (Calls up the Lodge.) — Let us pray.

Chaplain — Almighty God, infinite in wisdom, mercy and goodness, extend to us the riches of Thy everlasting favor. Make us grateful for the present benefits, and crown us with immortal life. And to Thy name shall be glory forever. Amen.

Response: (So mote it be.)

Here some brother gives, upon a bell hidden from the view of the audience, twelve strokes slowly and

distinctly, as of tolling. The Wardens light the tapers at the corners of the catafalque.

J.W. — (holding up a wreath of white flowers) — in memory of our departed brethren, I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will drop and fade away, so we, too, shall soon follow those who have gone before us, and inciting us so to the brief span of our existence that we may leave our survivors a sweet savor of remembrance.

Junior Warden deposits the wreath and the Grand Honors are given once.

S.W. — (holding up wreath of white flowers) — As the sun sets in the west to close the day and herald the approach of night, so one by one, we lay us down in the darkness of the tomb, to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of the pilgrimage here below. Let, then, these flowers be to us a symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land; 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 deposits the wreath, and the Grand Honors are given twice.

W.M. — (holding up the wreath of evergreen) — It is appointed to all men once to die, and after death comes the resurrection. The dust shall return to the earth and the spirit unto God, who gave it. Let this evergreen, symbol of our faith in immortal life, remind us that the dead are but sleeping. 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.

Master deposite the evergreen. The Grand Honors are given thrice, all repeating together at the last:

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

Master seats the Lodge and leads the following service, all joining in the response:

W.M. — "Oh, give thanks unto the Lord, for He is good."

Response — "For His mercy endureth forever."

W.M. — "Oh, give thanks to the God of Gods."

Response — "For His mercy endureth forever."

W.M. — "Oh, give thanks to the Lord of Lords."

Response — "For His mercy endureth forever."

W.M. — "To Him alone who doeth great wonder."

Response — "For His mercy endureth forever."

W.M. — "To Him that by wisdom made the heavens."

Response — "For His mercy endureth forever."

W.M. — "To Him that stretched out the earth above the waters."

Response — "For His mercy endureth forever."

W.M. — "To Him that made great lights."

Response — "For His mercy endureth forever."

W.M. — "The sun to rule by day."

Response — "For His mercy endureth forever."

W.M. — "The moon and stars to rule by night."

Response — "For His mercy endureth forever."

W.M. — "Who remembereth us in our low estate."

Response — "For His mercy endureth forever."

W.M. — "Oh give thanks unto the God of heaven."

Response — "For His mercy endureth forever."

Psalm cxxxvi: 1-9, 23, 26.

Suitable music may be inserted at this point. It may be instrumental or vocal.

The Master, followed by the Chaplain and Lodge officers in order, and then members of the Lodge, each advancing to the catafalque separately and in silence, takes from his left breast the sprig of evergreen and lays it upon the catafalque, each resuming his seat as he has deposited the sprig. When practicable, however, they should pass in single file between the Master and the catafalque, each dropping thereon his sprig when opposite the Master.

The following may now be said, or omitted, at the option of the Master.

Chaplain — (advancing to the catafalque and facing the audience) — "But some man will say: 'How are the dead raised up, and with what body do they come, Thou fool, 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. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.'"

Response (by all) — "And bodies terrestrial."

C. — "But the glory of the celestial is one."

Response — "And the glory of the terrestrial is another."

C. — "There is one glory of the sun and another glory of the moon and another glory of the stars."

Response — "For one star differeth from another star in glory."

C. — "So also is the resurrection of the dead. It is sown in corruption."

Response — "It is raised in incorruption."

C. — "It is sown in dishonor."

Response — "It is raised in glory."

C. — "It is sown in weakness."

Response — "It is raised in power."

C. — "It is sown a natural body."

Response — "It is raised a spiritual body."

C. — "There is a natural body and there is a spiritual body. And so it is written. The first man, Adam, was made a living soul;"

Response — "The last Adam was made a quickening spirit."

C. — "Howbeit, that was not first, which is spiritual, but that which is natural;"

Response — "And afterward that which is spiritual."

C. — "The first man is of the earth, earthy;"

Response — "The second man is the Lord from Heaven."

C. — "As is the earthy, such are they also that are earthy;"

Response — "And as is the heavenly, such are they also that are heavenly;"

C. — "And as we have borne the image of the earthy;"

Response — "We shall also bear the image of the heavenly."

C. — "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall be changed; in a moment, in a twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption."

Response — "And this mortal must put on immortality."

C. — "So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,"

Response — "Death is swallowed up in victory."

C. — "O, death, where is thy sting?"

Response — "O, grave, where is thy victory?"

C. — "Glory be to God on high; on earth peace, good will toward men. As it was in the beginning, is now and ever shall be, world without end. Amen."

Response: (So mote it be.)

Here solemn instrumental music is softly played, and, when practicable, the lights are gradually lowered. They may be put out entirely, the four tapers still burning at the catafalque. When the lights are lowered or put out, the Master, then the Chaplain, then the Senior Warden, then the Junior Warden, gather around the catafalque; then all the brethren likewise, as silently as possible; each kneeling upon his right knee. The music in the meantime continues. If not already done, the sand in the urn is saturated with alcohol, which is then lighted. The music ceases, and an interval of profound silence is observed; the audience remaining in their seats, the brethren kneeling; after which the Master reads and all join in the following prayer:

All — "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory forever. Amen."

Response: (So mote it be.)

MASONIC BURIAL SERVICE

General Instructions

The Masonic Funeral Service may be had for any Master Mason, in good standing in his Lodge, who during his lifetime, may have requested such service, or whose immediate family, after his death, may communicate such request to the Worshipful Master of the Lodge of which he died a member.

The Master of the Lodge, having received notice of the death of a brother Master Mason and a request that he be buried with the ceremonies of the craft, will then officially request the Secretary to summon the Lodge for the time and place agreed upon for the funeral, providing he has satisfied himself on the following requirements:

1. *The deceased brother must have been a Mason at the time of his death.*
2. *He must have been in good standing, not*

under penalty of suspension or expulsion. If charges had been preferred for non-payment of dues and he dies before trial he is entitled to a Masonic funeral.

3. *A Lodge may give to a brother who has committed suicide a Masonic burial.*

Upon the death of a sojourner, who had expressed a desire to be buried with Masonic honors, and official directions having been received from the deceased Master Mason's home Lodge, the duties herein prescribed will devolve upon the Master of the Lodge within whose jurisdiction the death occurred; and if in a place where there is more than one Lodge, then upon the Master of the oldest Lodge, unless otherwise mutually agreed upon.

No Lodge shall form a public procession for the funeral of a brother without the permission of its Master, his legal representative, or the Grand Master.

In the event civic societies, the police or military organizations desire to unite with the Masons in the burial of a Master Mason, the body of the deceased must be in charge of the Lodge having jurisdiction and the Masonic services in all respects to be conducted as if none but Masons were in attendance.

If the deceased was a Grand or Past Grand Officer, the Grand Master should be officially notified at once, through the Grand Secretary, of the passing of one of their number.

In the event the Grand Lodge is to perform the funeral the Grand Master will then forward instruc

tions for the direction of the Constituent Lodge in connection with the Masonic Service.

If the deceased was the Grand Master then the Deputy Grand Master will forward instructions as above.

The active pall bearers must be Master Masons named by the deceased brother, or selected by the family, the Worshipful Master or the Grand Master.

If the deceased brother was a Knight Templar or Scottish Rite Mason, the Lodge in charge may ask either or both organizations to act as an escort.

It is not proper for a Masonic Lodge to co-mingle in its exercises (funeral or other) with any other society. A Masonic Lodge should have entire charge of the interment service or decline to take part.

A Lodge may attend a funeral as a mourner, no matter by whom the funeral ceremony is conducted; provided however that it shall not unite with any other organization in conducting the ceremony.

When a Lodge assumes charge of the funeral ceremony, the Lodge only must conduct the service, and no person not a Master Mason shall be allowed to participate.

The Lodge can take charge at any time prior to interment.

If the remains are to lie in state in the Lodge room, church, or elsewhere, a guard of honor may be selected. One guard to be stationed at the head and the other at the foot of the casket. Guards may serve in relays. If the deceased was a Past Master it is

fitting for the Past Masters to serve as guard of honor.

If the deceased brother is to be buried in another jurisdiction, the Lodge, church or house service may be held with or without a procession from the Lodge room. However, when such service is completed the Lodge shall close in due form.

A Lodge has no right to conduct funeral services in another Grand Jurisdiction without the consent of the Grand Master of Michigan and the Grand Master whose jurisdiction they are invading.

If the remains are to be buried in another Grand Jurisdiction and the deceased brother's family desires a Masonic Burial Service at the Grave, the local Worshipful Master will wire such request to the Michigan Grand Secretary who will effect the necessary arrangements.

Any expense incurred by the foreign Lodge in performing such burial service shall devolve upon the requesting Michigan Lodge.

When Lodge A desires to inter a deceased brother in the jurisdiction of Lodge B, they may do so, but Lodge B conducts the service. However, as a matter of courtesy, Lodge B may permit Lodge A to perform the service. Lodge B must open in the regular form before the service and at its completion return to their Lodge room and be closed.

