

MONITOR

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

ARRANGED BY

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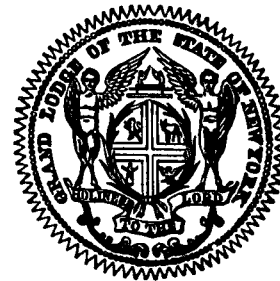
CUSTODIANS OF THE WORK

NEW YORK
PRINTED BY J. J. LITTLE & CO.
FOR THE GRAND LODGE OF THE STATE OF NEW YORK

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ACCEPTED MASONS OF THE STATE OF NEW YORK

*Adopted by the Grand Lodge of
Free and Accepted Masons of the
State of New York at its Annual
Communication, May, 1904.*

Edw. M. L. Ehlers
Grand Secretary



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OPENING 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, give one blow with the gavel and say:

"Officers, take your respective stations and places; brethren, be clothed."

Care is taken that none are present but the members and brethren who are properly vouched for, followed with the precaution that the avenues are securely guarded, and the Tiler informed of his duty, and also the qualifications necessary for those who seek to pass. The officers and members are then reminded, by the Master, of their duties in the Lodge and to each other, and of his intention to proceed to business; a prayer to the Supreme Architect of the Universe is offered, and the Lodge is declared open for the transaction of business.

It is proper here to remark that the Master

who would claim a successful administration should never fail to begin to open the Lodge at the time specified in the by-laws, for by first fulfilling the law himself, he can with more propriety demand its fulfillment at the hands of the other members.

The Lodge must always be opened on the third degree, and in due form, for the transaction of any business.

In changing the Lodge from one degree to another, much that is exceedingly instructive is generally omitted; the opening of every degree (when time permits) should be full and explicit.

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 record of the transactions of the evening should always be read before the Lodge is closed, that the brethren may know that they have been properly recorded, and then duly approved. "And when so approved they cannot be altered or expunged." (*Vide Book of Constitutions, Art. XII., Section 80.*)

PRAYERS.

At the Opening of the Lodge.

Almighty and merciful God, we bless Thee forever; hear us with indulgence, have pity for our weakness, and aid us with Thy strength. Thou to whom all thoughts and actions of men are known, give to us the wisdom to judge justly and mercifully. If it be Thy will that we should guide and direct our brethren, preserve us from anger and vanity and error. Keep our feet from going astray. Lead us by the way of truth. Let us not yield to temptation, and seek to usurp those powers and rights which properly belong to all Thy children. Strengthen our good resolutions to prevail against the selfishness and indifference of the world around us. Help us to perform all our duties, to ourselves, to other men, and to Thee. Let the great flood of Masonic light flow over the world. Pardon us when we offend. When we go astray, lead us back to the true path; and help our feeble efforts to remove all obstacles to the final triumph of the great law of love; and, having faithfully performed our duty here below, wilt Thou receive us into Thy Celestial Lodge above, that house not made with hands, eternal in the heavens. Amen.

Response.—So mote it be.

Another.—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.

Another.—May the favor of God, refreshing as the dew of Hermon, that descended upon the mountains of Zion, abide with and govern us, in all our proceedings! Amen.

Response.—So mote it be.

Another.—May the favor of Heaven be upon this meeting; and as it is happily begun, may it be conducted with order and closed in harmony. Amen.

Response.—So mote it be.

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. Amen.

Response.—So mote it be.

Another.—Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings Thy bounty has conferred on us, and especially for this friendly and social intercourse.

Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together; and continue to us Thy presence, protection and blessing.

Make us sensible of the renewed obligations we are under to love Thee, and, as we are about to separate, and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds, that each one of us may practice, out of the Lodge, those great moral duties

which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word. Amen.

Response.—So mote it be.

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.

DUTIES OF THE TREASURER.

To receive all money from the Secretary, keep a just and accurate account of the same; pay it out by order of the Lodge, signed by the Worshipful Master and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

DUTIES OF THE SECRETARY.

To observe the proceedings of the Lodge; make a fair record of all things proper to be written; to receive all money due the Lodge, pay the same to the Treasurer, and to perform such other duties as are prescribed by the Constitution of the Grand Lodge.

ENTERED APPRENTICE.

SECTION 1.

Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories:

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

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

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

* * * * *

As Masons we are taught never to commence any great or important undertaking without first invoking the blessing 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 the better be enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.

Response.—So mote it be.

* * * * *

SCRIPTURE LESSON.

“Behold, how good and how pleasant it is for brethren to dwell together in unity;

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

“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, etc.

* * * * *

THREE GREAT LIGHTS.

* * * * *

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, especially the brethren.

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.

* * * * *

APRON.

* * * * *

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn. * * * * *

N. B.—The following may, if desired, be substituted for the foregoing:

MY BROTHER:—I now present you with this lambskin 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; more honorable than the Star and Garter when worthily worn. * * * * *

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 nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as the fair emblem which I place within your hands 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.”

* * * * *

TWENTY-FOUR-INCH GAUGE.

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.

COMMON GAVEL.

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.

* * * * *

* * * * *

* * * * *

SECTION 2.

* * * the forms and ceremonies of your initiation may have seemed to you light and frivolous, if not absolutely unmeaning, but it may with truth be said of Masonry that all its forms and ceremonies have emblematical meaning. * * *
 * * * * * This section is framed into a lecture of two parts, the first * * * * * the second * * * * *.

FIRST LECTURE.

* * * * *

SECOND LECTURE.

* * * * *

SECTION 3.

N.B.—This section fully explains the manner of constituting, and the proper authority for holding a Lodge. Here, also, we learn where lodges were anciently held; their *form, support, covering, furniture, ornaments, lights, and jewels*; how situated, and to whom dedicated, as well in former times as at present.

The word * * * is analogous to that of * * *; not so much the * * * as the * * * assembled * * *

* * * * *

THE CHARTER.

* * * * *

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 of 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 AND DIMENSIONS OF THE LODGE.

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

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

THE SUPPORTS OF A LODGE.

It is supported by three great pillars, denominated *Wisdom*, *Strength*, and *Beauty*; because 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; and 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, and see that they return to their labor in due season; that the Worshipful Master may receive honor, and they pleasure and profit thereby.

THE COVERING OF A LODGE.

Its covering is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that 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* in immortality, and *charity* to all mankind. The greatest of these is CHARITY; for our *faith* may be lost in sight; *hope* end in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF A LODGE.

Every regular and well governed Lodge is furnished with the *Holy Bible*, the *Square* and the *Compasses*, together with a *Charter*, or *Dispensation*.

* * * * *

BIBLE.

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

ORNAMENTS.

The Ornaments 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, checkered 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 hieroglyphically represented by the blazing star in the center.

THE LIGHTS—HOW SITUATED.

A Lodge has three symbolic lights, situated East, West and South. There is none in the North, be-

cause King Solomon's Temple was situated so far north of the Ecliptic that the Sun, even at meridian, did not dart its rays into the northernmost parts thereof. The North, therefore, we masonically term a place of darkness.

JEWELS.

A Lodge has six jewels, three *movable* and three *immovable*.

The Immovable Jewels are the *Square*, *Level*, and *Plumb*. They are so termed because they are appropriated to particular parts of the Lodge where alone 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 the Fellow Craft, and the *Trestle-Board* is for the Master workman to draw his designs upon.

By the *Rough Ashlar* we are reminded of our rude and imperfect state by nature; by the *Per-*

fect Ashlar, of that state of perfection at which we hope to arrive by a virtuous 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, 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 nature and revelation, which is our spiritual, moral and masonic trestle-board.

HOW SITUATED.

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

TO WHOM DEDICATED.

Lodges were anciently dedicated to King Solomon, as he is said to have been our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist, and St. John the Evangelist.

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

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

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme

we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

FORTITUDE.

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

* * * * *

PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and pruden-

tially determine, on all things relative to our present, as well as our future happiness. This virtue should be your peculiar characteristic, not only for the government of your conduct while in the Lodge, but also when abroad in the world. You should be particularly cautious in all strange or mixed companies, never to let fall the least sign, token or word, whereby the secrets of Freemasonry might be obtained * * *

TEMPERANCE.

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

JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just

due, without distinction. This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be your invariable practice never to deviate from the minutest principles thereof; * * * * *

Entered Apprentices should serve their Masters with freedom, fervency, and zeal, which are represented by * * * * *

There is nothing freer than * * * , the slightest touch of which leaves a trace; there is nothing more fervent than * * * , for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than * * * , our mother earth, for it alone of all the elements, has never proved unfriendly to man; bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, prepares the tempest, and fire lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty; though she produces poison, still

she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of Death," she once more receives us, and piously covers our remains within her bosom; thus admonishing us that as from it we came, so to it we must shortly return.

If desired, the following may be substituted for the foregoing:

Entered Apprentices should serve their Masters with freedom, fervency and zeal, which are represented by * * * * * . Because there is nothing freer than * * * , the slightest touch of which will leave its trace; nothing more fervent than * * * , for to it, when properly ignited, the most obdurate metals will yield; and nothing more zealous than * * * , our Mother Earth, whose produce is constantly employed for man's use, and is as constantly reminding him that from it he came and to it he must shortly return.

