

MONITOR

MONITOR
OF THE
WORK, LECTURES AND CEREMONIES
OF
ANCIENT CRAFT MASONRY
IN THE JURISDICTION OF THE
GRAND LODGE
OF
FREE AND ACCEPTED MASONS
OF THE STATE OF NEW YORK

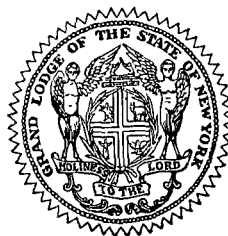
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GRAND SECRETARY OF THE GRAND LODGE OF FREE AND
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of the Work, per resolution, and pub-
lished by the Grand Lodge of Free and
Accepted Masons of the State of New
York for use of the Craft under its
Jurisdiction.*

WENDELL K. WALKER,
GRAND SECRETARY

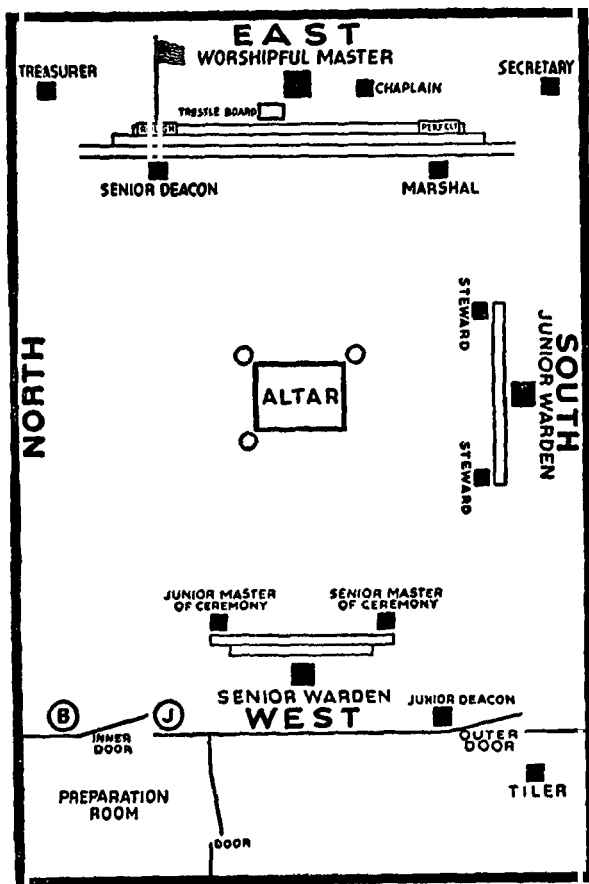


MASONIC TEACHING

Masonry teaches the practice of charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy, and hope for happiness.

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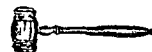
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OPENING AND CLOSING THE LODGE

The hour for opening the Lodge, as specified in the by-laws (or as indicated, if the meeting be a special one), having arrived, the Worshipful Master will take his station in the East and say:

Officers, take your respective stations and places. Brethren, be clothed.



Care is to be taken that none be present, save members and other brethren properly vouched for, followed by the admonition that the doors be securely guarded.

The Inner door is to be used for Degree work only.

The Outer door only must be used by all brethren who attend the Communication.

The Tiler is informed of his duty, including qualifications necessary for those who seek to pass.

The Worshipful Master reminds the officers and members of their duty in the Lodge and to each other, of his intention to proceed to business; a prayer to the Supreme Architect of the Universe is offered, the Lights displayed and the Lodge is declared open for the transaction of business.

The Lodge must always open and close on the third degree, and in due form, for the transaction

MONITOR OF THE WORK

of any business, or for work and instruction. This rule applies to both Stated and Special Communications.

PRAYER

At the Opening of the Lodge

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, Thou hast promised that, where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings.

Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge, at this time, may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

Response.—So mote it be.

BUSINESS OF THE LODGE

The first business after opening, if it be a Stated Communication, is the reading of the minutes of the preceding Communication, for the information of the brethren.

The minutes of the Communication must be read before the Lodge is closed, that the brethren may know that they have been properly recorded,

OPENING AND CLOSING THE LODGE

and then duly approved. "And when so approved they cannot be altered or expunged." (Book of Constitutions, Section 322.)

PRAYER

At the Closing of the Lodge

Almighty Father, we ask Thy blessing upon the proceedings of this Communication, and, as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored Institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us, and enable us to love one another in the bonds of union and friendship.

Benediction

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

Response.—So mote it be.

THE DEGREE OF ENTERED APPRENTICE FIRST SECTION

When the candidate for initiation shall have entered the preparation room, the Secretary of the Lodge, or some other officer or member, shall, by direction of the Worshipful Master, repair thither, and address him thus:

"Mr. —, somewhat of your motives, in applying for admission into our ancient and honorable Fraternity, we have learned from the declaration, over your signature, contained in your petition; but, in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice. Freemasonry is far removed from all that is *trivial*, *selfish*, and *ungodly*. Its structure is built upon the everlasting foundation of that God-given law, the brotherhood of man in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of *all creeds* and of *every race*, yet it insists that all men shall stand upon an exact equality and receive its instruction in a spirit of due humility, emphasizing, in demeanor, in conduct, in ceremony, and in language, the helpless groping nature of man at his birth, and his need of reliance upon Divine guidance throughout life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those distinctions and equipments which are not in keeping with the humble, reverent, and childlike attitude it is now your duty to assume, as all have done who have gone this way before you"

The candidate shall thereupon, previous to his reception, be asked the following questions, to which he is required to give his full assent:

THE DEGREE OF ENTERED APPRENTICE

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

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

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

* * * *

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

* * * *

PRAYER

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

Response.—So mote it be.

In whom do you put your trust?

In God.

Psalm cxxxiii

THE SCRIPTURE LESSON

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

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

3 As the dew of Hermon, and *as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for evermore.

* * * *

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

In humble commemoration of that august event,

* * * *

The Holy Bible is given us as the rule and guide for our faith and practice; the Square, to square our actions; and the Compasses to circumscribe our desires, and keep our passions in due bounds with all mankind.

The three Lesser Lights are the Sun, Moon, and Master of the Lodge, and are thus explained:

As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge.

The representatives of the three Lesser Lights are three burning candles, or tapers, placed upon candlesticks or pedestals, situated East, West, and South.

I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry, therefore, opens this Book upon its Altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its Lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and, leading them to its Altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find and as he there shall find it. If, from our Sacred Altars, the atheist, the infidel, the irreligious man, or the libertine, should be able to wrest this book of Sacred Law, and thus remove, or even obscure, the greatest Light in Masonry, that Light which for centuries has been the rule and guide of Freemasons, then could we no longer claim for our-

selves the great rank and title of Free and Accepted Masons; but, so long as that Sacred Light shines upon our Altars, so long as it illuminates the pathway of the Craftsman by its golden rays of truth, so long, and no longer, can Freemasonry live and shed its beneficent influence upon mankind. Guard then, that Book of Sacred and Immutable law as you would guard your very life. Defend it as you would the flag of your country. Live according to its Divine teachings, with its everlasting assurance of a blessed immortality.

* * * *

My Brother, I now present you with a lamb-skin or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle and, when worthily worn, more honorable than the Star and Garter.

It may be that, in the coming years, upon your head will rest the laurel wreath of victory; from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so

distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow. It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall inclose your lifeless remains, and with them laid beneath the clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your grasp shall fall forever the working tools of life, may the record of your life and actions be as white and spotless as the emblem which I place in your hand to-night. May it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

* * * *

DEMAND

* * * *

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

the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

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

The newly initiated brother then receives his first lesson in moral architecture, teaching him ever to walk uprightly before God and man.

* * * *

CAUTION

* * * *

BIBLE PRESENTATION

The presentation of the Holy Bible to every newly-made Mason is urged.

The Degree at which the Presentation is to be made is at the discretion of the Worshipful Master.

* * * *

SECOND SECTION

My Brother, the second section of this degree rationally accounts for the forms and ceremonies through which you have passed.

This section is composed of a lecture of two parts, the first tracing these forms and ceremonies, the second explaining the reason therefor.

LECTURE

PART I

* * * *

PART II

* * * *

* * * at the building of King Solomon's Temple there was not heard the sound of ax, hammer, or other metal tool. * * * *

The stones were hewn, squared and numbered in the quarries where raised, and the timber was felled and prepared in the forests of Lebanon. They were conveyed by sea, in floats; to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part thereof fitted with such exact nicety, that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands.

* * * *

Masonry regards no man on account of his worldly wealth or honors; it is the internal, and not the external, qualifications that recommend a man to Masons.

We read in the Book of Ruth concerning their manner of changing and redeeming, that "To confirm all things, a man plucked off his shoe and gave it to his neighbor." That was testimony in Israel. This, therefore, we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

* * * *

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

* * * *

Before entering upon any great or important undertaking we ought always to invoke the aid of Deity.

The right hand, by our ancient brethren, was deemed the seat of fidelity. The ancients worshipped a diety named Fides, sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand. The right, therefore, we use in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purposes in the work in which we are engaged.

* * * *

The lamb, in all ages, has been deemed an emblem of innocence. The lambskin was, there-

fore, to remind me of that purity of life and conduct so essentially necessary to my gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

THIRD SECTION

This brings us to the third and last section of the degree, which explains the nature and principles of our constitution. Here, too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights, and jewels, of a Lodge; how it should be situated, and to whom dedicated.

A Lodge may be defined as a certain number of Free and Accepted Masons, duly assembled, furnished with the Holy Bible, Square, and Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work.

THE CHARTER

The Holy Bible, Square, and Compasses have been partially explained to you; the Charter has not. It pleased the Grand Lodge of Free and Accepted Masons of the State of New York, over which body the Most Worshipful ——— Grand Master, at present presides, to grant to this Lodge the Charter now in its possession, empowering it to confer the three degrees of Masonry, which power we are now partly exercising.

LODGES, WHERE HELD

Our ancient brethren held their Lodges on high hills or in low vales the better to observe the approach of cowans and eavesdroppers, ascending or descending. Lodge meetings, at the present day, are usually held in upper chambers, probably for the better security which such places afford.

The custom may have had its origin in a practice observed by the ancient Jews when building their temples, schools, and synagogues, on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain, the whole limit thereof, round about shall be most holy."

FORM

The form of a Lodge is oblong, in length from east to west, in breadth between north and south, as high as Heaven and as deep as from the surface to the center.

It is said to be thus extensive to denote the universality of Freemasonry, and teaches that a Mason's charity should be equally extensive.

SUPPORTS

A Lodge is supported by three great pillars, denominated Wisdom, Strength, and Beauty; for there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings. They are represented by

the three principal officers of the Lodge; the pillar Wisdom, by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the discharge of his arduous duties; the pillar Beauty, by the Junior Warden in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit, thereby.

COVERING

The covering of a Lodge is no less than the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by aid of that ladder which Jacob in his vision saw extended from earth to Heaven, the principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality, and charity to all mankind. The greatest of these is Charity. For Faith may be lost in sight, Hope end in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

FURNITURE

Every regular and well-governed Lodge is fur-

nished with the Holy Bible, Square, and Compasses, together with a Charter, or Dispensation.

The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, and on it we obligate our newly made brethren; the Square to the Worshipful Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, for, by a due attention to their use, we are taught to circumscribe our desires and keep our passions in due bounds.

ORNAMENTS

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

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

LIGHTS

A Lodge has three symbolic Lights, situated East, West, and South. The North we Masonically term a place of darkness.

JEWELS

A Lodge has six Jewels, three movable and three immovable.

The Immovable Jewels are the Square, the Level, and the Plumb. They are so termed because they are appropriated to particular parts of the Lodge where they should be found, the Square to the East, the Level to the West, and the Plumb to the South.

The Square teaches morality, the Level, equality; and the Plumb, rectitude of conduct.