The Tiler of the Lodge should see to it that the jewels, gavel and furniture are in their proper places, also a plentiful supply of clean aprons, gloves and sprigs of evergreen for the brethren. Clothing should

be white gloves and aprons. The apron is to be worn on the outside of the coat, and the sprig of evergreen on the left breast. The officers of the Lodge should wear their official aprons and jewels and the same applies to any Past Masters and Grand Lodge officers.

The Secretary should have in readiness an obituary roll on which is inscribed the name, age and Masonic history of the deceased, also the date of his death.

When the family desires to recognize friends, who are not Master Masons; they may act as honorary pall-bearers but they cannot have any part in the Masonic ceremony.

The Marshal of the Lodge is in charge. All matters of route, music, and arrangements with the undertaker are made by him on order from the Worshipful Master.

LODGE ROOM

The Lodge being opened on the Master Mason degree, the Worshipful Master states the purpose of the meeting, selects the required officers and pall-bearers if necessary, and proceeds with the Lodge or Church service if desired.

The Lodge (or a "Lodge of Sorrow") having been properly opened, the presence of the charter while the Lodge is in procession or at the grave is not necessary.

The funeral procession is formed as follows:

Marshal
Musicians
Civil and Military Societies
Dependent Branches of Masonry
Other Blue Lodges
Tiler
Stewards with Rods
Master Masons
Treasurer and Secretary
Junior and Senior Wardens
Past Masters
Three Great Lights in Masonry
(Carried by an elderly brother)
Chaplain

Junior Deacon—Worshipful Master—Senior Deacon
Grand Lodge Officers in reverse order
Pall-bears The BODY Pall-bearers

Lodges in procession form in numerical order. The Lodge in charge at the rear.
The Grand Master, if present, takes precedence over all.

Should the deceased have been a member of Royal Arch Chapter, Council of Royal and Select Masters, Scottish Rite or a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, they precede the Master Masons. The Knights Templar may act as an escort or guard of honor to the deceased, marching outside of the line of pall-bearers.

When the head of the procession nears its destination, the Marshal will command "Open Order-March" thus forming two parallel lines. He will then halt the procession and command "Inward-Face." The Worshipful Master followed by the entire procession in reverse order, then passes through the lines, entering the building. The Tiler will take and maintain his place just outside the entrance; the Marshal being in active charge of the brethren. After the religious services, if any, have been concluded at the residence, funeral home or church; providing there is to be a Masonic, House or Church Service, the Worshipful Master will take his station at the head of the casket; the Senior Warden at the foot and the Junior Warden at the side of the casket to the left of the Worshipful Master. The brother with the Great Lights on the Worshipful Master's right, with the Treasurer at the extreme right. The Chaplain at the Worshipful Master's left with the Secretary at the extreme left. The Deacons stand immediately back of the Worshipful Master with their rods crossed. The Stewards just inside the door of the building. The brethren grouped as conveniently as space will permit. If the weather is stormy or wintry the interment service with slight changes in the wording to fit the occasion may also be performed in the home or church with the exception of the commitment, farewell and final prayer which must be given at the grave or mausoleum.

On the completion of the Masonic, House or Church service the brethren will return outside. The Marshal will reverse the lines and open order, bringing the head of the lines (inverse order) near the hearse, the rear being near the door of the building, leaving sufficient space for the officers to occupy their original positions on leaving the building. The Master and officers will retire from the building in the following order:

Tiler, with drawn Sword
Stewards with rods
Treasurer and Secretary
Senior and Junior Warden
The Brother with the Great Lights
Worshipful Master,
supported by Deacons with rods

On leaving the building the Tiler and Stewards will proceed at once to their place at the head of the procession near the hearse. The remaining officers taking their respective places at the rear of the procession, near the door of the building and, separating to each side in open order facing inward, thus awaiting with all of the brethren, with uncovered heads, if weather permits, the exit of the body.

The officiating 'Clergy and Chaplain will immediately precede the pall-bearers with the remains, to be followed by the relatives. As soon as the immediate relatives have passed through the lines,

the lines will right and left face and close order, commencing at the rear to prevent confusion caused by the general exit of friends from the building through the lines; making no forward movement until the head of the column moves, by order of the Marshal, which will be when all the relatives have passed through the lines to their carriages. The lines will then move to the head of the procession on foot or in their carriages, then proceed to the place of interment, the order of the procession being as it left the Lodge room.

The Masonic services at the residence, funeral home, church or grave will take place after all the religious services are concluded and will commence upon the officers taking their place about the casket as provided for in the Committal Service.

When the head of the procession shall have arrived at the place of interment, the lines will be in open order formation, the highest ranking officer, precede by the Tiler will pass through and the brethren will follow, in inverse order as at the church.

If the remains are to be placed in a tomb or mausoleum the Tiler should take his place in front of the open door, with the Stewards on either side of the entrance and the brethren grouped conveniently as occasion permits.

Upon return to the Lodge room, the Master will appoint an Obituary committee, transact any business that may be permitted within the call for the special meeting and close the Lodge in due form.

(Note carefully the provisions of Masonic Law in the Blue Book, indexed under the caption "Funerals.")

COMMITTAL SERVICE

See also Chapel Memorial Service
in Lieu of Committal Service
(Booklets available in Grand Lodge Office)

On arriving at the grave, the Worshipful Master takes his place at the head of the casket; the Senior Warden, at the foot and the Junior Warden on the side opposite from where the family is seated. The brother with the Great Lights at the Worshipful Master's right, with the Treasurer at the extreme right; the Chaplain at the Worshipful Master's left, with the Secretary at the extreme left. The Deacons stand immediately back of the Worshipful Master with their rods crossed. The brethren grouped conveniently as space will permit.

The Worshipful Master may here give the Twelfth Chapter of Ecclesiastes, verses 1-7 if he so desires, and if it has not been previously used by the clergy.

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.

My brethren and friends, it is a time-honored custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment and deposit them with the usual ceremonies. In conformity to this custom we have assembled in the character of Masons, to offer up to his memory before the world, this tribute of our affection, thereby demonstrating the sincerity of our past esteem for him.

In fulfilling this sad duty, we are called to assemble among the habitations of the dead, and to behold the narrow house appointed for all living.

Here around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breezes fan their verdant covering; they heed it not. The sunshine and the storm pass over them and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends and mark the last resting place of the beloved dead.

While the occasion admonishes us to consider the uncertainty of human life and the unremittable certainty of death, with equal urgency it graciously invites us to regard death as the open door, through which man passes from his labors on earth to the nobler service of life in the world to come.

(The apron, having been previously removed from the casket by the Junior Warden and handed to the Worshipful Master, who, raising it in his hands, says:)

The lambskin or white leathern apron is an emblem of innocence and the badge of a Mason. This emblem I now deposit on the casket of our deceased brother. (Deposits it.) By it we are continually reminded of that purity of life and conduct so essentially necessary to our gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

(The Senior Warden removes the white glove from his right hand and holding it up, says:)

This glove is a symbol of fidelity, and is emblematic of the Masonic friendship which bound us to him, whose tenement of clay now lies before us. It reminds us, while these mortal eyes shall not see him again, yet, by the practice of the tenets of our

noble order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in friendship and love. (Deposits glove on the casket.) Those whom virtue unites, Death can never separate.

(The Junior Warden, holding up the sprig of evergreen says:)

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 survives the grave, and which shall never, no never, die. This too, I deposit on the casket. (Deposits it.) Alas, my brother.

(All brothers in close proximity to the casket, step forward and deposit their evergreen. It is not desirable that any marching around the casket be done, due to the resulting confusion.)

(The Worshipful Master, having taken up a handful of flowers or earth says:)

Forasmuch as the spirit of our departed brother hath returned unto God who gave it; we therefore, now, commit his body to the grave. Earth to earth, ashes to ashes, dust to dust; looking for the general resurrection at the last day and the life of the world to come.

Brethren; join in Grand Honors (Once).

Brethren; the last offices which we pay to the dead serve a three-fold purpose. They do reverent honor to a deceased brother. They are meant to convey to

those who feel most keenly this afflictive dispensation, the blessed assurance of our Heavenly Father's protecting care, and the alluring hope of a happy reunion in the Celestial City, whose builder and maker is God. Finally, they constitute a lesson to the living. It matters not now to him whether two or three gather around the grave to perform his funeral ritual, or that hundreds have assembled with the insignia of the craft to deposit him in his final resting place. It is of little moment whether the wild winds chant his requiem or it be accompanied with rare and costly music and the minstrelsy of many voices. He has gone to accomplish the destiny of our race. While we pause to shed the sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic Charity, nor withhold from his memory the commendation his virtues deserve.

And now my brethren, let us ponder well the lessons of this hour. We are born, we live, we die.

But is death the end of man and the expiring hope of all faithful Masons? No — Blessed be God. We pause not on our first or second step, but true to our profession look forward for greater light. As the span of our earthly existence is drawing to a close; the Bible, that Great Light in Masonry, removes the dark cloud and bids hope and joy rise up to cheer and sustain us. It points beyond the grave to the breaking lights of the resurrection morn and the

opening scenes of a glorious Eternity.