CHARGE AT INITIATION INTO THE ENTERED APPRENTICE DEGREE.

BROTHER: As you are now introduced into the first principles of Freemasonry, I congratulate you upon being accepted into this ancient and honorable Fraternity—ancient in having subsisted from time immemorial, and honorable as tending so to render all men who will be conformable to its pre-

cepts. No institution was ever founded on a better principle, or raised on a 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 but with that reverential awe which is due from a creature to his Creator, imploring His aid in all your laudable 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. The performance of these duties will entitle you to 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 patiently submit to legal author-

ity, 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 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 mysteries 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; that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

FELLOW-CRAFT.

SECTION 1.

RECEPTION.

The Fellow Craft is instructed, on his entrance, that the square of virtue should be a rule and guide for his practice through life

SCRIPTURE LESSON.

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

PLUMB, SQUARE AND LEVEL.

* * * * *

The *Plumb* is an instrument used by *operative* Masons, to try perpendiculars; the *Square*, to

o

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 PRECIOUS JEWELS.

The Attentive Ear, the Instructive Tongue, and the Faithful Breast.

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

* * * * *

SECTION 2.

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 obligations to pay that rational homage to the 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 him with the most exalted ideas of the perfection of his 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 upon the seventh day; the sev-

enth, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

80,000.

* * * * *

And thine house and thy kingdom shall be established forever before thee —(II. SAMUEL, vii. 16)

Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.—(II. CHRONICLES, iii. 15.)

Leaves of lily-work, net-work, and chains of pomegranate, denoting Peace, Unity, and Plenty.

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

PEACE, UNITY, AND PLENTY.

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

Unity, being linked together by an indissoluble chain of sincere friendship.

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

GLOBES.

These pillars are surmounted by two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars. Contemplating these bodies we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun and the diurnal rotation of the earth upon its own axis. They are invaluable instruments for improving the mind, giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same.

THREE STEPS.

* * * *

FIVE STEPS.

* * * *

ORDER IN ARCHITECTURE.

By ORDER IN ARCHITECTURE, is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the 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 are thus classed: the TUSCAN, DORIC, IONIC, CORINTHIAN and COMPOSITE.

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 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 chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

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

THE CORINTHIAN,

the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is

adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures.

The ancient and original orders of architecture, revered by Masons, are no more than three, the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

* * * * *

THE FIVE HUMAN SENSES

arc: Hearing, Seeing, Feeling, Smelling, and Tasting. The first three of which have ever been deemed, etc.

HEARING is that sense by which we distinguish sounds,

and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various

external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrate this organ to be the masterpiece of nature's works.

FEELING is that sense by which we distinguish the different qualities of the bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension.

SMELLING is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in a state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and Tasting are inseparably connected, and it

is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

* * * * *

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

On the mind all our knowledge must depend; what therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that Memory, Imagination, Taste, Reasoning, Moral Perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

SEVEN STEPS.

* * * *

THE SEVEN LIBERAL ARTS AND SCIENCES,

are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Grammar is the

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

Or if desired the following may be given:

GRAMMAR

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

RHETORIC.

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common

or an easy attainment; it is the art of being persuasive and commanding, the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or groundwork of our inquiries; particularly, in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

is the art of numbering, or that part of mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions and be thereby

led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a *point* to a *line*, from a *line* to a *superfices*, and from a *superfices* to a *solid*.

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

A *line* is a continuation of the same.

A *superfices* is length and breadth without a given thickness.

A *solid* is length and breadth, with a given thickness, which forms a cube and comprehends the whole.

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

cycles. In fine, Geometry is the foundation of architecture and the root of mathematics.

* * * * *

Organ.—The Organist will now commence playing with tremolo, as soft as possible, gradually increasing and diminishing, until the word "WAR," then play the chorus of "The Star Spangled Banner" with full organ; then very soft until the word "plaintive strain" then play four lines of "Home Sweet Home," with tremolo, then very soft and plaintive until the word "universe" when the entire Lodge will unite in singing "Be thou O God," etc., tune "Old Hundred" During recitation of Astronomy play soft and lively, which concludes the musical portion of the degree.

MUSIC

is that elevated science 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 agreeable and 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:



The martial strains of national airs heard on the rough edge 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 the most 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:

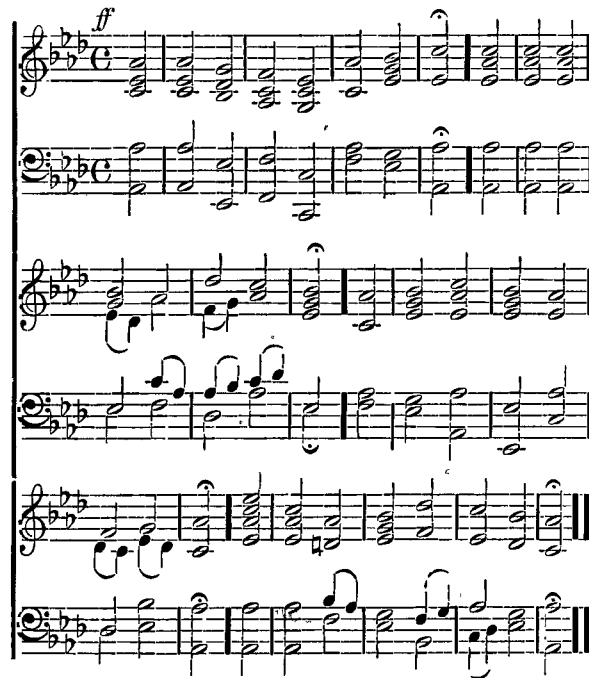


and the mellowing tides of old cathedral airs vibrating through aisles and arches have stilled the ruffled spirit, and sweeping away the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the heaven-born anthem,

"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:



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

Lodge seated.

ASTRONOMY

is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite glory. They speak to the whole universe; for there is no people so barbarous as to fail to understand their language; nor nation so distant that their voices are not heard among them.

PLENTY.

* , * * * *

MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their

respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Freemasonry

are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity, to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

* * * * *

M. C.

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CHARGE TO FELLOW CRAFT.

BROTHER:—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 Fellow Craft, 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 ex-

ecuted. 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.

Be just and fear not; never speak ill of any man. Avoid suspicion! like the fabled upas, it blights all healthy life, and makes a desert round it.

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

MASTER MASON.

SECTION 1.

* * * * *

SCRIPTURE LESSON.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the

almond-tree shall flourish, and the grass-hopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.”

* * * * *

WORKING TOOLS.

* * * * * especially the Trowel, an instrument used by operative Masons to spread the cement which unites 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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SECTION 2.**RECEPTION.**

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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 travel-
ing 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. See-
ing 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 salva-
tion. Amen. So mote it be.

* * * * *

SECTION 3.

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 afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity. After David had been gathered to the land of 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 from * * * * 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, with the assistance of * * * * and under the immediate supervision of our ancient operative * * * * and was well-nigh completed, when several of the Craft in an attempt to extort from * * * * 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 building three Grand Masters; three thousand and three hundred Masters or Overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of bur-

dens. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

* * * * *

SYMBOLISM OF THE DEGREE.

Thus have I rehearsed to you the legend of the * * *, a history venerated as a reminiscence of days long past, and regarded by Masons with peculiar reverence, not so much for the history itself, as for the solemn and sublime doctrine it is intended to impress on our minds, viz.: the resurrection of the body and the immortality of the soul.

But in order that you may fully comprehend and appreciate the intimate connection of the whole * * * system, by the relative dependence of its several parts, I propose briefly to review the teachings of the two preceding degrees, before entering upon the field of truth presented in the sublime degree of * * * *

Your admission among * * * in a state of * * * and destitution was emblematical of the entrance of all men upon this their

mortal state of existence, when they, weak and helpless, are necessarily dependent upon others for protection and life.

As the noblest emotions of the heart are called forth by helpless infancy, so is the degree of * * * intended to inculcate the striking lesson of natural equality and mutual dependence. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distresses by extending comfort and consolation to your fellow creatures in the hour of their affliction. It enabled you to free the mind from the dominion of pride and prejudice; to look beyond the narrow limits of human institutions, and to view in every son of Adam a brother of the dust. Above all and beyond all, it taught you to bend with humility and resignation before the G. A. O. T. U.; to dedicate to Him your heart thus purified from every malignant passion, and prepare your mind for the reception of truth and wisdom.

Proceeding onward, still guided by the principles of brotherly love, relief, and truth, you were passed to the degree of * * * *, where you were enabled to contemplate the intellectual faculties; to trace them from their origin through the paths of heaven-born science even to the throne

of God Himself. The secrets of nature and the principles of moral truth were thus unveiled before you. You learned the just estimate of those wondrous faculties wherewith God has endowed the creatures formed after His own image, and you feel the duty He has imposed upon you of cultivating those divine attributes with unremitting care and attention, that you may thereby be enabled to glorify Him and render yourself a contributor to the happiness of mankind.