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

The Rough Ashlar is a stone in its rude and natural state, as taken from the quarry; the Perfect Ashlar, one prepared by the workmen, to be adjusted by the working tools of Fellowcraft; and the Trestle-Board is for the Master Workman to draw his designs upon.

By the Rough Ashlar we are reminded of that rude and imperfect state which is ours by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by education, our own endeavors, and the blessing of Deity. And as the operative workman erects his temporal building in accordance with the designs laid down upon the Trestle-Board by the Master Workman, so should we, both operative and speculative workmen, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme

Architect of the Universe in the great Book of Revelation, which is our Masonic Trestle-Board.

HOW SITUATED

A Lodge is situated due east and west, because King Solomon's Temple was so situated.

Moses, by Divine command, having conducted the children of Israel out of the Land of Egypt, from the house of bondage, through the Red Sea, into the wilderness, erected a Tabernacle to God, which he situated due east and west, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

TO WHOM DEDICATED

Anciently, Lodges were dedicated to King Solomon, as he is said to have been our first Most Worshipful Grand Master; but speculative Masons dedicate theirs to the memory of St. John the Baptist, and St. John the Evangelist.

Since their time, there is represented, in every regular and well-governed Lodge, a certain point within a circle, the point representing the individual brother, the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him. This circle is bordered by two perpendicular parallel lines representing these

Saints, and upon the vertex rest the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

PRINCIPAL TENETS

The principal Tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, Brotherly Love, Relief, and Truth.

By the exercise of Brotherly Love, we are taught to regard the human race as one family, the high, the low, the rich, the poor, who, created by one Almighty Parent, and inhabiting the same planet, should aid, support, and protect one another. On this principle, Masonry unites men of every country, sect, and opinion, and promotes true friendship among those who might otherwise have remained perpetually at a distance.

To relieve the distressed is a duty incumbent on all men, particularly upon Masons, who are linked together by a chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, are aims we have in view. On this basis, we establish our connections, and form our friendships.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

* * * *

Fortitude is that noble and steadfast purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any attempt that might be made, by force or otherwise, to extort from you any of the secrets with which you have been so solemnly intrusted. This virtue was emblematically represented upon your first admission into the Lodge * * * *

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and determine on all things relative to our present, as well as our future happiness. This virtue should be your characteristic, not only in the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious, in all strange and mixed companies, never to let fall the least sign, token, or word,

whereby the secrets of Freemasonry might be obtained * * * *

Temperance is that due restraint upon the passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be your constant practice, as you are thereby taught to avoid excess, and the contracting of any licentious or vicious habit, the indulgence of which might lead you away from the path of righteousness and cause you also to disclose those secrets which you have promised to conceal and never reveal, the betrayal of which would subject you to the contempt of all good Masons * * * *

Justice is that standard which enables us to render to every man his due, without distinction. This virtue is not only consistent with Divine and human law, but is the very cement and support of society: and, as justice, in a great measure, distinguishes the good man, so should it be your practice to be just * * * *

Entered Apprentices should serve their Masters with freedom, fervency, and zeal, which are emblematically represented by chalk, charcoal and clay.

There is nothing freer than chalk, the slightest touch of which leaves a trace; there is nothing more fervent than charcoal, for to it, when properly ignited, the most obdurate metals will yield.

There is nothing more zealous than clay, our mother earth, for it, alone of all the elements, has never proved unfriendly to man. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her yield, strewing our pathway with flowers and spreading our table with plenty; though she produces poison, still she furnishes the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the Valley of the Shadow of Death, she once more receives us, and tenderly enfolds our remains within her bosom, thus admonishing us that, as from earth we came, so to earth we must surely return.

CHARGE

As you are now introduced into the first principles of Freemasonry, I congratulate you upon being accepted into this ancient and honorable Fraternity—ancient as having subsisted from time immemorial, honorable as tending in every particular so to render all men who conform to its precepts.

No institution was ever raised upon a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their

dignity to level themselves with the Fraternity, extend its privileges, and patronize its assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning His Name save with that reverential awe which is due from a creature to his Creator, imploring His aid in all your undertakings, and esteeming Him as the Chief Good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

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

In your outward demeanor, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument

with those who, through ignorance, may ridicule or defame it.

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

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

CHARGE

Whatever may hitherto have been your moral attitude towards the God of man, you, by your voluntary action this evening, have proclaimed openly your belief that He really is, and rightfully rules.

The title—"Brother"—is Masonically given because of His Fatherhood. You have now entered upon a new tie with Him; you look up to Him as our Fraternity's God. As such you have, at yonder Altar, sworn in His Name and asked His

help to be an upright man and Mason. That means your duty to Him, and duty means a debt.

I know not your former estimation of the reverence due to Him. I do know that from this time forth your oath of allegiance demands steadfast fealty to His laws, and extreme reverence for His Holy Name.

The world itself styles him who knows no God a heathen. He is a menace to society and a moral blank in himself. The Mason who acknowledges God in the Lodge-room and ignores or blasphemes Him out of it sins and violates his oath. Your Masonry must be proven by your real attitude towards our Supreme Grand Master. The tongue, which takes the obligation of the Mason, should not demean the Mason's God.

Resent the curse against your Father in Heaven as you would resent a curse against your father on earth. Strive to be a Mason who will fashion bravely his loyal sonship. Care little for the jibes of men, but heed the sting of conscience.

Go out from this evening's ceremonies a loyal Mason, a worthy brother, an Apprentice entered upon a new field of labor, with a new sense of duty, and bound by a solemn vow ever to walk and act uprightly, and speak reverently of God, before whom all Masons humbly and devoutly bow.

THE DEGREE OF FELLOWCRAFT

FIRST SECTION

THE SCRIPTURE LESSON

Amos, vii, 7, 8.

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

8 And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more.

* * * *

The Plumb is an instrument used by operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling upon the Level of Time to that "undiscovered country, from whose bourne no traveler returns."

* * * *

THE DEGREE OF FELLOWCRAFT

The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast.

* * * *

SECOND SECTION

MIDDLE CHAMBER LECTURE

Paragraphs in Small Print May Be Omitted

The second section of this degree has reference to the origin of the Institution, and views Masonry under two denominations, Operative and Speculative.

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

By Speculative or Free Masonry, we learn to subdue the passions, act upon the square, keep a

tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that homage to Deity, which at once constitutes duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires them with the most exalted ideas of the perfection of their Divine Creator.

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

In six days God created the Heaven and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labor.

* * * *

THE PILLARS

The chapters were ornamented with leaves of lily-work, net-work, and chains of pomegranate.

The Lily, from its extreme whiteness, as well as the retired situations in which it grows, denotes Peace; the Net-work, from the intimate connection of all its parts, Unity; and the Pomegranate, from the exuberance of its seed, Plenty.

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

Unity, being linked together by a chain of sincere friendship.

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

These pillars are surmounted by two artificial spherical bodies, on the surface of which are represented the countries, seas, and various parts of the earth, the face of the Heavens, and the planetary revolutions. Contemplating these bodies we are inspired with reverence for God and His works, and are encouraged to study astronomy, geography, navigation, and the arts dependent upon them, by which mankind has been so much benefited.

THE THREE STEPS

* * * *

THE FIVE STEPS

* * * *

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

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across,

to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

The five orders of ancient classic architecture are the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite.

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are desired. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies.

The Ionic bears a kind of mean proportion between the more solid and the more delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There are both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians. The famous temple of Diana, at Ephesus, was of this order.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in ornate structures.

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

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

The more ancient and original orders of architecture revered by Masons are three: the Doric, the Ionic, and the Corinthian, which were invented by the Greeks. To these the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which is more ornamental than the Corinthian.

In more modern times our operative brethren invented and perfected a new school of architecture, the Gothic, which endures, a thing of beauty, unsurpassed in the builders' art.

The five human senses are Hearing, Seeing, Feeling, Smelling, and Tasting, the first three of which have ever been deemed prerequisite * * * *

THE SEVEN STEPS

allude to the seven Liberal Arts and Sciences which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy and Music.

Grammar is the science which teaches us how to express our ideas in correct language.

It is by Rhetoric that elegance of diction is taught.

Logic is that science which teaches us how to form clear and distinct ideas, and prevents us being misled by similitude or resemblances.

Arithmetic is the science of numbers, or that branch of mathematics which considers the properties of numbers in general.

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

By this science the architect is enabled to construct his plans and execute his designs; the geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles.

Astronomy is that science which treats of the heavenly bodies, their motion, magnitude, distances, and physical constitutions. How eloquent of Deity is the Celestial Hemisphere, spangled with the most magnificent heralds of His infinite glory!

Organ.—The Organist will now commence playing with tremolo, as softly as possible, gradually increasing and diminishing until the word "WAR," then play the chorus of "The Star-Spangled Banner" with full organ; then very softly until the words "plaintive strain," then play four lines of "Home, Sweet Home," with tremolo; then very softly and plaintively until the word "universe," when the entire Lodge will unite in singing the Masonic Doxology (tune "Old Hundred").

Music is that art which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be

intelligible to the heart. It is a language of delightful sensations far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the sublime passions, it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war:

(Lodge called up.)



(Lodge seated.)

The martial strains of national airs heard on the field of battle have thrilled the soldier's heart, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and sublime devotion; amidst the roar of cannon, the din of musketry, and the carnage of battle, he sinks to the dust. Raising himself to take one long, last look of life, he hears in the distance that plaintive strain:



and the mellowing tides of old cathedral airs vibrating through aisles and arches have stilled the ruffled spirit and, sweeping away the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the Heaven-born anthem.

"Peace on Earth, good will toward men;" but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe.

(*Lodge called up.*) All unite in singing the Masonic Doxology.



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

(Lodge seated.)

* * * *

SOUTH

* * * *

What does it denote?

Plenty.

How represented?

By a sheaf of corn, suspended near a water-
ford, which teaches us that while we have bread to
eat and pure water to drink, we have all that
nature requires.

By whom was this ———— instituted?

By Jephthah, a Judge of Israel, in a war with
the Ephraimites. The Ephraimites had long been
a stubborn and rebellious people, whom Jephthah
had striven to subdue by mild and lenient meas-
ures, but without effect. They, being highly in-
censed at Jephthah for not being called to fight
and share in the rich spoils of the Ammonitish
war, gathered together a mighty army, crossed
the river Jordan, and prepared to give Jephthah
battle; but he, being apprised of their approach,
called together the men of Israel, went forth,
gave them battle and put them to flight. To make

his victory more complete, he stationed guards at
the different passes along the bank of the river,
and said unto them, "If you see any strangers
pass this way, * * * *." The Ephraimites, being
of a different tribe, could not * * * * and there
fell that day on the field of battle, and at the
different passes along the bank of the river, forty
and two thousand, after which Jephthah ruled
quietly in Israel until the time of his death, in
all, six years. * * * *

WEST

* * * *

MIDDLE CHAMBER

* * * * Geometry, the basis of Freemas-
onry. By Geometry we may curiously trace Nature
through her various windings to her most con-
cealed recesses. By Geometry we discover the
power, wisdom, and goodness of the Great Archi-
tect of the Universe, and view with awe the
proportions of this vast system. By Geometry
we discover how the planets move in their respec-
tive orbits, demonstrate their various revolutions,
and account for the return of the seasons and the
variety of scenes which each season displays to
the discerning eye. About us are numberless
worlds, which move through the vast expanse, all
framed by the Divine Creator, and all conducted
by the unerring laws of nature.

A survey of nature, and the observation of her
beautiful proportions, first determined man to

imitate the Divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design; and the plans which he laid down, improved by time and experience, have resulted in works which have been the admiration of every age.

The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, upon which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity, to impress upon the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the tenets of our Institution.