Then, my brethren, let us so live, that when our dissolution draws nigh, the entrance to the dark valley and shadow of death may be illuminated by the consciousness of a well-spent life and the hope of a glorious immortality. And may Almighty God, in his infinite goodness, extend His blessing to him, and all of us. Amen. (Response: So mote it be.)

(Brethren together attend the funeral Grand Honors.)

We deposit the body of our deceased brother in the grave.

We treasure his memory in our hearts.

We commend his spirit unto God, who gave it.

(While the first sentence is being repeated, the brethren will, taking their time from the Worshipful Master, raise both forearms and hands to the level of the elbows, extending them slightly in front of the body, hands open, with palms down. As the second sentence is being repeated, all will cross their arms over the breast, the left over the right.)

As the third sentence is being repeated all will raise their extended arms to an angle of forty-five degrees, hands extended, with palms turned inward. As the sentence is finished, let the hands fall naturally to the side.)

(The Worshipful Master, stepping forward to the head of the casket with hands extended, says:)

Soft and safe to you, my brother, be this earthly bed. Bright and glorious be your rising from it.

Fragrant be the acacia's bloom which here shall flourish. May the earliest buds of spring unfold their beauties o're your resting place, and here may the fragrance of the summer's latest rose linger longest. Though the cold blasts of autumn may lay them in the dust, and, for a time, destroy the loveliness of their existence, yet that destruction is not final and in the spring time, they shall surely bloom again. So, in the morning of the world's resurrection, your mortal frame, now laid low in the dust by the chilling blasts of death, shall spring again into newness of life and unfold in immortal beauties in realms beyond the skies. Until then, dear brother _____, fare thee well — Fare thee well. (The brethren all unite in the second, Fare thee well.)

(Chaplain or Worshipful Master) — May the blessing of Heaven rest upon us and all mankind; May brotherly love prevail among Masons and every moral and social virtue cement us. Amen.

(Response: So mote it be.)

The procession is then reformed, returns to the Lodge room. The Lodge is then turned back to the Worshipful Master by the Marshal. The Worshipful Master appoints a committee to draft and report Memorial Resolutions and also orders that as a token of respect to the deceased brother the Altar be draped in mourning for a period of thirty days. The Lodge is then closed in due form.

(If the Lodge is operating under a "Lodge of Sorrow" the above paragraph in italics should be disregarded.)

LODGE ROOM OR CHURCH SERVICE

(See Chapel Candlelight Service
for optional ceremony.)

(See also Chapel Memorial Service
in Lieu of Committal Service)

*(The Lodge having been opened on the Master
Mason Degree, or a "Lodge of Sorrow" having been
opened, and the purpose of the meeting stated)*

W.M. — Lord, Thou hast been our dwelling place
in all generations.

Brothers — Before the mountains were brought
forth, or even Thou hadst formed the earth and the
world, even from everlasting to everlasting, Thou art
God.

W.M. — Thou turnest man to destruction and
sayest, return ye children of men.

Bros. — For a thousand years in Thy sight are but
as yesterday, when it is past, and as a watch in the
night.

W.M. — Thou carriest them away as with a flood;
they are as asleep; in the morning they are as grass
which groweth up.

Bros. — In the morning it flourisheth and groweth
up; in the evening it is cut down and withereth.

W.M. — We are consumed by Thine anger, and by
Thy wrath are we troubled.

Bros. — Thou has set our iniquities before Thee,
our secret sins in the light of Thy countenance.

W.M. — For all our days are passed away in Thy

wrath; we spend our years as a tale that is told.

Bros. — The days of our years are three-score years
and ten; and if by reason of strength, they be four-
score, yet is their strength labor and sorrow, for it is
soon cut off and we fly away.

W.M. — Who knoweth the power of Thine anger?
Even according to Thy fear, so is Thy wrath.

Bros. — So teach us to number our days that we
may apply our hearts unto wisdom.

W.M. — Death and the dead are with us again, my
brethren; teaching us the brevity and uncertainty of
human life and the instability of human fortune, and
demanding of us the last sad offices of charity and
brotherhood. The body of our Beloved Brother
_____ lies before us, (or, The ashes
of our Beloved Brother _____ lie before us)
overtaken by that relentless fate which is sooner or
later to overtake us all, and which no worth or virtue,
no wealth or honor, no tears of friends or agony of
loved ones can avert or delay; teaching us the
impressive lesson, continually repeated, yet always
soon forgotten, that every one of us must, ere long,
dwell in the house of darkness. Very eloquent, my
brethren, are the pale, still lips of the dead. With a
pathos and impressiveness that no living lips can
equal, these lips of marble preach to us sermons that
cannot be translated into words. Most eloquently
they tell us how vain and empty are all ambitions,
hatreds, jealousies, disputes and rivalries, struggles
for wealth, place and power, for rank and reputation.

But this body over which we now mourn is not our brother, but only that which was his human and material part until God laid His finger upon him and he slept. He was mortal, but has now put on immortality. He sleeps, but he shall wake again.

S. Warden — I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And, though, after my skin, worms destroy this body, yet in my flesh shall I see God; who I shall see for myself, and mine eyes shall behold, and not another.

J. Warden — I am the resurrection and the life, saith the Lord. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

W.M. — My brethren, it is an act of grace and wondrous mercy that we are permitted to speak to the Eternal God, to make plaint to Him as a father. Wherefore, since this calamity has fallen upon us and He hath commanded us in such cases to pray unto Him, let us ask of Him power and assistance to do our duty, and His favor for those who are afflicted in even greater measure than ourselves.

Chaplain or Master — Let us pray.

Most glorious and merciful Lord God, author of all good and giver of every perfect gift, pour down, we beseech Thee, Thy blessing upon us and under the deep solemnities of this occasion, bind us yet

closer together in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate; and may it have an influence to wean our affections from the things of this transitory world, and to fix them more devoutly upon Thee, our only sure refuge in time of need; and at last, O God, when our dissolution draws nigh, when the silver cord shall be loosed, and the golden bowl be broken, in the moment of extremity may the lamp of Thy love dispel the gloom of the dark valley, and may we be enabled to work an entrance into the celestial Lodge above, and in the Glorious Presence, amidst its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect as is the happiness of heaven, and durable as is the eternity of God. — Amen — (Response: So mote it be.)

CHAPEL MEMORIAL SERVICE

(Booklets available in Grand Lodge Office)

Brethren, Family and Friends: We are here assembled as Free and Accepted Masons, in Memorial Service, to pay tribute to a beloved Brother and friend who has answered the Summons of his God, and has preceded us into the everlasting joy and refreshment of the Celestial City, in which, ere long, we shall all be reunited for a Glorious Eternity.

The Fraternity of Free and Accepted Masons is not, nor has it ever professed to be a religion, and this Memorial Service is not intended to take the place of

Church Services. However, from time immemorial, each man admitted to its rank must have professed a belief in Deity, and the lessons taught and virtues learned in Masonry are firmly founded on a Reverence for things Holy and unshakable Faith in a Creator by Whom all things were made, and from Whom all blessings emanate.

It is a time-honored custom among the fraternity of Free and Accepted Masons, at the request of a Brother, to conduct a Masonic Service. In conformity to this custom we have assembled in the character of Masons, to offer up to his memory before the world, this tribute of our affection, thereby demonstrating the sincerity of our past esteem for him.

While the occasion admonishes us to consider the uncertainty of human life and the unremittable certainty of death, with equal urgency it graciously invites us to regard death as the open door, through which man passes from his labors on earth to the nobler service of life in the world to come.

The Lambskin or White Leathren apron is an emblem of innocence and the badge of a Mason. This emblem I now deposit with our deceased brother. By it we are continually reminded of that purity of life and conduct so essentially necessary to our gaining admission into the Celestial Lodge above, Where the Supreme Architect of the Universe presides.

This glove is a symbol of fidelity, and is emblematic of the Masonic friendship which bound us to him. It reminds us that, while these mortal eyes shall

not see him again, yet, by the practice of the tenets of our noble order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in friendship and love. Those whom virtue unites, Death can never separate.

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 survives the grave, and which shall never, no never, die. This too, I deposit with our departed brother.

Brethren, the last offices which we pay to the dead serve a three-fold purpose. They do reverent honor to a deceased brother. They are meant to convey to those who feel most keenly this afflictive dispensation, the blessed assurance of our Heavenly Father's protecting care, and the alluring hope of a happy reunion in the Celestial City, whose builder and maker is God. Finally, they constitute a lesson to the living. It matters not now to him whether two or three, or that hundreds, have assembled with the insignia of the craft to perform his funeral service. It is of little moment whether the wild winds chant his requiem or it be accompanied with rare and costly music and the minstrelsy of many voices. He has gone to accomplish the destiny of our race.

While we pause to shed the sympathetic tear for our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of

Masonic Charity, not withholding from his memory the commendation his virtues deserve.