To the man whose mind has thus been molded to virtue and science, Nature presents one great and useful lesson more, *the knowledge of himself*. She leads you by contemplation to the closing hours of your existence; and when, by means of that contemplation, she has conducted you through the various windings of this mortal life, she finally instructs you how to die. She leads you to reflect upon your inevitable destiny, and prompts the inward monitor to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is better than the possibility of dishonor.

Of this great principle * * * affords a glorious example in the unshaken fidelity and noble death of our * * * , whom you have this evening represented; and I trust it will be a

striking lesson to us all, should we ever be placed in a similar state of trial.

And now, my Brother, let us symbolize the death of our * * * , and apply his preparation for and readiness in facing death to ourselves.

The legend informs us that after he had drawn his designs upon the * * , he was beset by three * * * each in turn more powerful and determined than the other, who overcame him, and finally took his life.

Thus it is with man. Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great * * * of his life; but at the very outset he meets his first enemy, his * * * in his own evil passions—in envy, hate, licentiousness, and debauchery—defacing the beautiful mirror of his soul by their baneful influences. But these may be overcome; and still strong in faith and hope, he presses forward on life's journey to meet his second and still stronger enemy, his * * * , fitly represented by sorrow and misfortune, by disease or poverty, by the coldness of false friends or the hostility of open enemies.

Weary and faint from the conflict—still struggling for the right—upward looking with eye

of faith, though these enemies be subdued, he meets in the evening of his days his third and terrible enemy—his * * * To him this enemy is death—death, from whom there can be no escape—death, before whom all must yield, whether they be the young, the beautiful, or the gifted—like * * * a relentless enemy, insisting upon having his victim.

To the careless and thoughtless, the lesson would end here; but the upright and true * * * may pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the evergreen sprig of acacia, which teaches us, that although our frail bodies must, sooner or later, molder in the bosom of our mother earth, yet through the merits of the divine promises contained in the * * * we may confidently hope that our souls will bloom in immortal green.

Remember, then, that as the body of our * * * was buried in the rubbish of the Temple, so shall yours be buried in earth's friendly bosom; as he was raised, so likewise must you be raised—not, indeed, by the brotherly grip of an earthly master, but at the awful command of Him who rules Heaven and earth, and in answer to whose summons and word graves will be opened, seas give up their dead, and all the profane and initi-

ated will stand before His judgment-seat in the Grand Orient of the Universe, to render unto Him their dread account.

Let, then, my Brother, truth and justice, religion and piety, be your constant aim and end. Let the Temple, which you have (in part) this evening raised, be so beautiful, so adorned with Charity's choicest jewels, and so acceptable to the All-seeing Eye, that when, at the close of a virtuous life, you are summoned hence by the Omnific Word, you may be admitted to that glorious and celestial Temple, that house not made with hands, whose Architect is the * * * whose throne is the eternal heavens.

THREE PILLARS.

These 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: * * *, * * *, and * * *: The pillar Wisdom, * * * by whose wisdom the Temple was erected which has so honored and exalted his name; the pillar Strength, * * *, who strengthened * * * in his great and important undertaking; and the pillar Beauty, * * *

of the tribe of Naphthali, by whose cunning workmanship the Temple was so beautified and adorned.

* * * * *

SEVEN STEPS.

* * * * *

FIVE STEPS.

* * * * *

THREE STEPS.

* * * * *

THREE STEPS.

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

POT OF INCENSE.

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

THE BEE HIVE.

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

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, 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 have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

BOOK OF CONSTITUTIONS.

The Book of Constitutions guarded by the Tyler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection*.

SWORD POINTING TO A NAKED HEART.

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

ALL-SEEING EYE,

whom the SUN, MOON, and stars obey, and under whose watchful care, even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.

ANCHOR AND ARK.

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

FORTY-SEVENTH PROBLEM.

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

HOOR GLASS.

The Hour-glass is an emblem of human life. Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close! We can-

not without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

SCYTHE.

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 arrive to 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 TO MASTER MASON

Thus have we endeavored, partially, to explain to you the forms and ceremonies of your * * and * * I may well say partially, for the intelligent man soon becomes convinced that there is not an observance in Freemasonry which has not a deep significance. Seek diligently and you will find the illustrations of its symbolic teachings almost infinite. The ancient landmarks as presented to your view in the ceremonies of this degree, even with the fullest exposition of their lawfully accepted meaning, can but be the barest skeleton, the dry bones of the varied shapes of strength and beauty which each succeeding age has framed in accordance with its own peculiar cast of thought, and which imagination can awaken into countless forms of graceful life. I trust you will earnestly search for a deeper meaning beneath the instruction already given. Thus you will realize how the founders of the various ancient mysteries, amidst universal idolatry, by adopting the unity of the system even in the infinity of its elements, prepared their minds to receive the revelations of its divine author; how, in receiving the beneficent adaptation of all its parts to the wants of every creature, finding in external nature a visible em-

blem of every great moral truth, and a type of each mysterious emotion of the soul, the conclusion broke upon them irresistibly that the author of this harmonious creation must be infinitely good, and just, and wise, and that he is the only God. It will not, therefore, be amiss to direct your attention to a single example, not as an anciently received explanation of the object of the degree, but as one among the mass of illustrations which our symbols will suggest. Your representation of our * * * * is a type of the upright man in his progress through life. Endowed like the * * * * to carry out the designs of the * * * *, he enters at the * * * * upon the sunny period of youth. Here he meets with allurements which, like the * *, would turn him from the path of duty but deaf to the siren tones, sustained by the unerring dictates of the monitor within, he moves on to the * * *, or middle period of life. Here he is again assailed by misfortune, disease, and trials, tempting him to betray his trust, but with integrity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly, and arrives in age at the * * *, that opening through which he looks out upon a brighter and a better world. Here he meets with the inexorable enemy to whom

all must yield. At the fatal blow of Death he sinks to the dust, and is buried in the rubbish of his earthly nature, but not forever; for by the * * * we are reminded that there is a spiritual part within us which will survive the grave, and which will never, never die; and as the remains of our lamented * * * were raised from their humble resting-place and conveyed as near to the * * * as the Jewish laws would allow, so may we, when called from our graves by the all-powerful voice of the Supreme * * of the * be conducted to the * * * there to rest secure in the protecting love of our Heavenly Father through the boundless ages of a never-ending happiness.

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the Masonic character you now bear. Let no motive make you swerve from your duties, violate your vows, or betray your trust; but be true and faithful, and imitate the example of the celebrated artist whom you have this evening represented, and thus render yourself worthy of the honor we have conferred, and merit the trust that we have reposed in you.

CEREMONIES OF CONSTITUTING A LODGE.

(The Grand Marshal enters the room in advance of the Grand Officers, calls the assemblage to order by the sound of the gavel, saying:)

Grand Marshal.—The Most Worshipful Grand Master of Masons in the State of New York, with his associate Grand Lodge Officers, is about to enter. I command silence during the ceremonies to ensue.

(The Grand Marshal will then return to the Grand Lodge Officers and conduct them into the Hall or Lodge-room.)

Grand Marshal.—Brethren: The Most Worshipful Grand Master of Masons in the State of New York.

The public Grand Honors.

(The Grand Master orders the Senior and Junior Grand Wardens conducted to their stations.)

Grand Master.—Let no man enter upon any great or important undertaking without first invoking the blessing of Almighty God. Brethren, unite with the Grand Chaplain in prayer.

(The Lord's prayer in unison.)

(The Grand Master seats the assemblage.)

OPENING HYMN, CHOIR.

(The Worshipful Master of the new Lodge will address the Grand Master as follows:)

Most Worshipful Grand Master, the Worshipful Master, Wardens and Brethren of ——— Lodge, No. ———, here assembled, have instructed me to inform you that the Most Worshipful Grand Master of Masons in the State of New York was pleased to grant them letters of dispensation authorizing them to form and open a Lodge of Free and Accepted Masons in the town of ———; that due return of all their proceedings has been made to the Grand Lodge, and it is their desire that a Charter be granted to them, that the Lodge be consecrated and dedicated and constituted, and its officers installed agreeably to the ancient us-

ages and customs of the Craft. For this purpose they are now met and await your further pleasure.

Deputy Grand Master.—Most Worshipful Grand Master, the brethren of ——— Lodge, No. ———, duly instructed in the mysteries of Masonry, have assembled at stated periods. The work of the Lodge under dispensation has been properly recorded and approved, and the Grand Lodge has granted the brethren of this new Lodge a charter confirming them in the rights and privileges of a regularly constituted Lodge.

Grand Master.—The Right Worshipful Grand Secretary will read the Charter.

(The Grand Secretary reads the Charter.)

Grand Master.—Accordingly, by virtue of the authority in me vested by the Constitution of the Grand Lodge of the most ancient and honorable Fraternity of Free and Accepted Masons in the State of New York, I will now proceed to constitute these brethren into a regular Lodge.

(The Grand Marshal assembles the Lodge Officers named in the Charter before the altar and introduces them to the Grand Master.)