Every brother admitted within the sacred walls of this middle chamber should heed the lessons here inculcated, and remember that as a Freemason he is also a builder, not of a material edifice, but of a temple more glorious than that of Solomon, a temple of honor, of justice, of purity, of knowledge and of truth. These emblems of the

operative Mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make, in the uprearing of that spiritual fabric wherein his soul shall find rest forever, and forever more.

EAST

* * * *

CHARGE

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

It is unnecessary to recapitulate the duties which, as a Fellowcraft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

Your past behavior and regular deportment have merited the honor which we have now con-

ferred, and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellowcraft, and to these duties you are bound by the most sacred ties.

CHARGE

Upon the very name of this degree is based the charge which now the *instructive tongue* conveys to the *attentive ear*, with the hope that it may be lodged within the *faithful breast*. Fellowcraft—the craft of fellow-workmen.

In the providence of God, with the breath of life each of us became a member of the human family. In maturity we stand facing the needs and responsibilities of life. As Fellowcrafts, we face our duty to our neighbor. God never brought us into being to live in the narrow groove of a selfish individualism, but as brethren one of another in mutual dependence and support. Nothing does the Holy Bible, the rule and guide of our faith and practice, more strenuously teach; nothing does Masonry more inflexibly demand. No household can fashion the home where dissension and selfishness knell the death of unity and peace. No community can protect character where petty strife is born of mischievous tongues. No city can become a place of prosperous growth whose citizens care little and do less for its advancement. No state can derive the benefit of its own re-

sources whose people obey but the one law of individual inclination and greed. No government can stand firm whose adherents are blind to the unalterable law, "in union is strength, in harmony is peace." Although but one man among many, you cannot escape or shirk your share in this great responsibility. Your personal contact with others may be circumscribed by the limit of the circle within which your daily life is lived; but your influence, passing through and from those whom that circle may surround, will reach further than you can conceive. Masonry bids you do your best in that which lies nearest to you; to see in your neighbor what you desire your neighbor should see in you, to remember that there is no term so often used within our midst, no words more freighted with the strength of man's very best characteristics, no claim so glistening with the ties of honest affection, as our password of greeting, "My Brother"!

THE DEGREE OF MASTER MASON

FIRST SECTION

THE SCRIPTURE LESSON

Ecclesiastes xii, 1-7.

1 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.

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

3 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.

4 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 musick shall be brought low.

5 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.

THE DEGREE OF MASTER MASON

6 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.

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

* * * *

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

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SECOND SECTION

RECEPTION

* * * *

ROLL CALL

Judah — Reuben — Ephraim* — Dan — Issachar
Simeon** — Manasseh — Asher — Zebulon ***
Gad — Benjamin — Naphtali

MUSIC. "PLEYEL'S HYMN"

Solemn strikes the funeral chime
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother Home.

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

* * * *

PRAYER

Thou, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he cannot pass; turn

from him that he may rest, till he shall have accomplished his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

But man dieth and wasteth away; yea, man giveth up the Ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not, till the Heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble and save them with an everlasting salvation. Amen.

Response.—So mote it be.

PRAYER

Almighty God, our Heavenly Father, who in Thy wise dispensation hast permitted death to be one of the inescapable experiences of the human lot, grant that in this symbolic representation of our inevitable meeting with death, our minds may be stirred, not only to the uncertainty and brevity, but also to the seriousness of life, and our hearts lifted up to that larger hope and firmer faith in Thine abiding care and love that through the gateway of death we may enter into Thy Everlasting Habitations, Thy finished Sanctum Sanctorum, where we may continue in Thy service and abide in Thy peace forevermore. Amen.

Response.—So mote it be. * * *

THIRD SECTION

HISTORICAL LECTURE

Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. We also learn from the same sacred source that the God of Israel had promised David that out of his loins He would raise up seed to serve Him. This divine and memorable promise was afterwards fulfilled in the person of Solomon, and in his splendid and unexampled career of prosperity. After David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders, and the children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world. In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David

met and appeased the destroying angel, which was visible over the threshing-floor of Ornan, the Jebusite. About this time, King Solomon received a congratulatory letter * * * * offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing * * * * and was well-nigh completed, when several of the Craft * * * * Thus for a short period was the building impeded in its progress.

* * * *

It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest marble. There were employed in its erection three Grand Masters, three thousand three hundred Masters, or Overseers of the work, eighty thousand Fellowcrafts, or hewers in the mountains and quarries, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of King Solomon, that neither envy, discord, nor confusion interrupted or disturbed the peace and good fellowship which prevailed among the workmen.

* * * *

EMBLEMS

The Three Pillars were explained in a preceding degree, and there represented Wisdom, Strength and Beauty. They are here more fully

explained. They represent our three ancient Grand Masters, Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar Wisdom, Solomon, King of Israel, by whose wisdom the Temple was erected which has so honored and exalted his name; the pillar Strength, Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram Abif, the widow's son, of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

* * * *

SEVEN

* * * *

FIVE

* * * *

THREE

The Three Steps usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, youth, manhood, and age. In youth, as Entered Apprentices, we should occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our duties to God, our neighbor, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality.

The Pot of Incense is an emblem of a pure heart, always an acceptable offering to Deity, and as this glows with heat, so should our hearts continually glow with gratitude to our Creator for the manifold blessings and comforts we enjoy.

The Bee Hive is an emblem of industry, teaching the practice of that virtue to all men. As we came into the world rational and intelligent beings, so should we ever be industrious, never content to be idle, while our fellow creatures are in want, if it is in our power to relieve them. When we take a survey of nature, we view man in his infancy, more helpless than the brute creation. He lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of Heaven and earth to make man independent of all other beings, but as dependence is one of the strongest bonds of society, men were made dependent on one another for protection and security, whereby they enjoy better opportunities to form the ties of love and friendship. Thus was man formed for social and active life, the noblest work of God; and he that will so demean himself as not to endeavor to add to the common stock of knowledge and understanding, may be deemed a useless member of society, unworthy of our protection as Masons.

The Book of Constitutions guarded by the Tiler's

Sword reminds us that we should ever be watchful and guarded in our thoughts, words, and actions, particularly when in presence of enemies of Masonry, ever remembering those truly Masonic virtues, *Silence* and *Circumspection*.

The Sword pointing to a Naked Heart illustrates that justice will sooner or later overtake us and although our thoughts, words and actions may be hidden from the eyes of men, yet

The All-Seeing Eye whom the sun, moon and stars obey, and under Whose watchful care even comets perform their stupendous revolutions, searches the inmost recesses of the human heart, and will reward us according to our merits.

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

The Forty-seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences.

The Hour-glass is an emblem of human life. Behold how swiftly the sand runs and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles in the device; how they pass away almost imperceptibly, and yet, to our surprise, in the short space of

an hour they are all exhausted. Thus wastes man! Today, he puts forth the tender leaves of hope; tomorrow, blossoms, and bears his honors; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold what havoc the scythe of time makes among the human race! If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor attain the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

* * * * *

CHARGE

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

You are now bound by duty, honor, and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the Fraternity.

In the character of a Master Mason, you are authorized to correct the errors and irregularities

of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied must be your constant care. Universal benevolence you are always to inculcate, and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The Ancient Landmarks of the Fraternity, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

CHARGE

Each of our three degrees has its paramount duty. The Entered Apprentice, your duty to God; the Fellowcraft, your duty to your neighbor; the Master Mason, your duty to yourself. There is no strained reversal of order in this, nor does Masonry differ with nature or revelation in her sequence of teaching. God comes first always, for

in Him we live and move and have our being. Our neighbor comes second because God Himself has so ordered in those ten greater Commandments written with His own finger of Divinity. We ourselves, come last because without duty to God we should lack the strength to perform, and without duty to our neighbor we should lack the Golden Rule, which shows us the duty we owe to ourselves. Your manhood does not depend upon your position, but upon your character. The establishment as well as the acknowledgment of true manhood is in your own hands. Too many think that reputation ensures it; do not wait for that. Seek the true definition of a man and then exemplify it. Do not have two characters, one for your fellows and another for privacy. Be a true man in your own home as well as out in life. Scorn to debase yourself because the door of publicity is locked. Let even your own solitude keep company with the gentleman within it. Speak the same language to men that you do to your mother. Look upon women as you would have other men look upon your sisters. Resent the unclean speech as a challenge against your claim to good breeding. Demand respectful treatment from your neighbor, but first command your own self-respect. Let nothing be more intolerable in your sight than the letting down of yourself to a lower level. Bid men come up to you, but refuse to descend a single step to them. Do not measure your importance by your titles or your money,

but by the texture of your character and the cleanliness of your speech. Make others to know always that a gentleman stands before them. The teaching of this degree, then, is that it is your duty to make the most and the best of yourself. It is your duty as a man among men, as a son, or husband, or father; as a citizen of this great Republic; as a duly obligated Master Mason; as the most glorious climax of all created things; for the true man is the human image of the Mason's God.

CEREMONY OF INVESTITURE OF MASTERS-ELECT LONG FORM AND SHORT FORM

"Previous to his Installation the Master-elect of the Lodge must be put in possession of the secrets of the chair". (Book of Constitutions, section 308.)

This is the authority for the Ceremony of Investiture by which the Master-elect of a Lodge may be legitimately installed as Worshipful Master.

This Ceremony is to be attended only by those brethren who have been elected or appointed and installed as Worshipful Master of a just and duly constituted Lodge of Free and Accepted Masons. A brother who has already been invested with the Secrets of the Chair but not yet installed, may be present.

A brother possessing the title of "Right Worshipful" may attend only if he is, or has been, elected or appointed and installed as Worshipful Master of a Lodge of Free and Accepted Masons.

Two Ceremonies are included in this Monitor. The Long Form is for groups of Masters-elect when District meetings are held for the "Ceremony of Investiture of Masters-elect", and the Short Form is for several Masters-elect or a Master-elect, when held in the Lodge room or adjoining room.

Each Master should bring a small set of the Three Great Lights. Each Master-elect should be obligated on the Three Great Lights, the Bible being open at Ecclesiastes 12:1-7.

The Investing Officer will select actual Past Masters to act as Officers.

The Investing Officer and all others participating are addressed according to their Masonic rank as, R.'.W.'. or W.'.

This Ceremony is not a degree in Masonry.

Nothing is to be added to this Ceremony.

The number of speakers, however, is optional. Brethren clothed as Master Mason.

LONG FORM

Presiding Officer in Chair.—Calls Brethren to order.

Presiding Officer—* Brethren, the hour of Investiture is here. The Deacons will ascertain that all present are Worshipful Masters or Actual Past Masters.

Dacons satisfy themselves, then go to East, report and take seats near outer door.

Presiding Officer—Brother Junior Deacon, are the Worshipful Masters and Masters-elect ready to enter?

Junior Deacon—Brother Tiler, are the Worshipful Masters and Masters-elect ready to enter?

Tiler—Brother Junior Deacon, the Worshipful Masters and Masters-elect are ready to enter.

Junior Deacon—(R.'.) W.'. Brother . . . , the Worshipful Masters and Masters-elect are ready to enter.

Presiding Officer—Brother Marshal, escort them to their assigned seats.

Presiding Officer—Brother Junior Deacon, is the Investing Officer ready to enter?

Junior Deacon—Brother Tiler, is the Investing Officer ready to enter?

Tiler—Brother Junior Deacon, the Investing Officer and his staff are ready to enter.

Junior Deacon—(R.'.) W.'. Brother . . . , the Investing Officers and his staff are ready to enter.

Presiding Officer—Admit them.***

Music. (Optional)

Entrance of Investing Officer and Staff (Deacons and Marshal fall in line at outer door.)

Order of Procession at Outer Door:

Marshal

Standard Bearer

Steward . . . Steward

Jr. M. of C. Jr. Deacon

Sr. M. of C. Sr. Deacon

Investing Officer Chaplain

Diagram No. 1

East

Altar

St. B.