And now my brethren, let us ponder well the lessons of this hour. We are born, we live, we die. But is death the end of man and the expiring hope of all faithful Masons? No, blessed be God, We pause not on our first or second step, but true to our profession look forward for greater light. As the span of our earthly existence is drawing to a close; the Bible, that great light of Masonry, removes the dark cloud and bids hope and joy rise up to cheer and sustain us. It points beyond the grave to the breaking lights of the resurrection morn and the opening scenes of a glorious Eternity.

Then, my brethren, let us so live that, when our dissolution draws nigh, the entrance to the dark valley and shadow of death may be illuminated by the consciousness of a well spent life and the hope of a glorious immortality. We bid farewell to our beloved brother. We treasure his memory in our hearts. We commend his spirit unto God, who gave it. May almighty God, in His infinite goodness, extend His blessing to him, and all of us.

Soft and safe to you, my brother, be your earthly bed. Bright and glorious be your rising from it. Fragrant be the acacia's bloom which there shall flourish. May the earliest buds of spring unfold their beauties o'er your resting place, and there may the fragrance of the summer's latest rose linger longest. Though the cold blasts of autumn may lay them in the dust,

and, for a time, destroy the loveliness of their existence, yet that destruction is not final and in the spring time, they shall surely bloom again. So, in the morning of the world's resurrection, your mortal frame, now laid low in the dust by the chilling blasts of death, shall spring again into newness of life and unfold in immortal beauties in realms beyond the skies. Until then, dear brother _____, fare thee well.

To the relatives and friends of our departed brother let us say that we sincerely sympathize with you in this hour of sorrow. Until we can see more clearly than with the eye of faith, until we better understand the great simplicity that is the mystery of life, until we more fully realize the close companionship of departed loved ones, we shall know heartache and sorrow, the tear of affection and regret. But through all the ages, the belief in immortality has sent a steady light of hope, shedding its gentle radiance over man, waking him to broader views and clearer vision, grounding a sturdy faith, an eternal hope, a perfect confidence, that makes the vicissitudes of life but stepping stones to higher things. It banishes the shadows of grief. We look forward to reunion that is everlasting. May the peace that passeth all understanding abide with you forever.

Now may the blessing of Heaven rest upon us and all Mankind. May Brotherly Love prevail, and every Moral and Social virtue cement us.

AMEN.

CHAPEL CANDLELIGHT SERVICE

(Booklets available in Grand Lodge Office)

(The Service is more effective if actual candles are used and lighted at the appropriate times. However, the candles are referred to as being symbolic, and it is perfectly acceptable to merely pause momentarily as though lighting each.)

Brethren, Family and Friends; We are here assembled as Free and accepted Masons, in Memorial Service, to pay tribute to a beloved Brother and friend, who has answered the Summons of his God, and has preceded us into the everlasting joy and refreshment of the Celestial City, in which, ere long, we shall all be reunited for a Glorious Eternity.

The Fraternity of Free and Accepted Masons is not, nor has it ever professed to be, a religion, and this Memorial Service is not intended to take the place of Church Services. However, from time immemorial, each man admitted to its rank must have professed a belief in Deity, and the lessons taught and virtues learned in Masonry are firmly founded on a Reverence for things Holy and unshakeable Faith in a Creator by Whom all things were made, and from Whom all blessings emanate.

It is, therefore, indispensably necessary that we acknowledge our God and seek His approbation. Let us pray.

Supreme Grand Architect of the Universe, we approach Thee again with thankful hearts that Thou hast permitted us to speak to Thee, and hast assured

us that our prayers will be heard, and humbly we seek Thy favour. Wilt Thou, we pray, grant us Thy blessing, and strengthen each of us in the sure knowledge of the Resurrection and the life eternal.

Comfort those who mourn with the assurance that our Brother has but stepped from the pain, the sorrow, and the labor of this world into the peace of Thy everlasting paradise, where he waits with patience until we shall have joined him there. Support each of us that each day we may cheerfully accomplish the tasks which Thou has assigned to us in completing Thy design on the trestleboard of eternity, and help us that we may help others and may display, always, by precept and example, those virtues which Thou has commanded. AMEN.

“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. And God saw the light, and it was good.”

Throughout all time man has looked upon light as the representation of intelligence and reason, and the triumph of good over evil. In Masonry we speak of a man coming into the light of the Fraternity, and receiving more and more light as its mysteries are unfolded for him and he is instructed in the ideals and virtues of the Craft.

In this Memorial Service, therefore, we shall light symbolic candles to bring to light the lessons and

truths which we shall here consider, and to reaffirm our faith and our belief in those virtues which our departed Brother so well exemplified.

The first candle we light to our God, from Whom all light must come, and without Whom the workmen toil in vain.

"The Lord is my shepherd, I shall not want." This candle we light in testimony of our shared Faith, so beautifully expressed in the words of the 23rd Psalm. How comforting to us now is the assurance that our Brother so kept the Faith and so displayed, on every occasion, his trust in our God that he has now realized the promise in these words; "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

"The Lord is my light and my salvation; whom shall I fear?" In the ritual of one of the branches of our Masonic Fraternity is the oft-repeated phrase: "My Hope is in God." We light this candle to that Hope and wish for eternal life by which each of us must live, and to the realization of that desire by our departed Brother. "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

"And the greatest of these is Charity." How often, as Masons, we are taught the charity of caring for those less fortunate, and are reminded of the nobler Charity of forgiving and forgetting the errors and irregularities which we may have felt were inflicted on us. In token of the true charity of word, thought, and

deed as evidenced by our departed Brother in assuring his place at the Throne of Grace, we light this candle to Charity.

"Behold how good and how pleasant it is for Brethren to dwell together in unity." One of the strongest bonds of society is man's dependence on man, and nowhere does the feeling of mutual assistance and affection find greater expression than in the friendly smile and warm handclasp of a Brother. In lighting this candle to Brotherly Love, we express our appreciation for the days we have been cheered by the genuine warmth of our Brother who has left us for a time, and our sincere conviction that, ere long, we shall clasp again his hand in the Brotherly Love of our Craft. Whom virtue has united, naught can separate.

"Preserve me, O God: for in Thee do I put my trust. Thou wilt show me the path of life: in Thy Presence is fullness of joy: at Thy right hand there are pleasures for evermore." The candle of Remembrance is lighted in tribute to all the myriads who have placed their trust in God, and have been called home to Him. Particularly, in this hour, we remember Brother_____.

(Insert History and/ or Eulogy here)

May the memory of our Brother's virtue be ever engraved on the tablet of our heart.

"Lord, who shall abide in Thy Tabernacle? Who

shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Truth is one of the cardinal principles of Free-masonry, and it is in the search of truth and light that we, as Masons, learn the lessons of the several Degrees of the Craft, as exemplified by the charges and lectures pertaining to each. We light now a candle to the greatest Truth of all: — The Truth, as now affirmed anew by our Brother, that in God is Eternal Glory in the realm beyond the skies.

"Lord, Thou hast been our dwelling place in all generations. So teach us to number our days, that we may apply our hearts unto wisdom. And let beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; Yea, the work of our hands establish Thou it."

The final candle in our candelabra of memory we light in our belief in the Resurrection and the Life Eternal. May this thought be ever with us to cheer and sustain, as it cheered and comforted our Brother, and may we share with family and friends the words of the poet, Alfred Tennyson, who expressed so well his philosophy and his belief.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar.

LET US PRAY

Our Father, we know that Thy Spirit has been with us during this Memorial Service, and we pray that Thy Presence may go with us as we return to our Lodge and drape the altar in token of our esteem for our absent Brother. May Thy comfort and Thy love touch each one here, and may the broad mantle of Thy protecting care shield us and keep us ever safe. Bless us and keep us steadfast in all those virtues we so admired in our Brother whom Thou has called, and make us the instruments of Thy will, that Brotherly Love and Peace may pervade Thy entire Universe. AMEN.

GRAND LODGE CEREMONIES

INSTALLATION OF OFFICERS

The Grand Master-elect is usually installed by the retiring Grand Master. The other officers may then be installed by the newly installed Grand Master or by the retiring Grand Master. If desired, all the Grand Officers may be installed by some past Grand Master.

The Grand Marshal collects the jewels and deposits them near the altar. The officers-elect should wear their proper aprons.

The installing Grand Master says:

Brethren of the Grand Lodge; we are about to install the officers-elect of the Grand Lodge of Free and Accepted Masons of the State of Michigan. Brother Grand Secretary _____ read the names of the officers-elect and the officers so named will step forward to the altar and take position in order of rank, the Most Worshipful Grand Master nearest the South.

(Grand Secretary reads the names of the Grand officers-elect.)

Grand Marshal: — Most Worshipful Grand Master, I present to be installed as officers of the Grand Lodge of Free and Accepted Masons of the State of Michigan for the ensuing year, these brethren, who have been duly chosen and now declare themselves ready for installation.

I.O. — Brethren of the Grand Lodge; you here behold these brothers. each of whom having been

duly chosen, now declares himself ready for installation. If you know of a valid reason why any one of them should not be installed state your objection now, or else forever after, hold your peace. (Pause) There being no objection, I shall now proceed with the installation.