Grand Master.—Brethren of ——— Lodge, No. ———, do you remain satisfied with your selection of the officers of the Lodge now standing before the altar of Freemasonry?

(The Lodge bows assent. The Grand Marshal now conducts the Lodge officers to the foot of the Symbolic Lodge, where they form a semi-circle, the Grand Marshal taking position at the head of the Symbolic Lodge and directing the Lodge officers to kneel, after which the Grand Marshal uncovers the Symbolic Lodge.)

INVOCATION.

Grand Chaplain.—Great Architect of the Universe, Maker and Ruler of all the worlds, deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, oh, Thou Author of Light and Life, Great Source of Love and Happiness, to erect this Lodge and now solemnly to consecrate it to the honor of Thy Glory. Amen.

Response.—So mote it be.

(The Grand Marshal now directs the officers of the Lodge to rise, and conducts them to the place they occupied on first entering the hall. The Grand Marshal then directs the Grand Lodge Officers (the Deputy Grand Master and the Grand

Wardens remaining in their stations) to the number of six or more to assemble about the Symbolic Lodge, the Grand Marshal taking his station at the west and the Grand Chaplain at the east, leaving a space at the east for the Grand Master. The Grand Marshal then conducts the procession once around the Symbolic Lodge and they halt, and the Grand Marshal carries the vessel of corn to the Deputy Grand Master, who receives it and says:)

Deputy Grand Master (presenting golden vessel of corn).—Most Worshipful Grand Master, in the consecration of Masonic Lodges it has been the immemorial custom to pour corn upon the Lodge as an emblem of nourishment. I, therefore, fraternally present to you this golden vessel of corn.

(The Grand Marshal carries the vessel of corn to the Grand Master, who calls all persons present to their feet and says.)

Grand Master.—In the name of the Great Jehovah, whose kingdom is from everlasting to everlasting, I solemnly consecrate this Lodge to His service.

(The Grand Master descends from the east, escorted by the Grand Marshal, and pours the corn upon the Symbolic Lodge, saying.)

Grand Master.—May the spirit of His right-

eousness, as the Corn of Nourishment, ever be vouchsafed to those who shall minister at the altar of this Lodge. Amen.

Response.—So mote it be.

(The Grand Master returns to the east, escorted by the Grand Marshal. The Grand Marshal then directs and leads in giving the Grand Honors, after which the Grand Lodge officers return to their seats, and the Grand Master seats the assemblage.)

CONSECRATION ODE, CHOIR.

(The Grand Master then directs the Grand Marshal to assemble the Grand Lodge officers for the second procession, which forms about the Symbolic Lodge, as in the first procession, whereupon the Grand Marshal conducts the procession twice around the Symbolic Lodge, halting as before. He then carries the vessel of wine to the Senior Grand Warden, who receives it and says:)

Senior Grand Warden (presenting silver vessel of wine).—Most Worshipful Grand Master, wine, the emblem of refreshment, having been used by our ancient brethren in the consecration of their Lodges, I fraternally present to you this vessel of wine to be used agreeably to ancient Craft usage.

(The Grand Marshal here receives the vessel of wine from the Senior Grand Warden and carries it to the Grand Master, who calls all persons to their feet and says:)

Grand Master.—In the name of the Universal Father, and in remembrance of His manifold blessings, I solemnly consecrate this Lodge to His glory.

(The Grand Master descends from the east, escorted by the Grand Marshal, and pours the wine upon the Symbolic Lodge, saying:)

Grand Master.—May the fountains of His strength flow in perennial streams, as Wine of Refreshment, to inspire the hearts of those who labor in this vineyard. Amen.

Response.—So mote it be.

(The Grand Master again takes his station in the east, escorted by the Grand Marshal, and the latter directs and leads in giving the Grand Honors twice, after which the Grand Lodge officers are seated and the Grand Master seats the assemblage:)

CONSECRATION ODE, CHOIR.

(The Grand Master then directs the Grand Marshal to assemble the Grand Lodge officers about

the Symbolic Lodge for the third procession, as in the other processions, whereupon the Grand Marshal conducts the procession thrice around the Symbolic Lodge, halting as before. He then carries the vessel of oil to the Junior Grand Warden, who receives it and says:)

Junior Grand Warden (receiving the vessel of oil).—Most Worshipful Grand Master, I fraternally present to you the element of oil, the emblem of Joy, to be used according to ancient custom in consecrating this Lodge.

(The Grand Marshal here receives the vessel of oil from the Junior Grand Warden and carries it to the Grand Master, who calls all persons to their feet, saying:)

Grand Master.—In the name of the Fraternity, wherever dispersed on this terrestrial globe, in devout thanksgiving to the Supreme Architect of the Universe for His mercy and goodness, I solemnly consecrate this Lodge to the honor of His Holy Name.

(The Grand Master steps to the Symbolic Lodge, escorted by the Grand Marshal, and pours the oil thereon, saying:)

Grand Master.—May the Oil of Joy be diffused over all who are distressed; and may those of our Fraternity who labor here be inspired to such

deeds of benevolence as shall prove a constant joy to all mankind. Amen.

Response.—So mote it be.

(The Grand Master returns to the east, escorted by the Grand Marshal, and the latter directs and leads in giving the Grand Honors thrice.)

INVOCATION.

Grand Chaplain.—Grant, oh, Lord, that those who are now about to be invested with the government of this Lodge may be imbued with the wisdom to instruct their brethren in all their duties; may brotherly love, relief and truth always prevail among the brethren of this Lodge, and may this bond of union continue to strengthen the Lodges throughout the world. Bless all our brethren, wherever dispersed. Grant speedy relief to all who are either oppressed or distressed. We commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee and in the love of each other. Finally, may we finish all our work here below with Thine approbation, and when Thou art done serving Thyself with us upon earth, may each find an everlasting abode in the temple beyond the skies, and

to Thy great and Holy Name shall be unceasing praises, world without end. Amen.

Response.—So mote it be.

CONSECRATION ODE, CHOIR.

(During the singing the Grand Marshal will cover the Symbolic Lodge and the vessels of consecration.)

DEDICATION.

Grand Master.—To the memory of the Holy Saints John, I solemnly dedicate this Lodge. May every brother revere their character and imitate their virtues. Amen.

Response.—So mote it be.

(The Grand Master then seats the assemblage, after which he directs the Grand Marshal to assemble the officers of the Grand Lodge before the altar, which being done, the Grand Master directs all members of ——— Lodge, No. ———, to rise in their places.)

CONSTITUTION.

Grand Master.—In the name of the most ancient and honorable Fraternity of Free and Ac-

cepted Masons, by virtue of the Charter given unto you by the Grand Lodge and the authority vested in me as Grand Master, I now constitute and form you, my brethren, into a Lodge of Free and Accepted Masons. From henceforth, I empower you to act as a regular Lodge, constituted agreeably to the rites of our Order and the charges of our ancient and honorable Fraternity. May the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Amen.

Response.—So mote it be.

INSTALLATION OF LODGE OFFICERS.

The instructions in the present chapter are necessarily divided into two parts, viz.: Installation of officers of new Lodges, and Installation of officers of existing Lodges. The former is done by the Grand Master or his proxy, the latter by the retiring Worshipful Master or his proxy. Every officer must be installed with the full ceremonial:

1. INSTALLATION OF OFFICERS OF NEW LODGES.

The Deputy Grand Master conducts the Worshipful Master to the front of the altar and says:

Deputy Grand Master.—Most Worshipful Grand Master, I present for installation Brother ———, who has been elected Worshipful Master of this Lodge for the ensuing year.

Grand Master.—Right Worshipful Deputy Grand Master, have you carefully examined the

brother, and do you find him qualified to discharge the duties of the office to which he has been elected?

D. G. M.—Most Worshipful Grand Master, I have carefully examined and so find him.

Grand Master.—My brother, previous to your investiture, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.

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

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

III. You promise not to be concerned in plots or conspiracies against the government, but patiently 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 the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and submit to the awards and resolutions of your brethren, in Lodge

convened, in every case consistent with the Constitutions of the Order?

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 installed; and strictly to conform to every edict of the 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 the Grand Lodge, on receiving proper notice, and to pay a proper attention to all the duties of Masonry, on convenient occasions?

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely made therein, being contrary to the ancient usages of the Order?

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 producing proper vouchers of their having been initiated in a regular Lodge?

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

The Master answers "I do."

Grand Master.—My brother, in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same.

The Master is then regularly invested with the insignia 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:

Grand Master.—The *Holy Writings*, that great light in Masonry, will guide you to all truth; it 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 excellent precepts it enjoins.

You now receive in charge the *Charter*, by the

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

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

The new Master is now placed on the right of the Installing Officer, until the other officers are installed.

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

SENIOR WARDEN.

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

The *Level* teaches that we are descended from the same stock, partake of the same nature, and share the same hope; “that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes.” It also re-

minds us, that although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and our Masonic associations, we are on a level. This implement teaches us that a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of all human greatness, will reduce us to the same state.

Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master, you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. *Look well to the West*, and guard with scrupulous care the pillar committed to your charge.