J.M.C. S.M.C. I.O. Chp. S.D. J.D.

St. Mar. St.

Outer
Door

Tiler

MONITOR OF THE WORK

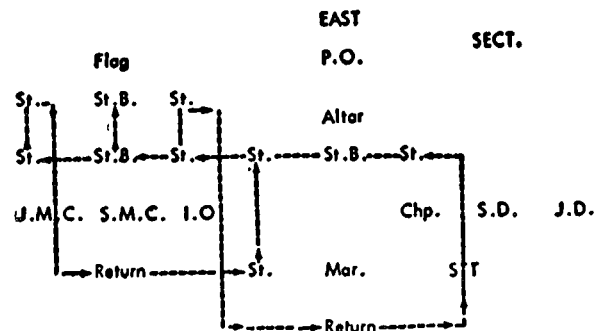
Presiding Officer—Brethren—The Pledge of Allegiance to the Flag.

National Anthem (one verse).

Presiding Officer—Brother Standard Bearer, carry the Flag to its proper place.

Standard Bearer takes Flag to its proper place under escort of the two Stewards.

Diagram No. 2



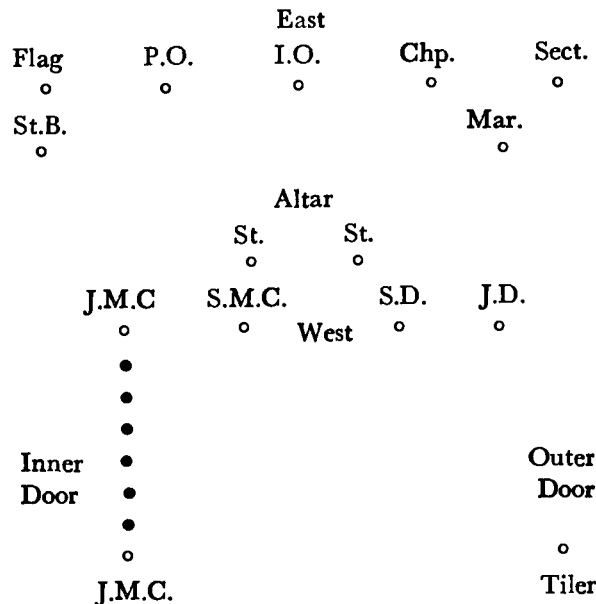
Standard Bearer seated in front of flag. Stewards return to their original places.

Presiding Officer—Brother Marshal, escort the Investing Officer to the East, and the Chaplain, Deacons and Masters of Ceremony to their places.

Presiding Officer—* Seats Brethren.

INVESTITURE OF MASTERS-ELECT

Diagram No. 3



Presiding Officer—(R.'.) W.' as of this..... I welcome you and your officers who are here to perform the Ceremony of Investiture (etc. to fit in with the conditions or requirements of the District).

Presiding Officer—Presents the gavel to the Investing Officer.

Response by Investing Officer.
Music. (Optional)

Investing Officer—Let no man enter upon any great or important undertaking without first invoking the blessing of Almighty God.—Brother Chaplain.

Chaplain—Prayer

Almighty God, our help in ages past, consecrate these solemn rites to Thy Holy Name. Pour out Thy rich blessing upon these who have been chosen Rulers in the Craft.

Endue them with courageous minds, merciful hearts and amiable dispositions, that they may rule impartially, govern with justice and admonish with kindness.

Grant unto them a competency of Thy divine wisdom, that they may be better enabled to discharge the duties committed to their Station in such manner as may be most pleasing in Thy sight.

Teach us, O God, to serve faithfully and obediently those who have been called to high Station, and make us all to realize that our first duty is to Thee, since through following Thy precepts we may best serve our fellow men.—Amen.

Hymn. (Optional)

*Investing Officer seats Brethren.**

Investing Officer—Brother Junior Master of Ceremony, tile the inner door.

(Junior Master of Ceremony takes post outside of inner door.)

Investing Officer—The Secretary will read the names of the Masters-elect; also the names and numbers of their respective Lodges.

Secretary calls the roll of Masters-elect and Lodges.

Investing Officer—Brother Secretary, have you the consent of all the Retiring Masters authorizing me to act as their proxy in this Ceremony?

Secretary—I have.

Investing Officer—Brother Junior Deacon, inform the Tiler that I am about to invest the Masters-elect with the Secrets of the Chair. Direct him to see that none enters unless qualified.

(No response)

Investing Officer—Brother Senior Master of Ceremony, convey the same information to the Junior Master of Ceremony.

(Junior Deacon and Senior Master of Ceremony convey information.)

(No response)

Investing Officer—Brother Senior Deacon, display the Three Great Lights in Masonry.

Investing Officer—Brother Marshal, present the Masters-elect.

(Masters elect stand west of Altar—if too many to kneel at Altar, they are to be formed into an oblong between Altar and West with a conductor for each.)

Music. (Optional)

Investing Officer—Brethren, the Book of Constitutions of the Grand Lodge of Free and Accepted Masons of the State of New York makes it imperative that the Master-elect of a Lodge be put in possession of the Secrets of the Chair prior to his Installation.

In conformity therewith and by authority vested in me by the Masters of the Lodges named by the Secretary, I will proceed to invest these Brothers with the Secrets of the Chair according to Ancient Craft usage and in due form.

Investing Officer—(to Masters-elect) Kneel on both knees, both hands resting upon the H. B. Sq. and Cs. (do not use exemplar—all Masters-elect should take ob. upon Bible—additional copies to be used when necessary—held on the outstretched palms of Conductors) and repeat after me (in unison)—I (name in full) etc. etc.

(after ob. *Investing Officer* extends right hand raising Master-elect at Altar—Conductors do the same with others—*Investing Officer* then instructs as to Grip and Word—Conductors assisting.)

Investing Officer—My Brothers, the obligation you have just taken creates new responsibilities, yet you are not bound by any penalty, as the very nature of your present position holds you by a stronger tie. Your attention is called to this, as our ancient brethren used a penalty with the accompanying d. g. & s. and this custom still exists in some Jurisdictions.

At your Installation, the Charter, and all that it signifies, will be placed in your hands; by reason of this your Brethren will look to you for guidance. You should therefore equip yourself by a thorough knowledge of the Book of Constitutions and attention to the landmarks of the Craft.

Finally, my Brothers, we rejoice with you in the opportunity your Mastership gives you for service to the Fraternity.

Music. (Optional)

Investing Officer goes to East.

Investing Officer—Brother Marshal, make proclamation from the East that these Masters-elect have been duly invested with the Secrets of the Chair and are qualified to be installed as Masters of their respective Lodges.

Brother Marshal—To the Glory of Almighty God; in the name of the Grand Lodge of Free and Accepted Masons of the State of New York I proclaim these Masters-elect duly invested with the Secrets of the Chair and thereby qualified to be installed as Masters of their respective Lodges. Grand Honors.

*Investing Officer seats Brethren.**

Address. (Speaker should have appropriate topic for the occasion.)

Music. (Optional)

Investing Officer—Brother Senior Deacon, close the Great Light in Masonry.

Investing Officer—Brother Junior Deacon, inform the Tiler that the Ceremony of Investiture of the Masters-elect for the ensuing year is completed.

(No response)

Investing Officer—Brother Senior Master of Ceremony, convey the same information to the Junior Master of Ceremony.

(No response)

Investing Officer—Brethren, give your attention to the Chaplain.

Chaplain—Benediction.

May God keep you and guide you, may you follow in your every undertaking His infinitely wise plans; may your fellowship and wisdom enrich our Craft and your service benefit humanity; and may the Supreme Architect of the Universe watch over you and reward you with His richest blessings.—Amen.

Hymn. (Optional)

*Investing Officer seats Brethren.**

Returns gavel to Presiding Officer.

NOTE: This Ceremony is to be used for groups of Masters-elect only. It is proper form for the officers for the Ceremony to be in evening dress. The officers are to be addressed according to their Masonic rank R. W. or W. This also applies to the printing of the program. The size and elaborateness of the program, if one is used, is optional but the headings must be as printed. NOTHING is to be added to the Ceremony. The number of speakers, however, is optional.

SHORT FORM

Investing Officer—Let no man enter upon any great or important undertaking without first invoking the blessing of Almighty God.—Brother Chaplain.

Chaplain. Prayer. (Conform to singular or plural.)

Almighty God, our help in ages past, consecrate these solemn rites to Thy Holy Name. Pour out Thy rich blessing upon him who has been chosen a Ruler in the Craft.

Endue him with a courageous mind, merciful heart and an amiable disposition, that he may rule impartially, govern with justice and admonish with kindness.

Grant unto him a competency of thy divine wisdom, that he may be better enabled to discharge the duties committed to his Station in such manner as may be most pleasing in Thy sight.

Teach us, O God, to serve faithfully and obediently those who have been called to High Station, and make us all to realize that our first duty is to Thee, since through following Thy precepts we may best serve our fellow men.—Amen.

Investing Officer—(if in anteroom—prepares the Three Great Lights)—(if in a Lodge Room.)

Brother .. Display the Three Great Lights in Masonry.

*

Investing Officer—Brother..... Inform the Tiler that I am about to invest the Master-elect with the Secrets of the Chair. (*If being done by group of Lodges add*). Direct him to see that none enters except such as are qualified.

Investing Officer—Brother Marshal—Present the Master (s)-elect.

(*Master (s)-elect stand at the Altar—if too many to kneel at Altar, they are to be formed into an oblong between Altar and West with a Conductor for each.*)

Investing Officer—Brethren, The Book of Constitutions of the Grand Lodge of Free and Accepted Masons of the State of New York makes it imperative that the Master-elect of a Lodge be put in possession of the Secrets of the Chair prior to his Installation.

In conformity therewith and by authority (*if Master*) as Master (*if acting for Master or for a group of Masters*) of the Master (s) of ..
Lodge (s) No. (s) .. I will proceed to invest Brother (s) with the Secrets of the Chair according to Ancient Craft usage and in due form.

Investing Officer—(*to Master(s)-elect*) Kneel on both knees, both hands resting upon the H. B. Sq. and Cs. [*do not use exemplar—all Masters-elect should take ob. upon Bible—additional copies to be used when necessary—held on the outstretched palms of Conductor (s)*] and repeat after me (*in unison*)—I (*name in full*) etc. etc.

(*after ob. Investing Officer extends right hand raising Master-elect—Conductors do the same where more than one—Investing Officer then instructs as to Grip and Word—Conductors assisting.*)

Investing Officer—My Brother (s) the obligation you have just taken creates new responsibilities; yet you are not bound by any penalty, as the very nature of your present position holds you by a stronger tie. Your attention is called to this, as our ancient brethren used a penalty with the accompanying d. g. & s. and this custom still exists in some Jurisdictions.

At your Installation, the Charter, and all that it signifies, will be placed in your hands; by reason of this your Brethren will look to you for guidance. You should therefore equip yourself by a thorough knowledge of The Book of Constitutions and attention to the Landmarks of the Craft.

Finally, my Brother (s) we rejoice with you in the opportunity your Mastership gives you for service to the Fraternity.

Investing Officer—
(*steps back if in anteroom or goes to East if in Lodge Room.*)

Brother Marshal, make proclamation from the East that these Master (s)-elect have been duly invested with the Secrets of the Chair and are qualified to be installed as Master (s) of their respective Lodges.

Marshal—To the Glory of Almighty God; in the name of the Grand Lodge of Free and Accepted Masons of the State of New York, I proclaim Brother (s) . . . duly invested with the Secrets of the Chair and thereby qualified to be installed as (if one) Master of Lodge (if more than one) Masters of their respective Lodges. Grand Honors.

Investing Officer—Give your attention to the Chaplain.

Chaplain—Benediction.