Brethren, the first lesson we are taught in Masonry, is that no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. Let us therefore, before proceeding further with this important ceremony invoke the blessing of the Supreme Architect of the Universe.

*** Right Worshipful Grand Chaplain — invoke the blessing of Deity.

(Right Worshipful Grand Chaplain invokes the blessing of Deity.)

The Installing Officer, addressing the Grand Master-elect, says:

My Brother, advance to the Altar, kneel on both knees and repeat after me: I _____ in the presence of Almighty God and of these witnesses, do hereby solemnly promise, that I will accept the office of Most Worshipful Grand Master of Free and Accepted Masons of the State of Michigan, and the duties of that high office, faithfully, zealously and impartially administer to the best of my ability for the ensuing twelve months and until a successor shall have been duly elected and installed in my stead. I further promise that I will support and maintain the

Constitution, Laws, Edicts, Ritual and Ceremonies of this Grand Lodge, and that I will in all things conscientiously discharge my duties as a ruler of the Craft and as Most Worshipful Grand Master of Free and Accepted Masons of this Grand Jurisdiction. So help me God, and keep me steadfast in this my solemn obligation. Amen.

(Response by all brethren: So mote it be.)

My Brother, having thus solemnly pledged yourself to the faithful discharge of your duties as the ruler of the Craft for the ensuing year, you will now be invested with the jewel of your office, and conducted to the East.

(The Grand Master-elect is then invested with the jewel of his office by the Grand Marshal who conducts him to the East. The Installing Officer calls up the Grand Lodge, and says,)

*** Most Worshipful Grand Master _____
Behold your Brethren. Brethren, behold your Most Worshipful Grand Master. Brethren, together attend the private Grand Honors.

(Seats the Grand Lodge)

(Installing Officer) — The remaining Grand Lodge officers-elect, will place their right hand over the heart and repeat after me the oath of fidelity: To the high purposes of Universal Masonry, to Brotherly Love, Relief and Truth; to the promotion of harmony in this Grand Jurisdiction; to the realization of the highest ideals of character and life, we here and now, pledge anew, our most earnest and unceasing efforts. Amen. (Response: So mote it be.)

(The Installing Officer may address each Grand officer-elect with a personal word of congratulation and admonition, as may be appropriate to the occasion.)

You will now each be invested with the appropriate jewel of your office and be conducted to your respective stations and places.

(Installing Officer calls up Grand Lodge)

Worshipful Grand Marshal — Make the proclamation.

Worshipful Grand Marshal: In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that Most Worshipful Brother _____ has been duly installed Grand Master of Masons, with the Grand Honors of Masonry by three times three; and that the officers-elect for the ensuing year have been duly installed. This I proclaim from the south; the Craft will take due notice thereof and govern themselves accordingly. Brethren of Grand Lodge attend the Grand Honors (Once).

(Proclamation in west and Grand Honors twice)

(Proclamation in the east and Grand Honors three times)

CORNER STONE CEREMONIES

The following suggestions are recommended for consideration. The corner stone should be elevated about three feet, and the hoisting apparatus arranged so that it can be lowered conveniently. Sufficient mortar should be at hand for use at the proper time.

A covered platform around or near the stone should be constructed sufficiently large enough to accomodate at least fifteen persons and sufficient chairs provided for that number.

A small stand or table should be on the platform. The plans of the building upon the stand, also vessel of corn, wine and oil. Also the working tools (Square, Level and Plumb). The Blue Lodge escorts the Grand Lodge to the building. If Knights Templar are present they act as escort for the Blue Lodge. The Grand Lodge is last in line. When the building is reached the Blue Lodge opens order and the Grand Lodge passes between the lines.

Vocal and Instrumental music adds much to the ceremony. All those taking part in the ceremony should commit the ritualistic portion assigned to them.

The outline of the Corner Stone Ceremonies is contingent upon the stone being lowered into its place as such. Where the building has been previously erected and it simply remains for the stone to be slipped into place, the continuity of the ceremony should be changed to conform to the following:

- 1 — *Call to order by the Grand Master.*
- 2 — *Proclamation by the Grand Marshal.*
- 3 — *Introduction of the person in charge by the Grand Marshal.*
- 4 — *Request by person in charge.*
- 5 — *Response by Grand Master.*
- 6 — *Prayer by Grand Chaplain.*
- 7 — *Introduction of Building Chairman.*
- 8 — *Request by Building Chairman.*
- 9 — *Response by Grand Master.*
- 10 — *List read by Grand Secretary.*
- 11 — *Deposit of box by Grand Treasurer.*
- 12 — *Presentation of working tools.*
- 13 — *Presentation and use of elements.*
- 14 — *Setting of the stone.*
- 15 — *Return of working tools.*
- 16 — *Address of Grand Master to group.*

(Grand Master) Worshipful Grand Marshal — request the attention of all present, that we may proceed in an orderly manner with the work for which we are assembled.

(Worshipful Grand Marshal) — In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I do now command all persons here assembled to keep silence and to observe order and decorum during the ceremonies. This proclamation I make that each and every person may govern himself accordingly.

Most Worshipful Grand Master — I present Mayor _____ (or other official) of this city.

The Mayor or other public official will invite the Grand Master in the following, or other appropriate words to lay the corner stone:

Most Worshipful Grand Master — The people of this city have undertaken to erect on the place where we now stand, an edifice to be devoted to the use of the municipality (or county). We hope it may long serve the purposes for which it is being constructed; that strength and beauty may adorn all its parts and wisdom continually go forth from its walls to enlighten the community. On behalf of those engaged in its erection, I now most respectfully request that you lay, with fitting ceremonies, the corner stone thereof, according to the forms and ceremonies of your ancient and honorable fraternity.

(Grand Master) — Mr. Mayor: — From time immemorial it has been the custom for Freemasons to join with their operative brethren on occasions such as this, and to lay, with fitting ceremonies the corner stones of important public buildings. In accordance with that custom, we accept your invitation, so graciously given. We have assembled our Grand Lodge in special communication for that purpose, and will proceed to lay this foundation stone according to ancient Masonic custom.

The first lesson we are taught in Masonry is that in all works, great or small, begun or finished, we should seek the aid of Almighty God. It is our first duty upon this occasion, to invoke the blessing of the Supreme Architect of the Universe upon the work in

which we are about to engage. I therefore command the utmost silence, and request all to unite with our Grand Chaplain in an address to the Throne of Grace.

Right Worshipful Grand Chaplain — Invoke the Divine Favor.

(All brethren uncover during the prayer. The following, or an extemporaneous prayer may be used.)

Almighty God, who hath given us grace at this time, with one accord to make our common supplications unto Thee, we most heartily beseech Thee to behold us with favor and bless this assemblage. Pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Help us wisely and well to do the work assigned to us, and may this corner stone be safely deposited in its allotted place. Well and fittingly may it be laid; may there be erected upon it a structure worthy of the purpose it is designed to subserve; and may this building so auspiciously begun, progress to its completion under Thy gracious care. As today with exultant hearts, we lay its corner stone, so with ever heightening joy may we witness its progress until safely and happily the topmost stone shall be laid, and those who work and those who behold, shall rejoice together in its completion. Bless, we pray Thee, all the workmen who shall be engaged in its erection. Keep them all from all forms of accident and harm, and grant them in health and prosperity long to live. Fulfill the desires of all Thy servants as

may be most expedient for them, granting to all of us in the world to come, everlasting life. Amen.

(Response: So mote it be.)

(Music may be introduced here.)

The Grand Marshal introduces the chairman of the building committee.

Grand Marshal: — Most Worshipful Grand Master, I have the pleasure of presenting to you Brother (or Mr.) _____ the chairman of the building committee, to whose hands has been intrusted the work of erecting this building.

(The chairman of the building committee addresses the Grand Master.)

Most Worshipful Sir: The committee charged with the duty of preparing the corner stone and making arrangements for its being laid, have completed that part of their labors. It is ready now to be made the chief foundation stone of this building.

(Grand Master) — Brother (or Mr.) it has ever been the custom to deposit within the cavity of corner stones certain memorials of the period at which the building was erected, so that in the lapse of ages, if the fury of the elements or the slow but certain ravages of time should lay bare its foundations, an enduring record may be found, by succeeding generations to bear testimony to the industry, energy and culture of our time.

Have you prepared any articles to be deposited in this stone? If so, please present them and a list thereof.

(Chairman of the Building Committee presents box and list, and says)

Most Worshipful Sir: The various articles are safely enclosed within this casket, and here is the list of them.

(The Grand Master delivers the list to the Grand Secretary, and says:)

Right Worshipful Grand Secretary — read the list.

(Grand Secretary reads; after which the Grand Master delivers the box to the Grand Treasurer, and says:)

Right Worshipful Grand Treasurer, assisted by the Grand Deacons, you will now deposit the box in the cavity in (or beneath) the corner stone, and may the Great Architect of the Universe, in His wisdom, grant that ages on ages shall pass ere it shall again be seen of men.

(After the box is deposited, Grand Treasurer says:)

Most Worshipful Grand Master, your order has been duly executed. The box containing the articles has been safely placed in the cavity prepared for it.

(Grand Master) — Worshipful Grand Marshal — direct the craftsmen to furnish the cement and prepare to lower the stone.