He is conducted to his proper station by the Grand Marshal.

JUNIOR WARDEN.

Grand Master.—Brother — — —, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge

as Junior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (*He consents.*) You will now be invested with the insignia of your office.

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

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment; it is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the purposes of refreshment into intemperance or excess. *Look well to the South.* Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge, or mar its *beauty*.

He is conducted to his proper station by the Grand Marshal.

TREASURER.

Grand Master.—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 moneys received for the use of the Lodge, and pay them 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 excite you to that faithfulness in the discharge of the duties of your office which its important nature demands.

He is conducted to his proper station by the Grand Marshal.

SECRETARY.

Grand Master.—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 moneys and pay them into the hands of the Treasurer, and to issue summonses at the Master's direction. Your love for the Craft and attachment to the Lodge will induce you cheerfully to fulfil the

duties of your office; and in so doing, you will merit the esteem of your brethren.

He is conducted to his proper station by the Grand Marshal.

CHAPLAIN.

Grand Master.—Brother —, you are appointed Chaplain of this Lodge, and are now 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 holy profession is “to point to heaven and lead the way,” may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is conducted to his proper station by the Grand Marshal.

SENIOR AND JUNIOR DEACONS.

Grand Master.—My Brothers, you are appointed Deacons of this Lodge, and are now invested with the badge of your office. It is your duty to attend on the 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 I entrust to your care in full confidence of your vigilance and attention.

They are conducted to their proper stations by the Grand Marshal.

MASTERS OF CEREMONY.

Grand Master.—My Brothers, you are 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 unseemly 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, refined, and that its mysticisms have in *reality* symbolic meaning.

They are conducted to their proper stations by the Grand Marshal.

STEWARDS.

Grand Master.—My Brothers, you are 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 that when labor is resumed, the Worshipful Master may have honor, and the Craft pleasure and profit therefrom.

MARSHAL.

Grand Master.—My Brother, you are 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.

ORGANIST.

Grand Master.—My Brother, you have been appointed Organist of this Lodge for the ensuing year, 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 are punctual in your attendance, and that you co-

operate cordially with the Master, so that the ritual can be most attractively rendered, and those present have added pleasure and profit from your work.

TILER.

Grand Master.—My Brother, you are appointed Tiler of this Lodge; and I invest you with the implement of your office. As the *Sword* is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offence toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

He is conducted to his station by the Grand Marshal.

The Grand Master now hands the gavel to the Worshipful Master, and resigns the chair to him. He calls up the Lodge. Then is offered by the Chaplain the following or other suitable

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 most holy name. Amen.

All respond.—So mote it be.

Grand Master.—Worshipful Master, behold your brethren! Brethren, behold your Master!

The Grand Honors are then given the Worshipful Master by the Lodge, the Grand Master leading in the ceremony. A procession is then formed, and the brethren pass round the Lodge, signifying their respect and obedience by the usual *distinctive marks* in the different degrees; during which 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 brethren are now seated. Then the Grand Master may deliver an address, or read the following charges in his discretion.

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

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

we receive as the rule and guide of 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, comprehending the Holy Bible, the perfect square, and the extended compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our Order.

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

It is better that no workman be added to the roll than that even one unworthy foot be allowed to cross the threshold of the Lodge. The uninitiated judge of Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as of that of your family;

and as you would admit none to the society of the latter whose character is bad, so should you carefully exclude such from the former.

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

It is also your duty, and will no doubt be your pleasure, to spread light and impart knowledge to the brethren of your Lodge. To preserve the purity of our Order, and maintain unimpaired its ancient rites and ceremonies, instruction is necessary. The mysteries of the Order must be unfolded, and the moral duties inculcated. The minds of the

brethren must be enlarged and informed. They are to be frequently reminded of the duties they owe to Almighty God, the giver of every good and perfect gift. They must be taught to be good men and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offence, and unspotted from the world. Thus taught, and thus acting, they will convince mankind of the value of the institution.

BROTHERS SENIOR AND JUNIOR WARDENS, to you are committed the pillars of *strength* and *beauty*. It is your duty, therefore, to set before the brethren who surround these pillars the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy, symbolically inculcated in the moral lessons of our Order, taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Order, as it is by a due regard to them in your own lives and conduct that you can expect obedience in others.

You are to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must, there-

fore, be such that the Craft may never suffer for want of proper instruction. The spirit which you have hitherto evinced in your attendance to the duties of Freemasonry, whereby the brethren of the Lodge exercised a sound discretion in this selection, leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

TO THE BRETHREN OF THE LODGE.

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

I charge you, then, as you shall answer at the last day, that you act worthy of the vocation with which you are called, and suffer no faults, no im-

perfections on your part, to tarnish the lustre of your jewels, 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 all its principles and obligations; and practice in your lives all its duties and requirements. Divest yourselves, brethren, of coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Sons of Light," and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If, in the frailty of mortality, a brother falls under the influence of unholy feelings, and wanders into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue. Much may be accomplished by the force of good example, and by offering good counsel in a friendly spirit, ever remembering that

"To err is human, to forgive Divine."

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

PROCLAMATION.

In the name of the Grand Lodge of Free and Accepted Masons of the State of New York, by Order of the Most Worshipful Grand Master, I proclaim this new Lodge, by the name of ——— Lodge, No. ———, duly consecrated, dedicated and constituted, and the officers thereof installed and in their proper stations and places.

(This proclamation to be made in the South, West, and East.)

The Grand 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 advancement of our beloved institution. Amen.

All respond.—So mote it be.

Then the Grand Lodge retires.

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

2. INSTALLATION OF OFFICERS OF EXISTING LODGES.

The preceding form of ceremony should be used at the Annual Installation of Lodge Officers, except that the proclamation is

PROCLAMATION.

Marshal.—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.

(This proclamation to be made in the South, West, and East.)

LAYING OF A CORNER-STONE.

ORDER OF PROCESSION.

Grand Marshal.

Grand Tiler and Grand Pursuivant, with drawn swords.

Grand Directors of Ceremonies.

Grand Lecturer, Grand Librarian, and

Grand Historian.

Custodians of the Work.

Grand Stewards, carrying the vessels of Corn, Wine, and Oil, and the Square, Level, and Plumb.

Trustees of the Hall and Asylum Fund.

Commissioners of Appeals.

Grand Standard Bearer.

Grand Sword Bearers, with drawn swords.

Past Elective Grand Officers.

Grand Chaplains.

District Deputy Grand Masters.

Grand Secretary and Grand Treasurer.

Grand Wardens.

Deputy Grand Master.

Grand Master, supported by the Senior and Junior Grand Deacons, carrying staves of office.

ORDER OF EXERCISES.

Used at the Laying of the Corner-stone of the Masonic Home at Utica, N. Y., May 21, 1891.

The Grand Master being seated, the Grand Marshal shall proclaim silence, saying:

By order of the Grand Master of Masons in the State of New York, I command all persons here assembled to preserve silence and to observe due order and decorum during the ceremonies.

Then the Grand Master will say:

BRO. SENIOR GRAND WARDEN: From time immemorial it has been the custom among the craft of Free and Accepted Masons to lay the corner-stone of churches, public buildings and monuments when requested so to do by those in authority. We have, therefore, here convened the brethren for that purpose; and it is my order that they give their attention and assistance in the work. This communicate to the Junior Grand Warden, and he to the brethren, that, they having due notice, the corner-stone may be laid in ample form.

Then the Senior Grand Warden shall say:

BRO. JUNIOR GRAND WARDEN: It is the order of the Grand Master of Masons in the State of New

York that the brethren here assembled do now assist him in laying this corner-stone. This you will communicate to the brethren, that they, having due notice, may govern themselves accordingly.

Then the Junior Grand Warden shall say:

BRETHREN: You have heard the order of the Grand Master of Masons in the State of New York as communicated to me by the Senior Grand Warden. Of this you will take due notice, and govern yourselves accordingly.

Then the Grand Master will say:

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

Prayer by the Grand Chaplain.

ODE.

Then the Grand Master will say:

BRO. GRAND TREASURER: It has ever been the custom of the Craft, upon occasions like the present, to deposit beneath the corner-stone certain memorials of the period at which it was laid. Has such a deposit now been prepared?

Then the Grand Treasurer shall say:

It has, Brother Grand Master, and the various articles of which it is composed are here safely enclosed.

Then the Grand Master will say:

BRO. GRAND SECRETARY: You will read the record of the articles to be deposited.

Here the Grand Secretary shall read the List of Articles to be deposited.

Then the Grand Master will say:

BRO. GRAND TREASURER: You will now deposit these articles beneath the corner-stone, and may the Great Architect of the Universe, in His wisdom, grant that ages upon ages shall pass away ere they shall again be seen of men.

Then, during the solemn music, the Grand Treasurer shall make the deposit. Then the Master Architect shall present the working tools to the Grand Master, saying:

BRO. GRAND MASTER: I present you the working tools of operative Masonry, which are considered by our Craft the most valued jewels of the Lodge, symbols of important truths and teaching lessons of wisdom and morality.