May God keep you and guide you, may you follow in your every undertaking His infinitely wise plans; may your fellowship and wisdom enrich our Craft and your service benefit humanity; and may the Supreme Architect of the Universe watch over you and reward you with His richest blessings.—Amen.

Investing Officer—
(closes the Great Light)

The Ceremony of Investiture is closed.*

NOTE: The Investing Officer will inform the Master (s) of the Lodge (s) for whom he has acted that the Investiture Ceremony has been conducted.

The Short Form is to be used for several Masters-elect or an individual Master-elect. Nothing is to be added to the Ceremony.

INSTALLATION OF LODGE OFFICERS

The installation of the officers of newly constituted lodges is done by the Grand Master or his proxy. In existing lodges, it is the prerogative of the retiring Worshipful Master, but may be done by his proxy, who must be a Master or a Past Master of a Lodge.

The installation of officers of a Lodge shall be held at a Regular or Special Communication of the Lodge and behind tiled doors. (Grand Lodge Proceedings, 1935, page 82)

The installing officer shall be addressed by his title of Worshipful Master and his assistant as Brother Marshal.

Every officer shall be installed, at the west of the altar, with the full ceremonial. Nothing shall be added.

The following order may be inverted at the discretion of the installing officer, when the ceremony will commence with the installation of the Worshipful Master, but the order as given is recommended.

Prior to installation, officers shall be clothed with aprons of the respective offices in which they are about to be installed.

TILER

Installing Officer—Brother Marshal, present the Tiler for installation.

(Installing Officer assigns a substitute, who salutes and replaces the Tiler at the door.)

Marshal — Worshipful Master, I present Brother, who has been appointed Tiler of this Lodge for the ensuing year.

Installing Officer—My Brother, you have been appointed Tiler of this Lodge, and will now be invested with the implement of your office. *(a Badge may also be presented at this point.)* The Sword is in your hands to enable you to guard against the approach of cowans and eaves-droppers, and to suffer none to pass, or repass, except such as are duly qualified. Your regular and punctual attendance will afford the best proof of your zeal for the Institution

Brother Marshal, conduct the Tiler to his place

(Tiler salutes before returning to his place, substitute salutes on re-entering the Lodge Room).

ORGANIST

Installing Officer—Brother Marshal, present the Organist for installation

Marshal — Worshipful Master, I present Brother, who has been appointed Organist of this Lodge for the ensuing year.

Installing Officer—My Brother, you have been appointed Organist of this Lodge and will now be invested with the badge of your office. Your duty will be to preside at the organ and provide appropriate music for every Communication. It is, therefore, necessary that you be punctual in your

attendance, and that you cooperate cordially with the Worshipful Master, so that the ritual may be attractively rendered, and those present have added pleasure and profit from your work.

Brother Marshal, conduct the Organist to his place.

MARSHAL

Installing Officer—Brother Marshal, present the Marshal for installation.

Marshal—Worshipful Master, I present Brother, who has been appointed Marshal of this Lodge for the ensuing year.

Installing Officer—My Brother, you have been appointed Marshal of this Lodge, and will now be invested with the badge of your office. It is your duty to have charge of and conduct the processions of the Lodge, and to assist the Senior Deacon whenever that officer may require your services. On all such occasions the good order that may be displayed mainly depends upon your zeal, knowledge and discretion.

Brother Marshal, conduct the Marshal to his place.

STEWARDS

Installing Officer—Brother Marshal, present the Stewards for installation.

Marshal—Worshipful Master, I present Brothers and, who have been

appointed Stewards of this Lodge for the ensuing year.

Installing Officer—My Brothers, you have been appointed Stewards of this Lodge, and will now be invested with the badge of your office. You are to assist the Senior Deacon and Masters of Ceremony when requested, in conducting candidates, and to so provide for the Craft while at refreshment, that the harmony and decorum thereof shall not be disturbed, and when labor shall be resumed, that the Worshipful Master may have honor, and the Craft pleasure and profit therefrom.

Brother Marshal, conduct the Stewards to their places.

MASTERS OF CEREMONY

Installing Officer—Brother Marshal, present the Masters of Ceremony for installation.

Marshal—Worshipful Master, I present Brother , who has been appointed Senior Master of Ceremony and Brother , who has been appointed Junior Master of Ceremony of this Lodge for the ensuing year.

Installing Officer—My Brothers, you have been appointed Masters of Ceremony of this Lodge, and will now be invested with the badge of your office. You, as proxies for the Senior Deacon, are to see that candidates for the several degrees are

duly and truly prepared. In the preparation room you are to permit no levity, but are expected to conduct your work therein so as to leave an impression on the minds of those seeking Masonic "Light," that our Institution is dignified and refined, and that its ceremonies have in *reality* symbolic meaning of lofty significance.

Brother Marshal, conduct the Masters of Ceremony to their places.

SENIOR AND JUNIOR DEACONS

Installing Officer—Brother Marshal, present the Senior and Junior Deacons for installation.

Marshal—Worshipful Master, I present Brother , who has been appointed Senior Deacon and Brother , who has been appointed Junior Deacon of this Lodge for the ensuing year.

Installing Officer—My Brothers, you have been appointed Deacons of this Lodge, and will now be invested with the badge of your office. It is your duty to attend on the Worshipful Master and Wardens, to act as their proxies in the active duties of the Lodge, such as the reception of candidates, and the introduction and accommodation of visitors. These duties are entrusted to your care confident of your vigilance and attention.

Brother Marshal, conduct the Senior and Junior Deacons to their places.

TRUSTEE

Installing Officer—Brother Marshal, present the Trustee for installation.

Marshal—Worshipful Master, I present (Right) (Worshipful) Brother—, who has been elected Trustee of this Lodge for a term of years, for installation.

Installing Officer—My Brother, you have been elected Trustee of this Lodge and I am certain that you are aware of the very important nature of that office, and of the duties which you will be called upon to discharge. I am equally certain that your attention to those duties will be such that the brethren of the Lodge will be well repaid for the trust they have confided in you.

Brother Marshal, conduct the Trustee to a place in the Lodge as near the East as possible.

CHAPLAIN

Installing Officer—Brother Marshal, present the Chaplain for installation.

Marshal—Worshipful Master, I present Brother . . . , who has been appointed Chaplain of this Lodge for the ensuing year.

Installing Officer—Brother . . . , you have been appointed Chaplain of this Lodge, and will now be invested with the badge of your office.

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

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, with whom our happiness will be endless and perfect.

Brother Marshal, conduct the Chaplain to his place.

SECRETARY

Installing Officer—Brother Marshal, present the Secretary for installation.

Marshal—Worshipful Master, I present Brother . . . , who has been elected Secretary of this Lodge for the ensuing year.

Installing Officer—Brother . . . , you have been elected Secretary of this Lodge, and will now be invested with the badge of your office.

It is your duty to keep a correct record of the proceedings of the Lodge, to receive all money and pay it into the hands of the Treasurer, and to issue summonses at the Worshipful Master's direction. Your love for the Craft and attachment to the Lodge will induce you cheerfully to discharge the duties of your office. In so doing, you will merit the esteem of your brethren.

Brother Marshal, conduct the Secretary to his place.

TREASURER

Installing Officer—Brother Marshal, present the Treasurer for installation.

Marshal—Worshipful Master, I present Brother _____, who has been elected Treasurer of this Lodge for the ensuing year.

Installing Officer—Brother _____, you have been elected Treasurer of this Lodge, and will now be invested with the badge of your office.

It is your duty to keep a faithful account of all money received for the use of the Lodge, and pay it out upon the order of the Worshipful Master, with the consent of the Lodge. Your own honor, and the confidence the brethren repose in you, will inspire you to that faithfulness in the discharge of the duties of your office which its important nature demands.

Brother Marshal, conduct the Treasurer to his place.

JUNIOR WARDEN

Installing Officer—Brother Marshal, present the Junior Warden for installation.

Marshal—Worshipful Master, I present Brother _____, who has been elected Junior Warden of this Lodge for the ensuing year.

Installing Officer—Brother _____, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden and perform all the

duties appertaining to that office to the best of your ability? (*He consents.*) You will now be invested with the jewel of your office.

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

In the absence of the Worshipful Master and Senior Warden, upon you devolves the government of the Lodge, but to you is especially committed the superintendence of the Craft during the hours of refreshment. It is, therefore, necessary that you be temperate and discreet in the indulgence of your own inclinations, and that you carefully observe that none of the Craft convert the purposes of refreshment into intemperance or excess. LOOK WELL TO THE SOUTH.

Brother Marshal, conduct the Junior Warden to his station.

SENIOR WARDEN

Installing Officer—Brother Marshal, present the Senior Warden for installation.

Marshal—Worshipful Master, I present Brother _____, who has been elected Senior Warden of this Lodge for the ensuing year.

Installing Officer—Brother _____, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden and perform all the

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duties appertaining to that office, to the best of your ability? (*He consents.*) You will now be invested with the jewel of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hope; that we are all children of one Father, heirs of the same infirmities, and exposed to the same vicissitudes. It also reminds us, that although distinctions among men are necessary to perform the work of the world, no eminence of station should make us forget that we are brethren, and that in the Lodge and our Masonic associations, we are on a level. The Level teaches us that a time will come when all distinctions but that of goodness will cease, and death, the leveler of human greatness, will reduce us to the same state.

Your regular attendance at the stated and other meetings of the Lodge is necessary. In the absence of the Worshipful Master, you are to govern the Lodge, and in his presence assist him in its government. Hence the necessity of preparing yourself for the important duties which may devolve upon you. **LOOK WELL TO THE WEST.**

Brother Marshal, conduct the Senior Warden to his station.

WORSHIPFUL MASTER

Installing Officer—Brother Marshal, present the Master-elect for installation.

Marshal—Worshipful Master, I present Brother _____, who has been elected Worshipful Master of this Lodge for the ensuing year.

INSTALLATION OF LODGE OFFICERS

Installing Officer—Brother Marshal, has the brother served as an installed Warden of a duly constituted Lodge of Free and Accepted Masons, has he been elected Worshipful Master by the vote of this Lodge and has he been invested with the Secrets of the Chair?

Marshal—Worshipful Master, he has and is qualified to be installed as Worshipful Master of this Lodge.

Installing Officer—My Brother, previous to your installation, it is necessary that you signify your assent to those ancient Charges and Regulations which point out the duty of a Worshipful Master to his Lodge.

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

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

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

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

V. You agree to hold in veneration the original rulers and patrons of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, in Lodge convened,

in every case consistent with the Constitutions of the Fraternity?

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

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

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

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

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly invested, and to conform to every edict of Grand Lodge that is not subversive of the principles and groundwork of Masonry?

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

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

XIII. You admit that no new Lodge shall be formed without permission of Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely made there-

in, these things being contrary to the ancient usages of the Fraternity?

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

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

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

The Master answers "I do."

Installing Officer—My Brother, in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Worshipful Master of this Lodge, in full confidence of your skill and capacity to govern the same. You will kneel and repeat the obligation after me.

The Master-elect shall kneel on both knees at the Altar, both hands resting upon the Holy Bible, Square and Compasses. The installing officer shall call up the Lodge and proceed to the Altar to oblige the Master-elect.

The Installing Officer should address the Master-elect as follows: Say "I" (done) "Pronounce your name in full" (done) "in presence"

"I . . . , in presence of A. G. and this W. L. of M. M. regularly assembled and properly dedicated, do agree to accept the office of Master of this Lodge, and the duties thereof faithfully, zealously and impartially to administer, to the best of my skill and ability, until a successor shall have been duly elected and installed in my stead.

"I solemnly promise that I will not, either during my Mastership, or at any time that the Lodge may be under my direction, permit or suffer any deviation from the established Landmarks of the Order; that I will not administer, or cause to be administered, any Rite or Ceremony, contrary to, or subversive of, our Ancient Institution, but, on the contrary, will maintain, support, and uphold, pure and unsullied, the Principles and Tenets of the Craft.