(The Grand Master, supported by the Deacons, then steps to the stone, and laying his hands on it, says:)

Almighty and Eternal God, by whom all things were made, grant that whatsoever shall be builded on this stone shall be builded to Thy Honor and the glory of Thy name, to which be praise forever. Amen.

(Response: So mote it be.)

(The Grand Master then spreads a portion of the cement. The stone is lowered about one-third the distance and stopped, when the Grand Honors are given once, the Grand Master leading and announcing:)

Together, brethren, the Grand Honors.

The stone is lowered another third of the distance; stopped, and the Grand Honors given twice; the Grand Master leading and announcing as before. The stone is then lowered to its permanent place and the Grand Honors given three times under the direction of the Grand Master. During the entire time of the lowering of the stone, there should be soft instrumental music. If the cavity for the box is in the top of the corner stone, instead of below it, this ceremony of lowering the stone should precede the deposit of the box.

After the corner stone has been placed, the Grand Master, addressing the Master Architect says:)

Master Architect — you will now present your working tools.

(Master Architect) — Most Worshipful Grand Master, I present you the working tools of Operative Masonry, which are considered by our craft the most valued jewels of the Lodge, symbols of important truths, and teaching lessons of wisdom and morality.

Worshipful Grand Marshal — deliver these implements of the craft to the proper officers.

(The Grand Marshal delivers the Square to the Deputy Grand Master, the Level to the Senior Grand

Warden and the Plumb to the Junior Grand Warden)

The following then occurs, care being taken by all to speak clearly and distinctly enough to be heard well:)

(Grand Master): — Right Worshipful Deputy Grand Master — What is the proper implement of your office?

The Square.

What are its moral and Masonic uses?

To square our actions by the square of virtue and prove our work.

Apply the square to that portion of this foundation stone that needs to be square, and make report.

(The Deputy applies the Square)

Most Worshipful Grand Master, I find the stone to be square. The craftsmen have performed their duty.

Right Worshipful Senior Grand Warden — What is the proper implement of your office?

The Level.

What are its moral and Masonic uses?

Morally it teaches us equality, and we use it to lay horizontals.

Apply the implement of your office to this Foundation stone and make report.

(This is done)

Most Worshipful Grand Master — I find the stone to be level. The craftsmen have performed their duty.

Right Worshipful Junior Grand Warden — What is the proper implement of your office?

The Plumb.

What are its moral and Masonic uses?

Morally it teaches rectitude of conduct and we use it to try perpendiculars.

Apply the implement of your office to the several edges of this foundation stone and make report.

(This is done)

Most Worshipful Grand Master — I find the stone to be plumb. The craftsmen have performed their duty.

(Grand Master) — This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have faithfully and skillfully performed their duty and I do declare the stone to be well formed, square, level and plumb and correctly laid according to the rules of our ancient craft.

Let the elements of consecration now be presented.

(The Deputy Grand Master — comes forward with the vessel of corn and scatters it on the stone, saying:)

I scatter this corn as an emblem of plenty. May the blessing of bounteous heaven be showered upon this, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude. Amen.

(Response: So mote it be.)

(The Senior Grand Warden then comes forward with the vessel of wine and pours it upon the stone, saying:)

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, preserve the union of the states and may it be a bond of friendship and brotherly love that shall endure throughout all time. Amen.

(Response: So mote it be.)

(The Junior Grand Warden then comes forward with the vessel of oil, which he pours upon the stone, saying:)

I pour this oil as an emblem of peace. May its blessing 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 this world and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may be sorrowing and trouble no more. Amen.

(Response: So mote it be.)

(The Grand Master, standing in front of all and extending his hands, makes the following:)

Invocation

(Grand Master) — 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 plentiful supply of the Corn of Norishment, the Wine of Refreshment and the Oil of Joy. Amen.

(Response: So mote it be.)

The Grand Master supported by the Grand Deacons, the Senior Grand Deacon bearing the Trowel and the Junior Grand Deacon bearing the Gavel, then steps to the stone, spreads some cement upon the stone and strikes it three times with the Gavel. The Public Grand Honors are then given three times by all Masons present under the direction of the Grand Master. The

Grand Master then retires to his place.

The Grand Master being in his place, the Grand Marshal will present the architect as follows:

(Grand Marshal) — Most Worshipful Grand Master, I present to you the architect of this building. He is ready with craftsmen for the work, and asks the tools for his task.

(The Grand Master will then give him the Square, Level and Plumb and plan of the building, saying:)

(Brother) master Architect, having thus, as Grand Master of Masons, laid the corner stone of this structure, I with pleasure return to you your working tools, and confide to your hands the plan of the building. Labor on in this task, and be blessed my brother, in the work. May there be Wisdom in the plan; Strength in the execution, and Beauty in the Adornment; and when completed, may Wisdom be within its walls to enlighten, Strength to encourage and sustain its rulers, and the Beauty of holiness to adorn their work.

(Appropriate music may then be rendered.)

(The Grand Master then addresses 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 all men, and to love God, the Great Architect of the Universe. We have among us, secrets which can not be divulged, but which are lawful and honorable, and not repugnant to the laws of God or man. They were entrusted in peace and honor to the Masons of

ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were worthy and our calling honorable, we should not have existed 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 against all adversaries.

We have assembled here today to lay the corner stone of a structure, which we pray God, may deserve to endure, by becoming a place of concourse for good people, and promoting harmony and brotherly love among men until Time shall be no more. Amen.

(Response: So mote it be.)

(Grand Master): — Worshipful Grand Marshal — Make the proclamation.

(The Grand Marshal then announces in a loud clear voice:)

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that this corner stone has been found square, level and plumb and has been laid in ample and ancient form by Most Worshipful Brother _____, Grand Master of Masons, according to the customs of our ancient Craft.

Oration

(Music) America.

The procession, in the same order, returns to the place from whence it came, and the Grand Lodge is closed with the usual ceremonies.

DEDICATION OF MASONIC HALLS & TEMPLES

At the appointed time the Grand Lodge meets at a convenient place in or near the hall to be dedicated, and is opened.

The Lodge whose hall is to be dedicated must be previously opened, and the officers and brethren must be in their places.

Music, both instrumental and vocal, adds much to the services.

The vessels, containing the elements of consecration should be placed on a small table in front and to the south of the altar.

A procession is formed under the direction of the Grand Marshal in the following order:

Grand Tiler with drawn Sword.

Burning taper, carried by a Past Master.

Holy Bible, Square and Compasses, carried by the oldest Past Master.

*Two burning tapers carried by Past Masters (Two)
Junior and Senior Grand Deacons.*

Grand Lecturer.

Grand Secretary.

Grand Treasurer.

Junior and Senior Grand Wardens.

Grand Chaplain.

Deputy Grand Master.

Grand Master.

On arriving at the outer door of the Lodge, the Grand Marshal halts and announces:

The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan.

As the announcement is made by the Grand Marshal the Worshipful Master calls up the Lodge, removes his hat and all remain standing until seated by the Grand Master.

The Grand Lodge makes three complete circuits of the room. As the Grand Lecturer, Grand Secretary, Grand Treasurer and Grand Chaplain reach the east after the Grand Master has passed the east and the third time; they form a double column in open order, for the Grand Master to pass through, immediately in front of the east. The Grand Master ascends the dais followed by the Deputy Grand Master, and the officers who have formed the double column. The remaining officers continue under escort of the Grand Marshal and drop out at their respective stations and places. The four Past Masters carrying the tapers and Holy Bible, Square and Compasses should have seats provided for them on the north side of the room and immediately in the east.

Grand Master: — Brethren; we are here to dedicate this hall (or temple) to Masonic uses; an event of much interest to the members of the Fraternity in this community and to the craft generally.

The first lesson we are taught in Masonry, is that no man should ever enter upon any great and important undertaking, without first invoking the blessing of Deity. Let us therefore, before proceeding with this important ceremony, invoke the blessing of the

Supreme Architect of the Universe. Right Worshipful Grand Chaplain — Invoke the blessing of Deity.

Grand Chaplain — Supreme Grand Architect of the Universe, by whose Almighty word all things were made, and without whose blessing the craftsmen toil in vain, we beseech Thee to be with us at this time, and to bless the work in which we are engaged. Graciously bestow upon us, wisdom in all our doings, strength of mind in all our difficulties, and the beauty and harmony of 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; and may these and all our services better prepare us for a nobler service in the Celestial Lodge above where Thou are the Light and Glory. Amen.

(Response: So mote it be.)

Appropriate music may then be rendered. Either the following words, sung to the tune of America or the Hymn, Bless This House will be fitting for the occasion.

Hail, Universal Lord,
Be heaven and earth adored,
All Hail, Great God.
Before Thy throne we bend
To us Thy grace extend;
And to our prayer attend;
All Hail; Great God.

Oh, hear our prayer today,
Turn not Thy face away
Oh, Lord, our God,
Heaven, Thy dwelling place
Cannot contain Thy grace,
Remember now our race,
Oh, Lord our God.