The Grand Master will then deliver the working tools to the Grand Marshal, saying:

BRO. GRAND MARSHAL: You will deliver these implements of the Craft to the proper officers.

The Grand Marshal shall deliver the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

The Grand Master, attended by the Grand Marshal and Grand Deacons, will then approach the corner-stone, the Grand Master laying his hand thereon and saying:

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

Response.—Amen; so mote it be.

The Grand Master will then spread the cement under the stone, after which, during solemn music, the stone shall be lowered to the proper place, stopping twice in the descent. At each stop the grand honors shall be given, and the same shall be done when the stone touches the foundation.

The officers will then return to their places, and the stone shall be tried, the Grand Master saying:

BRO. DEPUTY GRAND MASTER: What is the jewel of your office?

Response.—The Square, Brother Grand Master. You will apply the Square to those portions of the stone which should be square.

Response—BRO. GRAND MASTER: I have obeyed your order, and find that the Craftsmen have performed their duty.

BRO. SENIOR GRAND WARDEN: What is the jewel of your office?

Response—The Level, Brother Grand Master.

You will apply the Level to those portions of the stone which should be level.

Response—BRO. GRAND MASTER: I have obeyed your order, and find that the Craftsmen have performed their duty.

BRO. JUNIOR GRAND WARDEN: What is the jewel of your office?

Response—The Plumb, Brother Grand Master.

You will apply the Plumb to those portions of the stone which should be plumb.

Response—BRO. GRAND MASTER: I have obeyed your order, and find that the Craftsmen have performed their duty.

The Grand Master will approach the stone, and, striking it three times with his gavel, will say:

To the glory of God, the everlasting Father, the Great Architect of the Universe, I declare this

stone to be well formed, true and trusty, and laid in ample form.

The Grand Marshal, being directed by the Grand Master, shall present the vessels to the proper officers, and the stone shall then be consecrated as follows:

The Deputy Grand Master shall pour corn upon the stone, and say:

May the Grand Architect of the Universe strengthen and sustain the Craftsmen while engaged in this important work; and may He ever bountifully vouchsafe the Corn of Nourishment to all employed in honest and useful toil.

Response.—Amen; so mote it be.

The Senior Grand Warden shall pour wine upon the stone, and say:

May the Giver of all good constantly refresh the Craftsmen, and enable them in due time to complete this work.

Response.—Amen; so mote it be.

The Junior Grand Warden shall pour oil upon the stone, and say:

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

Response.—Amen; so mote it be.

Then the Grand Master will say:

May the Supreme Grand Architect of the Universe continue to guard and bless this place, and prosper the laudable works of all the inhabitants thereof: may He protect the Craftsmen employed in this work from every harm, and bring them into all good; may He grant unto us all an ever bountiful supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy; and may our country continue in peace and prosperity throughout all generations.

Response.—Amen; so mote it be.

[Music.]

ORATION.

The Grand Master will direct the Grand Marshal to return the working tools to the Master Architect, and will say:

BRO. MASTER ARCHITECT: Having, as Grand Master of Masons, laid this corner-stone, I now return to you these implements of operative Masonry, to be deposited in their proper place until they shall again be required for our purposes.

Then the Grand Master will say:

BRO. GRAND MARSHAL: You will now make proclamation that this corner-stone has been laid in ample form.

The Grand Marshal shall proclaim:

By order of the Grand Master of Masons in the State of New York, I now proclaim that this corner-stone is laid in ample form, according to the customs and usages of Free and Accepted Masons.

The public Grand Honors shall then be given.

Then shall be sung as follows (tune, "Old Hundred") in which all are requested to join:

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.

BENEDICTION.

By the Grand Chaplain:

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

Response.—So mote it be.

CEREMONIAL AT THE DEDICATION OF MASONIC HALLS.

At the time appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room, near to the place, where the ceremony is to be performed.

The procession is then formed, under the direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated, in the following order:

MUSIC.

Tiler, with drawn sword;

Stewards, with white rods;

A Past Master, bearing the Holy Writings, Square and Compasses, supported by two Stewards with rods;

Grand Lecturer, Grand Librarian, and Grand Historian;

Grand Directors of Ceremonies;

Grand Chaplain and Orator;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

Grand Secretary;

Grand Treasurer;

CEREMONIAL AT THE DEDICATION. 117

Junior Grand Warden, carrying a silver vessel with corn;

Senior Grand Warden, carrying a silver vessel with wine;

Deputy Grand Master, carrying a golden vessel with oil;

THE LODGE

Covered with white linen, carried by four Brethren; Master of the oldest Lodge, carrying Book of Constitutions;

GRAND MASTER,

Supported by two Deacons, with rods;

Grand Standard-Bearer;

Grand Sword Bearers with drawn swords;

Two Stewards, with white rods.

When the Grand Officers arrive at the center of the Lodge room, the Grand honors are given.

The Grand officers then repair to their respective stations.

The LODGE is placed in front of the altar, toward the East, and the gold and silver vessels and lights are placed around it.

ODE.

Master Supreme! accept our praise;

Still bless this consecrated band;

Parent of light! illumine our ways,

And guide us by thy sovereign hand.

May Faith, Hope, Charity, divine,
 Here hold their undivided reign
 Friendship and Harmony combine
 To soothe our cares—to banish pain.

May pity dwell within each breast,
 Relief attend the suffering poor;
 Thousands by this, our Lodge, be blest,
 Till worth, distress'd, shall want no more.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and addresses the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: The Brethren of Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the structure then addresses the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the

best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid (*presenting to the Grand Master the Square, Level, and Plumb*), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Grand Lodge.

To which the Grand Master replies:

BROTHER ARCHITECT: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises, and says:

MOST WORSHIPFUL GRAND MASTER: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The LODGE is then uncovered, and a procession is made around it in the following form, during which solemn music is played.

Grand Tiler, with drawn sword;
 Grand Sword-Bearer, with drawn sword;
 Grand Standard-Bearer;
 A Past Master, with light;
 A Past Master with Bible, Square, and Compasses.
 on a velvet cushion;
 Two Past Masters, each with a light;
 Grand Secretary and Treasurer, with emblems;
 Grand Junior Warden, with vessel of corn;
 Grand Senior Warden, with vessel of wine;
 Deputy Grand Master, with vessel of oil;
 GRAND MASTER;
 Two Stewards, with rods.

When the procession arrives at the East, it halts; the music ceases, and the Grand Chaplain makes the following

CONSECRATION PRAYER.

Almighty and ever glorious and gracious LORD God, Creator of all things, and Governor of every thing Thou hast made, mercifully look upon Thy servants now assembled in Thy name and in Thy

presence, and bless and prosper all our works begun, continued, and ended in Thee. Graciously bestow upon us *Wisdom*, in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity*, the fruit of our obedience to Thy revealed will.

May all the proper work of our institution that may be done in this house be such as Thy wisdom may approve and Thy goodness prosper. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by Thy rod and Thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before Thy throne. Amen.

Response.—So mote it be.

All the other Brethren keep their places, and assist in singing the ODE, which continues during the procession, excepting only at the intervals of dedication.

ODE.

Genius of Masonry, descend,
 And with thee bring thy spotless train,
 Constant our sacred rites attend,
 While we adore thy peaceful reign.

The first procession being made around the Lodge, the Grand Master having reached the East, the Junior Grand Warden presents the vessel of corn to the Grand Master; saying,

MOST WORSHIPFUL GRAND MASTER: In the dedications of Masonic Halls, it has been an immemorial custom to pour corn upon the Lodge, as an emblem of nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his mallet, pours the corn upon the Lodge; saying,

In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to FREEMASONRY.

The Grand honors are given.

Bring with thee VIRTUE, brightest maid!

Bring LOVE, bring TRUTH, bring FRIENDSHIP
 here;

While social MIRTH shall lend her aid
 To soothe the wrinkled brow of CARE.

The second procession is then made around the Lodge, and the Senior Grand Warden presents the vessel of WINE to the Grand Master; saying,

MOST WORSHIPFUL GRAND MASTER: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine, to be used on the present occasion according to ancient Masonic form.

The Grand Master then sprinkles the wine upon the Lodge; saying,

In the name of the holy SAINTS JOHN, I do solemnly dedicate this hall to VIRTUE.

The Grand honors are twice repeated.

Bring CHARITY! with goodness crowned,
 Encircled in thy heavenly robe!
 Diffuse thy blessings all around,
 To every corner of the GLOBE!

The third procession is then made around the Lodge, and the Deputy Grand Master presents the vessel of OIL to the Grand Master; saying,

MOST WORSHIPFUL GRAND MASTER: I present you, to be used according to ancient custom, this

vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the oil upon the Lodge; saying,

In the name of the whole FRATERNITY, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE.

The Grand honors are thrice repeated.

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

The Grand Chaplain, standing before the LODGE, then makes the following

INVOCATION.

And may the LORD, the giver of every good and perfect gift, bless the Brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy. Amen.

Response.—So mote it be.

The LODGE is then covered, and the Grand Master retires to his chair.