"I further solemnly promise that, to the utmost of my power, I will enforce strict obedience to the Rules and Regulations to which I have already given my assent, and in every respect will conscientiously discharge my duties as a Ruler in the Craft and Master of this Lodge.

"So help me God and keep me steadfast in this, my solemn obligation of Installed Master "

In testimony * * * * Master rises

You will now be invested with the jewel of your office

The Master is then regularly invested with the jewel of his office, and the furniture and implements of the Lodge are placed in his charge. The various implements of his profession are emblematical of his conduct in life, and upon this occasion should be carefully explained as follows:

Installing Officer—The Holy Writings, that great Lig^t in Masonry, will guide you to all truth, will direct your path to the temple of happiness, and point out to you the whole duty of man

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

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

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

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

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

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

You also receive in charge the By-Laws of your Lodge, which you are to see duly obeyed.

You also now receive a copy of the Officers Training Guide which you are to study diligently and require your Wardens to do likewise so as to increase the efficiency and success of your Lodge.

Installing Officer returns to the East

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Installing Officer—Brother Marshal, escort the Worshipful Master to his station in the East.

The new Master is now placed on the right of the Installing Officer.

The Installing Officer is to say—Brethren, give your attention to the Chaplain.

The following prayer is offered by the Chaplain

PRAYER

Almighty and Eternal God, vouchsafe Thine aid to these solemn rites, and grant that the brother who is now numbered among the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce, obedience to Thy law Sanctify him with Thy grace. Strengthen him with Thy power, and enrich his mind with genuine knowledge, that he may be enabled to enlighten the brethren, and consecrate our meetings to the honor and glory of Thy Holy Name. Amen

Response—So mote it be

THE PORTIONS IN SMALL PRINT ARE OPTIONAL

THE DIRECTIONS IN ITALICS ARE NOT

Installing Officer—All brethren below the rank of Installed Master will face West.

NOTE. If Secretary, Treasurer or Chaplain are not Past Masters they will be asked to face North or South as case may be

The Worshipful Master will "prove" himself to the Installing Officer who then, with the assistance of the Marshal, will "cover" the Worshipful Master and place him in front of the Master's chair

INSTALLATION OF LODGE OFFICERS

Installing Officer—All brethren will face East.
(Pause)—Worshipful Master, behold your brethren! Brethren, behold your Worshipful Master!

GRAND HONORS

(Led by the Installing Officer)

A procession is then formed, and the brethren pass around the Lodge, signifying their respect and obedience by the usual distinctive marks in the different degrees.

NOTE: The procession starts on the South side of the Lodge and proceeds clockwise. The first perambulation in single file, the second two abreast and the third three abreast. Each Brother when directly in front of the Worshipful Master will face East and give the "distinctive marks". The Worshipful Master does not respond.

During the perambulation the following or other appropriate installation ode may be sung.

"Support to the Master that rules by the Square,
Let sons of the Light to the East now repair;
With hearts for his aid, united and free,
Obedient we labor and kindly agree

"Support to the Warden, installed in the West,
Who works by the Level, where sorrows may rest;
With hearts for his aid, united and free,
Obedient we labor and kindly agree.

"Support to the Warden, by Plumb still upright,
Whose sun in the South never hides its fair light;
With hearts for his aid, united and free,
Obedient we labor and kindly agree."

The Installing Officer will say—

Brother Marshal, make proclamation South, West and East.

PROCLAMATION

Marshal (in South and West)—In the name of the Grand Lodge of Free and Accepted Masons of the State of New York I proclaim the officers of Lodge No., duly elected, appointed, and installed in their proper stations and places.

Marshal (in East)—To the glory of Almighty God. In the name of the Grand Lodge of Free and Accepted Masons of the State of New York I proclaim the officers of Lodge, No., duly elected, appointed, and installed in their proper stations and places.—Grand Honors.

Installing Officer—Give your attention to the Chaplain.

The Chaplain then pronounces the BENEDICTION.

Almighty and Everlasting God, from Whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth of Thy doctrine, and adorn them with humility of life, that, both by word and example, they may faithfully serve Thee, to the glory of Thy Holy Name, and to the usefulness of our beloved Institution. Amen.

Response—So mote it be.

The Installing Officer hands the gavel to the Worshipful Master who seats the brethren. At this point the Installing Officer may deliver an address, or read the following charges in his discretion.

Installing Officer—Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor, reputation, and usefulness of your Lodge will depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your duty to preside over and direct its ceremonies, preserve the ancient landmarks of the Fraternity, and permit no innovation in its principles or rites.

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the Sacred Volume, which we receive as the rule and guide for our faith and practice. Exhort them to govern themselves by these principles, as well with the world at large as with each other. Teach them to reverence the Three Great Lights—the Holy Bible, the perfect Square, and the extended Compasses—the symbolisms of which are familiar to you, and embrace the most important duties inculcated by our Fraternity.

The leading objects of our Fraternity are to promote morality, to keep men honest and upright, true to their GOD, and faithful to their country, and to unite them by the strong bonds of charity, friendship, and brotherly love. Great care, therefore, should be taken in admissions to membership, lest by the introduction of bad material the Fraternity be corrupted. It should ever be borne in mind that the respectability and usefulness of a Lodge depend not on the number, but on the character, of its members.

It is better that no workman be added to the roll than that one unworthy be permitted to cross the threshold of the Lodge. The uninitiated judge Masonry by the conduct of individual members. Be as careful of the reputation of your Lodge as that of your family; as you would admit none of bad character to your family, so should you exclude such from your Lodge.

Brothers Senior and Junior Warden, to you are committed the pillars of *strength* and *beauty*. It is your duty to set before the brethren the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy, symbols of the moral lessons of our Fraternity, taught from your stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Fraternity, as it is only by a due regard for them in your own lives and conduct that you may expect regard for them in others.

You are to assist the Worshipful 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 Worshipful Master, you will succeed to higher duties; your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which heretofore you have shown in attendance to the duties of Freemasonry inspires confidence that your future conduct will merit the approval of your brethren, and the reward which is due for meritorious service.

TO THE BRETHREN OF THE LODGE

Brethren: Such is the nature of our Institution, that some must of necessity rule and govern, others must submit and obey. The officers you have chosen, and who have been solemnly installed, are sufficiently acquainted with the rules of propriety, and the laws of the Fraternity, to avoid exceeding the powers with which they are entrusted. The harmony of the Lodge will materially depend upon the good order you observe in the conduct of its business, and your courtesy and forbearance toward each other in its deliberations.

I charge you, that you act worthy of your vocation as Freemasons and suffer no fault on your part to tarnish the lustre of your calling, or bring discredit on the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with its principles and obligations, and practice in your lives its duties. Divest yourselves of coldness and apathy, fatal to your best interests. Shun those affections and passions unworthy of a soul claiming affinity with the "Sons of Light"; put forth all your energy to grasp what is noble and elevating in thought and action and capable of furthering our Fraternity's lofty destiny. Guard against dissensions among yourselves. Let no root

of bitterness spring up to trouble you; preserve your Lodge pure; prevent the introduction of vice or error in any form. If, in the frailty of human nature, a brother fall under the influence of evil and wander into forbidden paths, seek him out, bring him back to the fold, show him the superiority of virtue. Much may be accomplished by force of good example, by good counsel by a friendly, understanding spirit and ever remember that

"To err is human, to forgive Divine."

Finally, Brethren, be of one mind; live in peace. Let nothing disturb that pure, warm, and holy love which our ritual enjoins. Follow these injunctions, and your Lodge will flourish. May the *Tenets of our profession* be transmitted through your Lodge unimpaired from generation to generation.

The Lodge may now proceed to business, and in due time be closed, and the proceedings of the occasion ended.

Page references to the Monitor are for any edition since 1955.

PUBLIC INSTALLATION

A Public Installation may be conducted by any Lodge, but is not mandatory; however, the regular Ritualistic Installation must be held at a Stated or Special Communication of the Lodge, as provided in Section 302 of the Grand Lodge Book of Constitutions, and must be held PRIOR to any Public Installation.

A Public Installation must be held in the regular meeting room of the Lodge unless otherwise authorized by the Grand Master, and may be held on the same night as the Regular Installation, but at a later hour and not later than the date of January thirty-first

While it is the prerogative of the retiring Worshipful Master to determine whether a Public Installation shall be held and to conduct the Public Installation, it is recommended that he follow the wishes of the Master-elect. The Installing Officer must be a Master or a Past Master of a Lodge.

PUBLIC INSTALLATION

Aprons and Jewels are to be worn only by the retiring Master, the installing "team" (Installing Officer, Installing Marshal, Installing Chaplain) and eventually by the officers installed. The retiring Master wears the Apron and Jewel of Master. After the introduction of the Installing Officer and the "team" the Master leaves the East and proceeds to place the Master's Apron on the Master-elect and then places the Master's Jewel with the other Jewels on the table at the Altar and takes a seat with the brethren. Each member of the installing "team" shall wear the Apron and Jewel of the highest rank in Craft Masonry which he has attained.

The Lodge room should be arranged in exactly the same manner as at a Communication, with the following exceptions;

The Holy Bible shall be on the Altar UNOPENED The Square and Compasses shall be placed on the corners of the Holy Bible, with the UNOPENED Compasses in the upper left corner and the Square in the lower right corner.

The Candles or Tapers at the Altar are NOT lighted.

Installing Officer addresses the assembly:

It may be that some of our visitors would desire more knowledge concerning the Masonic Fraternity; what it stands for, and what it strives to do. The roots of Freemasonry are lost in antiquity, but our recorded history extends backward well over six hundred years. We would have you know, then, that Freemasonry is a moral institution founded on the Fatherhood of God and the brotherhood of man. It is not just social, not merely ritualistic, but is also educational and patriotic. Contrary to the belief of many in the past, it is not a secret society.

We do have a few signs and words of recognition which we like to keep to ourselves, but Freemasonry itself is not secret. The whole world is aware of it. The Square and Compasses are known and respected from pole to pole; no effort is made to hide its existence. Masons are proud to be known as such. Masonry teaches no secret truth, the mysteries of Masonry are only such as those eternal truths upon which it is built and which are common to all men, those of faith and duty, of life and death. Rather, then, it is a private Society

set apart from the gossip and chatter of life, where reverence, friendship and love teach manhood and character-building which can endure.

Fundamentally, Masonry is educational and endeavors to teach men the elements of life that are worth while and of lasting value, of the relationship in which men should stand, one to another, that he who gives to those around him those things that are the best and the richest in him receives back in return those same values, with rich added interest.

Nor let us forget that our Fraternity is intensely patriotic; and though definitely not a religion, it is religious in that it urges every man to be steadfast in the faith of his acceptance. Most of the world has now come to know that a Masonic Temple is a gathering place of men who believe in God and Country, men who uphold the principles and ideals revealed in the Book of the Law — ideals which America has always exemplified.

The installation of officers of a Lodge is of great importance; and Masonry

teaches that before entering upon any great or important undertaking, we should invoke the blessing of the Supreme Architect of the Universe. Let us all stand and give our attention to the Chaplain, after which we will pledge allegiance to the Flag of our Country, followed by one verse of the National Anthem.

Prayer by the Chaplain

Eternal Source of Life and Light, we, Thy servants, reverently bow before Thee in adoration and praise. As when we first saw the light at our Altar, we first implored Thy guidance, protection and aid, so now we seek Thee for Thy divine blessing and direction. In Thy might we are strong; without Thee, in our best and highest estates, we are but frail and feeble beings. Grant, O God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, charity and truth always prevail among the members of this Lodge, and may this bond of union continue to strengthen all Lodges throughout the world. In Thee, O God, as

in the days of our apprenticeship, do we put our trust. Be Thou our guide in the unseen vicissitudes of life before us and bring us all to see the Great Light, inaccessible and full of glory, in Thy presence, where we shall behold Thee with unclouded vision forevermore. AMEN.