God of our fathers, hear,
And to our cry be near
Jehovah, God.
The heavens eternal bow,
Forgive in mercy now;
Thy supplicants hear, O Thou
Jehovah, — God.

(The Grand Master then seats the Lodge)

The Worshipful Master of the Lodge whose hall or temple is to be dedicated then addresses the Grand Master as follows:

Most Worshipful Grand Master: The Masonic fraternity of this city, being animated with a desire to promote the honor and interests of the craft, have erected this hall (temple) for their accomodation and use in promulgating the lofty principles of Masonry. They respectfully request that it be examined by the Most Worshipful Grand Lodge, and if it shall meet your approval, that it shall at this time be solemnly dedicated to Masonic purposes, according to the ancient customs and usages of the craft.

Grand Master: — Worshipful Brother, the zeal displayed by the brethren of this Lodge in the erection of this hall (temple) entitles them to the commendation of the entire craft. In accordance with your request, we will inspect the various apartments, try them by the Square, Level and Plumb, and in order that it may be done in ancient form, you will cause the proper working tools to be delivered to us.

The architect, or person appointed to superintend the erection of the hall, holding working tools, will then say:

Most Worshipful Grand Master; having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me, I return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, humbly hoping that the exertions which have been made toward this enterprise will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

(Hands tools to the Grand Master)

(Grand Master): — Worshipful Grand Marshal — present these working tools to the proper Grand Officers.

(Grand Marshal present the Square to the Deputy Grand Master; Level to the Senior Grand Warden and Plumb to the Junior Grand Warden)

Grand Master: — Right Worshipful Deputy Grand Master — What is the proper implement of your office?

Deputy Grand Master: — The Square.

What are its moral and Masonic uses?

To square our actions by the square of virtue and prove our work.

Apply the Square to those parts of this building that should be square and make report.

(The Deputy Grand Master applies the Square to the four corners of the room. While he is doing so, the Grand Chaplain reads the following selection of Scripture:)

I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. *Psalm cxxii*

(Deputy Grand Master at the altar.)

Most Worshipful Grand Master, I find this building to be square. The craftsmen have performed their duty.

Grand Master — Right Worshipful Senior Grand Warden — What is the proper implement of your office?

The Level.

What are its moral and Masonic uses?

Morally it teaches equality, and we use it to lay horizontals.

Apply the level to those parts of this building which should be level and make report.

(The Senior Warden applies the level in the south, west and east. While he is doing so, the Grand Chaplain reads the following selection of Scripture.)

For there are set thrones of judgement; the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love Thee.

(Grand Senior Warden at altar.)

Most Worshipful Grand Master — I find this building to be level. The craftsmen have performed their duty.

Grand Master — Right Worshipful Junior Grand

Warden — What is the proper instrument of your office?

The Plumb.

What are its moral and Masonic uses?

Morally, it teaches rectitude of conduct and we use it to try perpendiculars.

Apply the Plumb to those parts of this building which should be plumb and make report.

(The Junior Warden tries the several walls of the building. North, South, West and East. While he is doing so, the Grand Chaplain reads the following selection of Scripture.)

“Peace be within thy walls and prosperity within thy palaces. For my brethren and companions’ sake, I will now say; Peace be within thee. Because of the house of the Lord our God, I will seek thy good.”

(Grand Junior Warden at altar.)

Most Worshipful Grand Master — I find this building to be plumb. The craftsmen have performed their duty.

Grand Master — Brethren, the reports of our officers convince us that the building which you have erected is entitled to our approval, and our inspection satisfies us that the various rooms are well arranged for the work of Freemasonry. We congratulate you on the successful completion of your arduous labors, and we will now proceed to dedicate this hall (temple) agreeably to ancient form and usage, trusting it may continue a lasting monument to the spirit and genius of Freemasonry and the taste and liberality of its founders.

Worshipful Grand Marshal — form the procession.

Grand Marshal — Brethren of the Grand Lodge — Form the procession.

(Grand officers fall in single file with the Grand Master immediately behind the Grand Marshal followed by the Deputy Grand Master. The other officers fall in according to rank. The Grand Marshal leads the procession once around the Lodge, halting, when the Grand Master reaches his position east of the altar. Soft marching music should be played. The officers form a square around the altar. The Grand Chaplain standing at the west of the altar, opposite the Grand Master; reads I Kings, Chap. vii verses 13-14.)

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work.”

(During the reading of the Scripture the Grand Marshal presents the vessel of corn to the Deputy Grand Master)

(Deputy Grand Master, presenting the vessel of corn to the Grand Master, says:)

Most Worshipful Grand Master, in the dedication of Masonic halls, it has been the immemorial custom to pour corn upon the Lodge as an emblem of nourishment. I therefore present you this vessel of corn, to be employed by you according to ancient Masonic form and usage.

(The Grand Master pours corn upon the floorcloth, saying:)

In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this temple, with all its apartments and appointments, its various halls and corridors, its furniture and appurtenances, to Freemasonry.

(The Grand Master then hands the vessel back to the Grand Marshal, who is waiting to receive it and he turns and places it back on the tray.)

(Grand Master) — Brethren of the Grand Lodge, attend the Grand Honors. (Once)

(The procession marches once around the altar, halting as before.)

(The Grand Chaplain, at the altar, reads I Kings, Chapter vii, verses 15, 16 & 17.)

“For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

And he made two chapiters of molten brass, to set upon the top of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

And nets of checker work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapter and seven for the other chapter.”

(During the reading the Grand Marshal presents the vessel of wine to the Senior Grand Warden.) (At the completion of the reading the Senior Grand War-

den presents the vessel of wine to the Grand Master, with these words:)

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 you this vessel of wine, to be used on the present occasion, according to ancient Masonic forms and usage.

(The Grand Master sprinkles wine upon the floorcloth, saying:)

In the name of the holy Saints John, I do solemnly dedicate this temple, with all its apartments and appointments, its various halls and corridors, its furniture and appurtenances to Virtue. (Returns vessel to Grand Marshal)

Brethren of Grand Lodge — attend the Grand Honors (twice).

(The procession then marches once around the altar, halting as before)

The Grand Chaplain reads; I Kings, Chap. vii, verses 18-22 incl.)

“And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapter.

And the chapiters that were upon the top of the pillars, were of lily work in the porch, four cubits. And the chapiters upon the two pillars had pomegranates also above over against the belly which was by the network; and the pomegranates were two hundred in rows round about upon the other chapter.

And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin. And he set up the left pillar and called the name thereof Boaz.

And upon the top of the pillars was lilywork. So was the work of the pillars finished."

(During the reading the Grand Marshal presents the vessel of oil to the Junior Grand Warden; and at the close of the reading, he in turn, presents it to the Grand Master, with these words:)

Most Worshipful Grand Master — I present you, to be used on this occasion, according to 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 sprinkles oil upon the floor-cloth, saying:)

In the name of the whole Fraternity, wheresoever dispersed, I do solemnly dedicate this temple, with all things that pertain thereto to Universal Benevolence.

(Returns vessel to Grand Marshal)

Brethren of the Grand Lodge — Attend the Grand Honors (Thrice)

(The Grand Officers, with the exception of the Grand Chaplain, march once around and resume their stations and places. The Grand Chaplain remains at the west of the altar.)

(The Grand Master calls up the Lodge)

Right Worshipful Grand Chaplain — lead us in a dedicatory prayer.

(The Grand Chaplain may use the following, or an extemporaneous dedicatory prayer.)

Supreme Architect of the Universe, who sitteth upon the circle of the earth, and doest Thy will in the army of heaven and among the inhabitants of the earth, the heaven and heaven of heavens cannot contain Thee, how much less this house that we have built. Thou dwellest in light inaccessible and full of glory, yet Thou hast made Thyself known unto us, and Thy saving health among all nations.

We come to offer Thee this temple builded with all the skill of cunning workmen, adorned with all the beauty of human art, and furnished with all the vessels convenient for our service in the ritual of our worship; and with devout gratitude for the gracious privilege, we now solemnly dedicate it all to Thee and at the same time renew our vows of consecration to those principles of Freemasonry inspired by Thy Word, Friendship, Morality and Brotherly Love.

May the Shekinah of Thy presence fill this place with greater glory than that of the first temple. By the light of Thy word may we be instructed; by the light of Thy countenance may we be cheered; and by the light of that glorious hope may we be inspired to do great things for Thee. May these walls whisper only accents of Truth; these halls echo the tread of manly footsteps; and these chambers witness such acts of charity as will gladden the human heart.

We offer all these, the work of Freemasons of this city, for the approval and acceptance of the God of

Masons all over the world; and when the earthly house of this tabernacle is dissolved, may we all be permitted to enter that house not made with hands, eternal in the heavens. —Amen.

(Response: So mote it be.)

(Grand Chaplain returns to his place. The Lodge is seated.) Music may be introduced here.

Grand Master: — Brethren, these ceremonies are not without a proper significance. They are not simply to pass away an idle hour; their purpose is to impart a solemn and instructive lesson. — This hall (Temple) now dedicated to Masonic uses conveys the idea of wisdom, strength and beauty; it is consecrated in the name of the Great Jehovah, teaching us again that in all our work, begun and finished, we should acknowledge and magnify His Holy Name.