The following or an appropriate original oration may then be delivered, and the ceremonies conclude with music:

BRETHREN: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point out to you and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by WISDOM, supported by STRENGTH and adorned in BEAUTY, we are first to consecrate in the name of the great JEHOVAH; which teaches us in all our works, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, in Whose fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of FREEMASONRY.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: it is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a lustre on the immortal page!

The Hall is also dedicated to VIRTUE.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity,

so we dedicate this Hall to UNIVERSAL BENEVOLENCE; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution!

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in

this country, its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers, and Members of Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May it be protected from accident, and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound! And when they, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted

to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

The Grand Lodge is again formed in procession, as at first, and returns to the room where it was convened.

INSTALLATION OF GRAND LODGE OFFICERS.

Adopted June 4, 1862. A. L. 5862.

At the hour appointed for the installation of the officers of the Grand Lodge, the Installing Officer (who should be the retiring Grand Master, the actual Grand Master of another Jurisdiction, or a Past Grand Master), will assume the chair and call to order, and announce the business before the Grand Lodge. The officers to be installed will then vacate their places respectively, if they occupy such, and substitutes will be appointed for the occasion.

The Grand Master elect, and the other Grand Officers elect to be installed will be in waiting in an adjoining apartment.

The announcement of the Installing Officer may be in the following form:

Brethren, the Grand Master and other Grand Officers for the ensuing year having been duly elected, we are now in readiness to perform the ceremony of Installation. The Right Worshipful Grand Marshal will announce to them that we are waiting to receive them.

The Grand Marshal then retires and on his return reports:

Most Worshipful *Grand Master*, the Grand Master elect and Grand Officers elect, are without in readiness to be installed into office, when it is your pleasure to receive them.

Installing Officer.—The Right Worshipful Grand Marshal will admit them and conduct them to the east before the altar.

(Should there be objection to the installation of any or either of them, it must now be made.)

As they enter the room, the Grand Lodge is called up by the Installing Officer in the usual manner, and remains standing.

The Grand Marshal conducts them to the altar in procession two and two in order of rank, the Grand Master elect, and the Deputy Grand Master being first. He then says:

MOST WORSHIPFUL GRAND MASTER, the Grand Officers elect are before you, and await your pleasure. I have the honor to present to you for installation brother A. B., who has been duly elected Grand Master of Masons in the State of New York for the ensuing year.

Installing Officer (to the Grand Master elect).—My Brother, the exalted station to which the free choice of your brethren has called you, in-

volves great responsibilities, and requires to be inaugurated by solemn sanctions. It elevates you to a position from which the power and prerogative may depart with the expiration of your term of service, but the honor and dignity, except by your own act, never. Have you been instructed in the secret rites and ceremonies appertaining to the high office of Grand Master of Masons preparatory to your installation, and by which you may acquire and forever retain the evidence of your rank among Masons?

Grand Master Elect.—I have not.

Installing Officer.—My Brother, it will be necessary for you to retire and receive those instructions from our Most Worshipful Past Grand Masters here present, who will escort you. And as we are now upon the threshold of a great and important undertaking, Masonic teachings require that we should bow in solemn prayer with our Right Worshipful Grand Chaplain.

Grand Chaplain.—Brethren, let us pray.

The Grand Chaplain may then make an appropriate extemporaneous prayer, or use the following:

Eternal Source of Life and Light! We, Thine unworthy creatures, reverently bow before Thee in adoration and praise. As when we first saw the

light at our mystic 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, and without Thee, in our best and highest estate, we are but frail and feeble beings. We humbly implore Thy divine favor upon this occasion, and upon the Institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to Thee, to each other, and to every member of the human family.

Bless now Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom; give him strength; give him love. Enable him so to bear rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Add Thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee, and to the Fraternity; and may they ever be faithful and zealous, and assist to stay up the hands of their chief in all good deeds. In Thee, oh God!

as in the days of our Apprenticeship, do we put our trust. Be Thou our faithful Friend, Conductor, and Guide in the unseen vicissitudes of life before us, and bring us all, at last, to see the Great Light, inaccessible and full of glory, in Thy presence, where we shall behold Thee with unclouded vision for evermore. Amen.

Response by all.—So mote it be.

Installing Officer.—The Most Worshipful Grand Master elect, and the Past Grand Masters will now retire. Brethren will be seated.

The Grand Officers elect, other than the Grand Master, are provided with seats near the altar. The Past Grand Masters retire and engage in ceremonies with the Grand Master elect, not proper to be written.

When this is done their return is announced by the Grand Marshal. Upon their entrance, the Grand Lodge is again called up, and after they have arrived near the East, one of their number says:

Past Grand Master.—Most Worshipful Grand Master, our distinguished brother, having been duly instructed by us, is now prepared to assume his installation vows.

Installing Officer.—It is well; and with pleasure we do now proceed in our further services. Right Worshipful Grand Marshal, you will conduct our brother to the altar, to take upon him-

self the obligation appertaining to the duties of his office.

The Grand Marshal conducts the Grand Master elect to the altar, where he kneels, the acting Grand Deacons holding their rods crossed over his head. The Installing Officer then administers the oath of office, the Grand Master elect repeating after him, as follows:

I, A. B., in the presence of Almighty God, and before the Grand Lodge of the State of New York, do promise and swear that, to the best of my ability, I will faithfully, honestly, and impartially perform the duties of Grand Master of Masons in this jurisdiction during my term of office; and that I will conform to, and maintain, the Constitution, laws, rules, and regulations of the State of New York, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. So help me God.

He then rises and the Grand Marshal conducts him near the chair of the Installing Officer.

Installing Officer.—Most Worshipful Brother—for from henceforth you are entitled thus to be hailed—in inducting you to your chair of office as a symbol of the commencement of your government over the Craft, I am performing a most

solemn duty. By immemorial usage and the irrevocable landmarks of Masonry, you are invested as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions, which I doubt not that you have formed in your own mind that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect nor soundness of judgment; to rule *well* has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will, that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a *man*, he should be of approved integrity

and irreproachable morals; freed from the dominion of hasty temper and ill-governed passions; of good repute in the world; and practicing, as an example to the Craft, the cardinal virtues of Fortitude, Prudence, Temperance, and Justice.

As a *citizen*, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

As a *Mason*, he could cling to the old landmarks, and be sternly opposed to their infringement; be proficient in the laws, language, and literature of the Fraternity; be desirous to learn, and apt to teach; though not for the time a workman, yet be master of the work and qualified to earn his wages; be prompt to aid and relieve, and slow to demand it; be ever mindful that, though elevated for a time above his fellows, he is elevated *by* them, is yet a Craftsman, more sacredly bound by a Craftsman's obligations, and should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief, and Truth.

As an *officer*, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his brethren, and therefore, interested in the welfare of each and all; he devoid of undue ostentation and haughty over-

bearing; be accessible to all; cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his brethren, and ready to give it; be patient in investigation and hearing; be deliberate in judgment; be prompt in execution; be forbearing long and much with evildoers; be ready to reward good; be devoid of favoritism and wholly impartial; be watchful over the treasury; having an eagle eye upon every portion of his jurisdiction; and breasting over the restless spirit of innovation.

"Such are some of the most important qualifications which a Grand Master should possess, and the leading errors which he should avoid. It may be that most, if not all, of your predecessors have failed to reach this standard; but it is attainable; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you!

"It now but remains for me to clothe you with the external insignia of your rank and authority.

"I now with great pleasure invest you with this Jewel of your office, whose symbolic meaning will now have a new and striking significance to you." (*Presents the Jewel.*)

"I also present you with this gavel as the potent emblem of Masonic power, which, in your hands,

should never be sounded in vain." (*Presents the gavel.*)

"I now surrender to you this seat of authority." (*Places him in the chair.*)

"And render you this, the first act of homage due to you as Grand Master."

The Grand Master having been covered on taking the chair, the Installing Officer uncovers and bows very low.

Installing Officer.—"I now hail, salute, and proclaim you Grand Master of Masons in the State of New York! Brethren, behold your Grand Master!"

Senior Grand Warden.—"Brethren, behold our Grand Master!"

Junior Grand Warden.—"Brethren, behold our Grand Master!"

The brethren, with their arms crossed, * * * * *; and then all, under the direction of the Installing Officer, salute with the private grand honors.

The retiring Grand Master may then address his newly installed successor and brethren, and the Grand Master may then if he choose also address the Grand Lodge. If he does not wish to do so, he may call down, and the brethren remain seated during the remainder of installation, except as called up during the obligations.

It will be proper for the Grand Master here to announce

the names of the appointed officers that they may be installed with the rest.*

In case of the re-election of a Grand Master the preceding ceremony will be omitted, except that he will be conducted near the chair, the charge given him, he is invested with the jewel and gavel, inducted and saluted as above directed. So in case of any other officer being re-elected, he will be invested, and given the charge only.

The Grand Master then proceeds with the installation of the remaining officers, or he may place the Installing Officer again in the chair, delivering him, without ceremony, the gavel and jewel. In designating the officers hereafter we will suppose the last to have been done.