Response by the brethren: "So mote it be."

The brethren and guests join in the Pledge of Allegiance and in one verse of the National Anthem.

Installing Officer now seats the assembly with one rap of the Gavel.

The Installing Officer now starts the Installation Ceremony, after checking over the following directions:

- A. The Installing Officer shall be addressed by his title of Worshipful Master and his assistants as Brother Marshal and Brother Chaplain.*
- B. Every Officer shall be installed at the West of the Altar.*
- C. Prior to installation, the officers shall be clothed with aprons of the respective offices in which they are about*

to be installed. This group should be seated together in the northeast corner of the Lodge room and in order of their Stations and Places.

- D. The officers' jewels must be placed near the Altar.*

From this point the Installation Ceremony proceeds precisely as in the regular Ritualistic Installation as set forth in the 1955-1963 editions of the Monitor from page 70 to and including the first paragraph at the top of page 81. OMIT the Master's obligation on pages 81 and 82. Continue on page 82:

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

Continue to the middle of page 83, ending with the sentence relating to the By-Laws.

Continue again on the same page, only ignoring the instruction for the Installing Officer to return to the East, since he has not left it; he remains there.

Installing Officer: Everyone please rise. Brother Chaplain, will you lead us in prayer.

Prayer by the Chaplain

After the prayer, pages 83-84, continue as follows:

Installing Officer: I now declare that the officers of Lodge No....., have been duly elected, appointed, and installed in their proper stations and places.

The Installing Officer hands the gavel to the Worshipful Master, who seats the assembly with one blow of the gavel.

Address by Master or some qualified speaker.

After the address, presentations, if any, are to be made here

Worshipful Master: Brethren and friends, this concludes the Installation. Thank you for being present tonight. Please rise and give your attention to the Chaplain who will give the Benediction.

The Chaplain then pronounces the BENEDICTION. (Monitor pages 85-86.)

DUTIES

OF THE WORSHIPFUL MASTER

1. To attend regularly the communications of his Lodge.

This duty is so plain as hardly to need a comment. Few things weaken and demoralize the Lodge so much as the Master's frequent absence.

2. To convene his Lodge, set it to work, and give it proper instruction for its labor.

The Master is the judge of the emergency that may require a special or called meeting, and without his consent, except at the times for Stated or Regular Communications, the Lodge cannot be Convened.

3. To open his Lodge at the time specified in the By-laws, and close it at a suitable hour.

It is proper here to remark that the Master who would have a successful administration should never fail to open the Lodge at the time specified in the by-laws, for by first fulfilling the law himself, he can with better propriety demand its fulfillment at the hands of the other members. The Master is the sole judge of the time to close the Lodge, but communications should not be unduly prolonged.

4. To preserve order in the Lodge.

His very name, Worshipful Master, suggests the authority with which he is invested to keep order. The Gavel, placed in his hand when he was installed, is an emblem of power and control, and if properly wielded will insure cheerful obedience and secure perfect order and decorum.

5. To regulate the admission of visitors.

One of the duties of the Master is the preservation of harmony among the brethren by the exercise of vigilance against the admission of cowans, or of those brethren who would by their presence disturb the peace of the Lodge and hinder its work. In the discharge of this duty the Master should exercise his prerogative and refuse admission to any visitor whose presence would be objectionable to any member. It would be a poor incentive to peace and harmony to admit one who would cause offense.

6. To preserve peace and harmony in the Lodge, and by his deportment both in his Lodge and out of it, to set an example to his brethren.

The Master should impress upon the members of his Lodge the dignity and high importance of Masonry, admonish them never to disgrace it, charge them to practice *out of the Lodge* those duties which they have been taught *in it*, and by amiable, discreet, and virtuous conduct, convince mankind of the excellence of the Institution, so that, when any one is said to be a Freemason, the world may know that he is one to whom mankind may pour forth its sorrows, to whom distress may proffer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

7. To be the custodian of the Charter of the Lodge, and transmit it to his successor.

At his installation the Master receives in charge the Charter of his Lodge, which is *by him* transmitted to his successor in office. Under its authority alone can the Lodge be organized, and its presence is necessary to the legality of all meetings. It is his duty carefully to preserve it, as its loss would cause serious inconvenience.

8. To render the ritualistic work of the Lodge and instruct the brethren therein.

The Master should be in fact master of the work, competent to render its every part.

9. To exercise supervision over the minutes, that nothing improper be recorded, and nothing essential to a complete record be omitted.

10. To sign ^{all} drafts upon the Treasurer for the payment of Lodge disbursements when authorized by vote of the Lodge. Nor may the Treasurer lawfully pay out funds without such order.

It is usual to give the Master authority to appropriate, in emergent cases of charity, small sums, without taking the consent of the Lodge, but for all other disbursements the treasury of the Lodge can only be opened *by Lodge order*.

To visit the sick.

The cause to be made an investigation into all unmasonic conduct on the part of members of his Lodge, of non-affiliates and members of other Lodges resident within his jurisdiction.

PREROGATIVES

OF THE

WORSHIPFUL MASTER

By the prerogatives of the Worshipful Master are meant the inherent right and authority he possesses by reason of the position he occupies, giving him, as it does, extraordinary powers and privileges, which belong to the presiding officer of few other associations. In all instances his decision on points of order is final in the Lodge, for it is a settled principle of Masonic law that no appeal can be taken to the Lodge from the decision of the Master. Grand Lodge, or the Grand Master, alone, can overrule his decision on any point of order.

The prerogatives of the Worshipful Master are so numerous and varied that only some of the principal ones are here presented.

1. To preside at all communications of his Lodge.

This is self-evident, and follows as a natural consequence of his installation. There is this peculiarity attached to the Master of a Masonic Lodge; when once duly installed, he cannot resign nor can he be deprived of his right to preside, by any power residing in the Lodge itself. He is bound, however, to pay homage to the Grand Master; hence, when the Grand Master, or his Deputy, or other duly appointed representative, appears in the Lodge, the right of the

PREROGATIVES OF WORSHIPFUL MASTER

Master to preside temporarily disappears, unless the superior authority waives the right.

The Master may call upon a Warden or an experienced Past Master to preside, but he remains *responsible to Grand Lodge* for the proceedings, as fully as though he held the gavel in person. He may resume the East at any moment, in his discretion.

In his absence, the Senior Warden opens, and presides over, the Lodge. In the absence of both the Master and the Senior Warden, these powers devolve upon the Junior Warden. In the absence of all three, the Lodge cannot be opened, and in all cases the Lodge cannot legally be opened unless the Charter is present.

2. To fill temporarily all vacancies that may occur in the Lodge offices.

As it is his duty to set the Craft at work, it is necessary that he have the active cooperation of all the officers, and if any are absent he has full power to select from the Brethren present such as he may deem competent to discharge the duties. There is no *advancement by right*. If the Senior Warden is absent, the Junior Warden does not *ex-officio* fill the West. The Master appoints a Senior Warden *pro tem*.

3. To control and terminate discussions.

This right is not to be exercised in a haughty, arbitrary, or dictatorial manner, but with determination to administer impartial justice, to the end that the peace and harmony of the Lodge may be preserved, and its prosperity secured. This prerogative is a landmark essential to the position of the Master and is the only method by which he can sustain himself in his responsibility to Grand Lodge; and, happily for his position, it is one that rarely will bring him into conflict with his brethren, while the good sense of obedience, inculcated in every degree of Masonry, bends the minds of the brethren to support the Master in his judicious exercise of power. It is his right to discuss all questions without leaving the Chair.

4. To determine all questions of order, and what business shall be brought before the Lodge.

5. To select the appointive officers of the Lodge.

6. To appoint all committees.

7. To order the issuance of notifications to members.

The distinction between A "Notification" and a "Summons" is so great that it is strange how many overlook it. The former issues from the Master of the Lodge, and is practically an *Invitation*. It is at the option of the brother receiving it to attend the meeting or not, as he pleases. But a "Summons" comes directly under the province of his OB, and for its neglect he may be disciplined and punished. To *disobey* a *summons* is a serious Masonic offense.

8 To give the casting vote in case of a tie, provided he has not already voted. This is limited, however, to votes taken *viva voce*, or by upraised hands.

The Master may vote upon ordinary questions or not, as he chooses, but it is not usual for him to do so. Upon questions requiring the ballot he should *always* vote.

On questions, if there is a tie, he should break the tie by his vote.

9. To represent the Lodge in Grand Lodge.

10. To install his successor.

This prerogative not being a duty, it is always competent for a retiring Master to select a well qualified Master or Past Master to conduct the ceremonies of installation.

FUNERAL SERVICE

Grand Lodge at its One Hundred and seventy-fourth Annual Communication (1955) approved the printing of this Funeral Service and a Committal Service.

The question is frequently asked whether a Masonic funeral service may be conducted for an unaffiliated or a nonaffiliated brother.

Section 367 of the Constitutions provides: "The brother so unaffiliated shall not be allowed to visit any Lodge nor join in a Masonic procession, nor be entitled to receive Masonic relief or burial."

Should a request for a Masonic funeral service be made to the Lodge, by the family, of the deceased for an unaffiliated, or a nonaffiliated brother, the Master may at his discretion grant the request.

It is permissible for a Master, if he so decides to conduct funeral services for an Entered Apprentice or Fellow Craft if he or his family indicate a wish that this be done.

The task of conducting a Masonic funeral service is one for Master Masons only. Should the service be for an Entered Apprentice or for a Fellow Craft, no Entered Apprentice clothed as such and no Fellow Craft clothed as such, is to be a participant in the service.

GENERAL DIRECTIONS

"On the death of a member of the Lodge, it is the duty of the Master of that Lodge to acquaint the next of kin with the right of the deceased to a Masonic funeral service. If the Master receives a request that the brother be buried with the ceremonies of the Craft, he will consult with the family, ascertain the time and place of the service and issue his order to the Secretary to notify the Lodge. An emergent communication may be called; or the brethren requested to assemble at the place where the services will be held. Members of other Lodges attending will assemble with the members of the Lodge performing the service.

Should a Lodge receive a request from the family of a deceased sojourner, the Master immediately will communicate with the Master of the Lodge of the deceased, offering to conduct or to assist him in conducting the service.

If the deceased was a Grand or Past Grand Lodge Officer, the Officers of Grand Lodge should be invited. The Grand Master, if present, may exercise his prerogative and conduct the service.

The clothing to be worn at a Masonic funeral should be conservative, with white gloves and white aprons. Regardless of the rank of the deceased or of any brother attending the services, no aprons or jewels are to be worn other than the white apron. The Officiant should not wear a hat.

Should an emergent communication be called, *it must be held in the Lodge Room*. The Master will open the Lodge on the Third Degree of Masonry and state the purpose of the communication. The hour having arrived, the funeral procession, formed under the direction of the Marshal, will proceed to the place where the services are to be held. After the services the procession will again be formed for the return to the Lodge room where the Lodge will be closed.

The order of the procession will be:

Marshal (with baton)

Tiler (with drawn sword)

Two Stewards (with white rods)

Musicians, if they are Masons. If not they precede the Stewards

Master Masons, two and two

Treasurer and Secretary

Two Wardens

Past Masters, two and two

The Three Great Lights in Masonry, on a cushion covered with black cloth and properly displayed, borne by an aged brother

MONITOR OF THE WORK

Chaplain

The Worshipful Master—and Officiant—
supported by two Deacons (with white
rods)

When the head of the procession shall have arrived where the services are to be performed, the lines should be opened, and the highest ranking officer, preceded by the Marshal, will pass through, followed by all others in the order of their rank.