The altar of Masonry must ever be the shrine of our sincere devotion. May the eye which seeth in secret, witness here that devout piety, which seeks the world of silence, that its worship may be free from cant or ostentation.

Our march thrice around the Lodge, reminds us of the journey of life, the path of which Masonry in its practical application brightens and makes secure.

Our step is the mark of time, our guide the invisible hand, our destiny — Eternity. This ceremony of dedication is in harmony with the spirit and usages of the craft, to which our allegiance is always due; in whose success we rejoice, and whose recorded history is a glorious page in the development and uplift of mankind.

We have dedicated this hall to Virtue, a sublime ideal, worthy the aspiration of every Mason, and which is inspired by the tenets and amplified by the lectures in each degree.

We have also dedicated this hall to Universal Benevolence. Charity is one of the noblest attributes of Freemasonry; and while our philanthropic vision must first detect the needs of a brother in distress, an institution as great as ours should display a generous and benevolent attitude toward all mankind.

This event is but another milestone in the progress of our beloved order. It is another evidence of the onward march and stability of this institution, the past history of which is illustrious, and the future rich in promise of greater glory.

Worshipful Master and brethren of _____
_____ Lodge No. _____, we tender you our congratulations. May your zeal and loyalty be amply rewarded. May peace and plenty abide with you. May every brother be animated by the teachings and spirit of Free Masonry; that the honor, glory and reputation of this institution may be firmly established, and the world at large convinced of its good effects.

Worshipful Grand Marshal — Make the proclamation.

Grand Master calls 'up the Lodge.

Grand Marshal — In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that this hall (Tem-

ple) has been solemnly dedicated by the Most Worshipful Brother _____ Grand Master of Masons. This I proclaim from the South. The craft will take due notice and govern themselves accordingly. Together brethren, attend the Grand Honors. (Once)

*Proclamation given in West. Grand Honors twice.
Proclamation given in East. Grand Honors thrice.*

CEREMONIES OF CONSECRATING, DEDICATING AND CONSTITUTING A LODGE

On the day and hour appointed for the consecrating, constituting and dedicating a new Lodge, the brethren thereof will assemble in the Lodge room.

The Grand Master and his officers meet at the same time in some place convenient to the Lodge room and declare Grand Lodge open.

The officers of the new Lodge are then to wait upon the Grand Master, state that they are the officers named in the charter, and ask for the Grand Master's pleasure. The Grand Master will request the Deputy Grand Master to make the necessary examination, on which duty he will immediately enter, and on its completion, the proposed officers of the new Lodge will return to the Lodge room.

The officers and charter members of the new Lodge are then to send a messenger to the Grand Master, who will address him as follows: —

Most Worshipful Grand Master: — The officers and brethren of _____ Lodge, No. _____ have instructed me to inform you that the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, having granted them a charter to open and hold a Lodge in the city (or village) of _____, they are desirous that the Lodge should be duly consecrated, constituted and dedicated, and the officers thereof duly installed, agreeably to the ancient usages

and customs of the Craft; for which purpose they are now met in the Lodge room, by order of the Most Worshipful Grand Master, and await his pleasure.

(The Grand Master will answer)

My brother, inform the officers and brethren of _____ Lodge, No. _____, that the Grand Master and his officers will forthwith attend them to comply with their desires.

(The messenger returns to the Lodge room and makes his report, and the brethren prepare for the reception of the Grand Officers.)

The Lodge or floorcloth is to be placed immediately east of the altar, with the three vessels containing the elements of consecration — corn, wine and oil, on a small table at the southeast corner of the altar, arranged by the Grand Marshal and covered.

The room will be opened and untiled, all the brethren seated. The chairs of the officers remaining vacant and the officers and the charter members of the new Lodge seated in the northeast part of the room.

When the officers of the Grand Lodge enter the Lodge room, music suitable for marching should be played.

When the Grand Lodge Officers enter the room (in inverse order) the brethren will rise and remain standing until otherwise directed.

The Grand Lodge Officers pass three times around the room and as the Grand Officers reach their several

stations they drop out of line. Grand Lodge will then be opened.

When these ceremonies are public, the Grand Lodge must be opened outside of the Lodge room. At the outer door, the Worshipful Grand Marshal announces:

The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan.

(All Arise)

When the Grand Officers have taken their stations, the Most Worshipful Grand Master says:

Brethren, the first lesson we are taught in Masonry, is that no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. Let us, therefore, before proceeding with this solemn ceremony, invoke the blessing of the Supreme Architect of the Universe. Right Worshipful Grand Chaplain — Invoke the blessing of Deity.

PRAYER

May the loving care of the Great Architect of the Universe be with us now at our Beginning, and teach us so to govern ourselves here in our life and work, that we may finally dwell in Him in that bliss which shall never have an end. Amen.

(Response: So mote it be.)

After the prayer the brethren may sing this or some other anthem:

Unto Thee, Great God belong
Mystic rites and sacred song;

Lowly bending at Thy shrine
We hail Thy Majesty divine.

Glorious Architect above,
Source of light and source of love,
Here Thy light and love prevail;
Hail, & Almighty Master & Hail.

The Grand Master will then direct the Grand Marshal to form the officers and members of the new Lodge in an oblong square in front of the Grand Master, single file, officers-elect nearest the East, when the Worshipful Master-elect will address the Grand Master as follows: (Form Square)

Most Worshipful Grand Master: — A number of brethren, duly instructed in the mysteries of Freemasonry, having a desire to form a Lodge, have for that purpose made application to the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, which has granted them a regular charter. The brethren are now in attendance, according to your instructions, and are desirous that their Lodge should be consecrated, constituted and dedicated and their officers installed agreeably to the ancient usages and customs of the Fraternity.

(The Grand Master will answer)

Worshipful Brother: — The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, having been pleased to grant a charter to the brethren of this new Lodge, conferring on them the rights and privileges of a regularly constituted Lodge, I shall proceed with pleasure to comply with their request.

Right Worshipful Grand Secretary _____ Read the charter granted by the Grand Lodge for the constitution of _____ Lodge No. _____ .

The Grand Secretary will then read the Charter. When the Charter shall have been read, the Grand Master will say:

Worshipful Senior and Junior Grand Deacons. — Proceed and uncover the elements of consecration.

CONSECRATION

Right Worshipful Grand Chaplain — Lead us in a consecration prayer.

(Calls up the Lodge)

(Chaplain) — Great Architect of the Universe; Maker and Ruler of all world; Deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purpose of our present assembly.

Permit us, Oh Thou Author of all Light and Life, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy name. Amen.

(Response: So mote it be.)

Right Worshipful Deputy Grand Master, Right Worshipful Senior and Junior Grand Wardens — approach the alter and assist me in the use of the symbols of consecration.

The Grand Master, Deputy Grand Master and Grand Wardens take their stations around the floor-cloth; The Grand Master and Deputy Grand Master in the east, the Senior Grand Warden in the west and the Junior Grand Warden in the South in front of the

vessels containing the corn, wine and oil. The Deputy Grand Master will take up the vessel of corn, the Senior Grand Warden will take up the vessel of wine and the Junior Grand Warden the vessel of oil and each in turn presents his vessel to the Grand Master, who sprinkles the elements of consecration on the Lodge.)

(Chaplain continues Consecration Prayer)

Be pleased, O Lord, to vouchsafe that as we now sprinkle the elements of consecration over this Lodge, they may be harbingers of Thy bounties to the brethren, and that they and all of us may be blessed with Thy goodness — with the (slowly) corn of nourishment — the wine of refreshment — and the oil of joy.

Grant, O Lord, that those who are now about to be invested with the government of this Lodge may be indued with wisdom to instruct the brethren in all their duties.

May brotherly love, charity and truth always prevail amongst the members of this new Lodge, and may these bonds of union ever continue to strengthen the Lodges throughout the world.

Bless all our brethren, wheresoever dispersed, and grant speedy relief to all who are oppressed or afflicted.

We affectionately commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish our work here below with Thine 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. — Amen.

(Response: So mote it be.)

DEDICATION

(The Grand Master then dedicates the Lodge as follows:)

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their characters and imitate their virtues. — Amen.

(Reponse: So mote it be.)

(Soft impressive music may be introduced here.)

(The Grand Master, Deputy Grand Master and Senior and Junior Grand Wardens, will then return to their respective stations.)

(The Grand Master will then say:) Brethren we will now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Worshipful Grand Marshal: — Form the new Lodge in procession.

(Soft marching music is played while the brethren of the new Lodge advance in procession to salute the Grand Master, as they pass the east, each brother pauses momentarily, faces the Grand Master, crosses his arms over the breast, the left over the right, and makes a bow. He then proceeds and takes his regular position in the line.)

CONSTITUTION

(The Grand Master then calls up the Lodge and constitutes the new Lodge, as follows:)

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth, I empower you to meet as a regular Lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honorable Fraternity. May the Supreme Architect of the Universe direct, counsel and prosper you in all your doings. Amen.

(Response: So mote it be.)

Brethren — Attend the Grand Honors.

(Honors given three times.)

The installation of officers of the new Lodge follows. The regular installation service should be used.