When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head of the procession and the position of the oldest is at the end. The Lodge of which the deceased was a member always has the place of honor.

A Lodge in procession is to observe the discipline of the Lodge room. No brother will enter the procession or leave it without permission of the Master.

The following rule covers the committal service only:

On arriving at the entrance of the cemetery, the brethren will march in open order to the tomb or the grave. If the body is to be placed in a tomb, the Tiler will take his place in front of the open door, and the lines will spread to form a square. The coffin will be deposited within the square, the

GENERAL DIRECTIONS FOR BURIAL SERVICE

Stewards and Deacons will cross their rods over it, the bearer will hold their places on both sides of the coffin, the mourners will stand at the foot of the coffin, the Officiant, Worshipful Master, Chaplain and other officers of the Lodge at the head. The Committal will be pronounced. After the coffin has been placed in the tomb, the Stewards will cross their rods over the door and the Deacons over the Officiant. If the body is to be deposited in a grave, a square should be formed around it and the coffin placed on the rests over the grave. The Stewards will cross their rods over the foot and the Deacons cross theirs over the head, and retain this form to the conclusion of the committal service.

At a Masonic service where the American Flag is on the coffin, the Flag should first be folded back, the Masonic Apron placed upon the coffin and the Flag returned to its position covering the coffin and the Apron. The sprig of acacia is also to be placed under the Flag.

The order of the services may be changed at the discretion of the Worshipful Master or the Officiant.

NOTE—Brethren will be at the sign of Fidelity during the Prayers and at no other time.

FUNERAL SERVICE INSTRUCTIONS

The true purpose of a Masonic funeral service is to bring comfort and assurance to those who are bereaved. When Masons enter a place of mourning, they should do so with all the dignity and decorum required of the occasion. Care should be taken while the brethren are gathering that loud talking be kept at a minimum. Plans for regalia and paraphernalia should be made well in advance, and the person responsible for them should be present ahead of time so that there be little or no confusion in distribution and preparation.

It is not necessary to memorize the service. Clergy of all faiths usually read the funeral service. It is advisable however that the officiant be one who is well acquainted with the service. It might be well to have two or three men who would always be available. They should be good readers and have clear voices. Such a person may be the Worshipful Master, a clergyman, or some other brother in the Lodge—a calm and assured attitude in both voice and bearing is important for the officiant.

We must remember that this is one of the few times Masons perform in public. We want to leave a message that is wrapped in dignity. We want the loved ones of our beloved brother to know that he walked with men and Masons. Remember while we may be pained and grieved at the loss of a brother, we are in the presence of those whose loss is heavier than ours and who need the comfort that can only come through a display of love and affection.

To avoid any interruption in the tone set by the officiant, it is suggested that the officiant be responsible also for the prayers instead of using a Chaplain. The Chaplain may be the officiant. The officiant should stand at the center of the coffin, or beside the urn, picture, or other memento, facing the audience, with the Junior Warden on his left and the Senior Warden on his right. The Senior Warden should hold the apron

or lambskin; the Junior Warden should hold the sprig of acacia. When the words are recited by the officiant for the placing of the apron, the Warden is to hand it to the officiant or place it upon the coffin, or the urn, picture, or other memento. The same procedure should be followed for the sprig of acacia.

It is further suggested that when the brethren assemble, they do not close ranks blocking out the view of the audience. The formation of brethren on either side should be in single, double or triple lines. If the number of Masons present is too numerous, it might be desirable that only a reasonable number take their positions while the others spread out through the Chapel. When the final part of the ceremony takes place and the brethren file past the coffin, or the urn, picture, or other memento, those who are not in formation may join the line. No sprig of acacia is to be used and no words are to be spoken by the brethren. These suggestions are all made with the purpose of creating an atmosphere of reverence at a time when it is sorely needed.

Masonry gives every deference to a man's religion. Where a combined Masonic and religious service is to be conducted, the Masonic service should precede the religious service. It is suggested that when both Masonic and religious services are to be held, the Masonic service be conducted on the evening before.

THE FUNERAL SERVICE

When the brethren are assembled, the services will begin as follows:

One or more of the following verses out of the Holy Bible may be read. This is optional.

Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall find its

reward, saith the Lord, and there is hope for thy latter end. . . .

Blessed is the man whose strength is in Thee, in whose heart are the high ways to Thy will. Passing through the valley of weeping, they turn it to a fountain of strength. Yes, into a rain shower abundant with blessing. Thus they go on from strength to strength, until each appeareth before God in Zion. . . .

They shall come with mourning, but I will lead them with tender mercy. I will turn their weeping into joy. I will comfort them and make them rejoice after their sorrow. . . .

My brothers and friends, in keeping with an ancient custom of Free and Accepted Masons which has subsisted from time immemorial, we are united in this moment of sorrow to bid farewell to one of our Fraternal family. It is well that we pause to ask God's

blessings upon us, for only in Him can we find strength and hope. Let us Pray.

PRAYER

Almighty God, grant us Thy blessing as we meet on this solemn occasion. Help us to look beyond the darkness and sadness of this moment to the light and hope of tomorrow. Thou knowest we are weak and unable to stand alone. Fill us then with the power and comfort of Thy presence that we may say with assurance "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Amen. "So Mote it Be".

Our brother (.) became a Free and Accepted Mason on (.....) in Lodge No.
(Here insert his Masonic record if desired.)

He left our earthly family to unite with the Heavenly family on (.....). While we mourn his loss, we rejoice that we are citizens of two worlds.

He has preceded us and has joined our host of brethren in that other world where God who is the Father and Master of us all awaits his coming.

Always when we stand in the presence of death, we are tempted to ask the question as did the prophets of old: "If a man die, shall he live again?" "Is there anything at all other than black night?" How empty our lives would be if there were no answers to these questions! But God in His infinite mercy has given us the greatest gift of all—the ability to reach into the inner recesses of our souls. And from that depth within each of us we have always found the strength that sustains us even in the darkest and most difficult moments. This is the birthplace of the world's greatest literature, music and art. So we can say with certainty "Just as surely as the questions of fear and

doubt arise in our minds—so comes the assurance that life does not end with death."

The history of man and our present experiences in life bear testimony:

That man is a citizen of two worlds:
That only Eternity can fulfill the dreams and hopes and ideals within each of us; That a life time on earth is not enough;

That God in His infinite wisdom has plans far beyond our comprehension—plans that could not end in death.

It is the hope and the faith which sustains us, that dispel the fears which surround us in death. Because our brother (.....) was a Mason, we know that this was his belief—the Immortality of the Soul was part of his spiritual vocabulary. He walked and worked and lived against the background of eternity. He believed that the God who created him and sus-

tained him in life would not abandon him in Death.

(The Senior Warden at this point holds the apron for all to see. The officiant, pointing to the apron continues:)

This white apron known as the Lambskin is the badge of a Mason. It belonged to our beloved brother. Its whiteness served to remind him of the innocence and purity of a righteous life. It reminds us that our Brother's earthly labors are finished. He has laid aside the working tools of life. May the record of our lives and actions be as pure and spotless as the fair emblem which I now deposit upon the coffin of our departed Brother.

(The officiant then receives the apron from the Senior Warden and deposits it upon the coffin or in a designated place. If preferred, the Senior Warden himself may deposit the apron upon the coffin, as the officiant ends his message with these words.)

[Which I now cause to be deposited upon the coffin of our departed Brother.]

(The officiant then turns to the Junior Warden who holds the sprig of Acacia, pointing to the sprig of Acacia continues;)

This sprig of Acacia is the emblem of our faith in the immortality of the Soul. The evergreen leaves are symbolic of the hope that life will continue to flourish even after death and that one day we shall all be united in the house of many mansions eternal in the Heavens. I now deposit this sprig of Acacia upon the coffin in memory of our departed brother.

(The officiant then receives the sprig of Acacia from the Junior Warden and deposits it upon the coffin. If preferred, the Junior Warden may deposit the sprig of Acacia upon the coffin or in a designated place, this being the only sprig of Acacia to be used for the funeral service. The officiant then ends his message with these words.)

[I now cause this sprig of Acacia to be deposited upon the coffin in memory of our departed Brother.]

To the immediate family and relatives, we extend our deepest sympathy. We cannot fill the emptiness in your hearts. We can only urge that you turn to God, who alone can give you the strength to sustain you in this hour. Believe that "There is a land

of pure delight where saints Immortal reign," and sing with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil. . . . Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." May God grant you peace and keep you under His Wing.

There is no Death. What we call Death is but a sudden change, Because we know not where it leads, Therefore it doth seem strange.

There is no Death. What we call Death is but a lasting sleep. They wake not soon who slumber so. Therefore we mourn . . . we weep.

There is no Death. What we call Death is but surcease from strife, They do not die whom we call dead. They go from life . . . to Life.

Let us Pray.

PRAYER

Almighty God our Heavenly Father from whom we come, unto whom we return, and in whom we live and move and have our being—we thank Thee for the gift of life—for its wonders and mysteries—for its friendships and fellowships. We thank Thee for the ties that bind us one to another—for the meaning that lies hidden even in the heart of sorrow and grief. . . . And for Thy guiding hand along the way of our pilgrimage.

We give thanks to Thee for this Thy servant, recalling all in him that made others love him. We thank Thee for the good and gracious influence in his home and training, for all the goodness and truth that have passed from his life into the lives of others and have made the world richer for his presence.

We pray for those whose hearts are

heaviest and who in this moment need Thee more than ever. Guide them and bless them and lead them into that unquenchable trust that life does not end with death—that the Father who made us will care for us beyond the bounds of vision, even as He has cared for us in this earthly world.

We pray for a renewal of the gifts of Faith, patience and enduring love in all of us. Help us to walk amid the things of this world with eyes open to the beauty and glory of the eternal.

BENEDICTION

And now bless us and keep us and make Thy face to shine upon us and be gracious unto us and lift up Thy countenance upon us and give us peace now and forever.
Amen. "So Mote it Be".

COMMITTAL SERVICE

Inasmuch as it has pleased Almighty God to call unto Himself the soul of our departed brother, we therefore commit his body to the grave, (or) to its final resting place, earth to earth, ashes to ashes and dust to dust, in the sure and certain hope of the Immortality of the Soul.

Prayer

Our Lord support us all the day long in this troublous life until the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done. Then in thy mercy grant us a safe lodging and a Holy rest and peace at last.

Benediction

And may the Lord bless us and keep us, the Lord cause his face to shine upon us and be gracious unto us; the Lord lift up His countenance upon us and give us Peace. Amen. "So Mote it Be"

MEMORIAL SERVICE

This short form of service for deceased brethren may be changed at the discretion of the Worshipful Master, and the prayers at the discretion of the Chaplain. It is designed for use in the Lodge during a regular communication. The Master raises the Lodge at the beginning of the service.

Worshipful Master: Each year the dark shadow of death saddens our hearts by removing from our midst a number of brethren to that unknown country from whose bourne no traveler returns. We pause this evening to pay tribute to those of our brethren who have departed this earth during the year just passed. Give your attention to our Chaplain.

Chaplain: Almighty God, our Heavenly Father, who art our only true light in the time of shadow and darkness, in Thy divine wisdom Thou hast called these brethren from their earthly life. Give us the spirit of understanding that life is eternal, that love is immortal that these brethren are not dead, but only as having broken from the tenement of clay, and have gone to eternal life beneath the sheltering wing of Thy infinite mercy. May the richest blessing rest upon the families of our departed brethren, and may the warmth of Thy love surround them and sustain them. Amen.

Worshipful Master: We will call the roll of our departed brethren. (Roll is called with date raised, and date departed.)

Give your attention to our Chaplain for the benediction.

Chaplain: And now, may the Lord bless us and protect us. May He cause the light of his spirit to shine upon us and be gracious unto us. And may the Lord lift up His spirit unto us, and grant us peace, now and forevermore. Amen.