Installing Officer.—Right Worshipful Grand Marshal, you will now present the Deputy Grand Master elect for installation.

Grand Marshal.—Most Worshipful Grand Master, I have the pleasure to present to you for installation Bro. C. D., who has been duly elected to the office of Deputy Grand Master.

The forgoing address of the Installing Officer, and presentation by the Grand Marshal, may be used for all the remaining officers, simply changing the name and title of the officer. It may also be used for the Grand Master when re-elected. The order of the Installing Officer, next following, will be omitted when the officer to be installed has been re-elected.

* It is not now customary to announce the appointed officers at this point; the Grand Master is allowed thirty days after the close of each Grand Lodge in which to make and announce his selections.

Installing Officer.—Right Worshipful Grand Marshal, you will conduct our brother to the altar to take upon himself the obligation appertaining to the duties of his office.

The Grand Marshal conducts him to the altar, when he kneels, and is attended by the Grand Deacons, as in the case of the Grand Master, and takes the same obligation, with the change of name and designation of office.

Installing Officer.—Right Worshipful Brother, you have not been an inattentive observer of the ceremony of installing the Most Worshipful Grand Master, for you are aware that in case of his incapacity to act in contingencies mentioned in our Constitution you succeed to his duties and prerogatives, as you do also when acting as his substitute in any matters specially delegated to you. Your office, therefore, is one of great dignity and importance, and it was in view of those considerations that your brethren selected you to fill it. Treasure up, therefore, the suggestions made to the Most Worshipful Grand Master, for you know not how soon they may have a personal application to you; and remember, also, that usage, as well as our particular regulations, have placed you in most intimate and confidential relations to him as supporter and counselor.

I now, with pleasure, proceed to invest you with your jewel of office (*gives it*), and proclaim you Deputy Grand Master of Masons in the State of New York. (*Calls up the Grand Lodge.*) Brethren, the Grand Honors. You will now be seated in your place, which is at the right hand of the Most Worshipful Grand Master.

The others of the first six elective Grand Officers are presented and obligated in like manner as the Deputy Grand Master, but without being saluted with the grand honors.

The charges to the remaining officers installed (which may be varied at the pleasure of the Installing Officer when special occasion requires) are as follows:

TO THE SENIOR GRAND WARDEN.

Right Worshipful Brother, the position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control practically the admission of all visitors, to announce specially those who are of rank or eminence, and to aid in the preservation of order and at all times to render counsel and advice to the Grand Master, are high, and responsible duties requiring circumspection, vigilance, and reflection; but when to these is super-added the more onerous labor, in conjunction with

the Junior Grand Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your brethren, and it will be your duty and pleasure so to act as to justify their confidence.

In investing you with the Jewel of your office, and directing you to the place of your immediate official action, in the West, I am performing a grateful duty.

TO THE JUNIOR GRAND WARDEN.

Right Worshipful Brother, as the duties of your office and the qualifications for it are almost identical with those of the Senior Grand Warden, except as it respects the introduction of visitors, I will only add to the charge given to that officer, that you be equally vigilant and circumspect, not only at your station in the Grand Lodge but in the broader field of action without, dividing with him his labors and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the Jewel of your office, and repair to the South, being ever watchful, whether in labor

or at refreshment, that the high twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed.

TO THE GRAND TREASURER.

Right Worshipful Brother, in intrusting you with the books and funds of the Grand Lodge, as appertaining to your office, I am but their organ in placing them in your possession, as one well qualified to keep and manage them, as your past integrity, accuracy, and prompt business habits testify, an appreciation of which has been evinced by their choice of you as Grand Treasurer.

The keys forming the Jewel of your office have a twofold significance. They are instruments to bind as well as to loose; to make fast as well as to open. They will never be used by you, I am confident, in any other manner than the Constitutions and laws, rules and regulations of the Grand Lodge shall direct.

TO THE GRAND SECRETARY.

Right Worshipful Brother, usage as well as positive enactments from time to time have rendered the duties of the office of Grand Secretary more onerous and varied than that of any other

officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and industry, to meet the various demands upon him. Placed in this jurisdiction, in a position where he holds constant intercourse with our Masonic brethren of every state and clime, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our Constitutions, my brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your brethren to confide this trust in you, and I feel assured that it is well placed.

In investing you with your official Jewel, the pens, I am persuaded that they will make an enduring record not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

N.B.—At this point the ceremony is usually concluded with the proclamation of the Grand Marshal, the rest of

the officers not having been yet appointed. The rest of the text is, however, given, so as to preserve intact this ceremonial as adopted, and make it available should occasion ever require its use.

TO THE GRAND CHAPLAINS.

Reverend and Right Worshipful Brothers, that Holy Book which is the chart and text-book of your sacred calling, is also the great light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warn us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions, and fulfilled your important trust.

It is fitting that an emblem of the sacred volume should be the Jewel of your respective offices with which I now invest you.

TO THE GRAND LECTURER.

Right Worshipful Brother, the care and preservation of our ancient ritual, and the perpetuation of the time-honored landmarks embraced in it, and which may not be written, devolves upon you. And

as that ritual has enshrined within it, in symbol and allegory, certain great and essential moral truths, you should be as perfect in the symbolism as in the mere formula of language which teach us how our rites are to be administered. As Grand Lecturer, also, you should be master of the ceremonial observances of the Fraternity, and give instructions in the manner of rendering them most striking and effective. You are the Preceptor of the Fraternity, and your deportment should be consistent with the nature of your office-work. For upon your teachings depend not only the uniformity and perpetuity, but the character and impressiveness of our rites, and they should be imparted, both by oral communication and example. On no point are the Craft so punctilious and exacting as upon the beauty and accuracy of the work and lectures; hence many eyes will be upon you. A courteous manner, an unwearied patience, and a diligent application are requisites for your place, and no rash or innovating hand will be tolerated in your department of labor.

In installing you into office and presenting your Jewel, I am happy to be enabled to say that your established skill and learning, and your ability to undergo the Constitutional tests have proved you to be a Master Workman.

TO THE GRAND MARSHAL.

Right Worshipful Brother, the duties of your office require energy, activity and quickness of perception. The good order of the Fraternity, in its General Assemblies and processions, depends upon your care, skill and assiduity. Possessing these qualifications, you have been appointed Grand Marshal, and I now, with pleasure, install you into office, and invest you with your appropriate Jewel. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

TO THE GRAND STANDARD BEARER.

Right Worshipful Brother, your duty is to carry and uphold the banner of the Grand Lodge on occasions of ceremony and public processions. The emblems upon it are as ancient as the march of the children of Israel from bondage, and the Ark is the symbol of hope and safety. Bear them well aloft, for the world, as well as the Craft, ever honors them. Receive the Jewel of your office, and let it remind you that you are never to part with that standard, when under your care, while you have life to defend it."

INSTALLATION OF GRAND LODGE OFFICERS.

TO THE GRAND SWORD BEARER.

Right Worshipful Brothers, the sword which you bear is the time-honored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the Standard of the Grand Lodge. Be ever faithful to your trust. Let this Jewel of your office remind you of its nature.

TO THE GRAND STEWARDS.

Right Worshipful Brothers, in olden times your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, although there is rarely occasion for its exercise. But we are taught that "it is better to go to the house of mourning than to the house of feasting," and hence, on you has been appropriately imposed the dispensation of our beneficent charities. That it is a grateful duty all hearts testify, and we know that yours most fully respond to it. Receive the Jewels of your offices, together with the white rods.

TO THE GRAND DEACONS.

Right Worshipful Brothers, as messengers of the Grand Officers and as useful assistants in our

ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we know that you possess them.

As Senior and Junior Grand Deacons of this Grand Lodge you are now invested with the Jewels of office, together with these black rods as tokens of your authority.

TO THE GRAND PURSUIVANT.

Worshipful Brother, you are to act as the messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. You also have in your keeping the clothing and jewels of the Grand Officers, which you should be careful to keep in a good condition, and neatly and orderly arranged for use at all times. Receive your emblem of office and repair to your station inside the door.

TO THE GRAND TILER.

Worshipful Brother, the importance of the duties of your place can not be overrated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary, entrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied. Irreparable injury might result from a negligent or careless discharge of your duty. Your station is outside the door, to which you will now repair with this Jewel, and also with this implement of your office.

The several officers being now duly installed, the Installing Officer will retire, after surrendering the Jewel and Gavel to the Grand Master. It may be proper and expedient before doing so to have an appropriate ode or piece of music.

Grand Master.—Right Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of Free and Accepted Masons of the State of New York duly installed into office, for the ensuing year in AMPLE form. You will cause proclamation to be made in the South, West, and East.

Grand Marshal.—By order of the Most Worshipful Grand Master, and by the authority of the Grand Lodge of Free and Accepted Masons of the State of New York, I proclaim that its officers are duly installed in ample form.

Brethren Respond.—So mote it be.

Grand Lodge is called down.

BURIAL OF THE DEAD.

SERVICE IN THE LODGE ROOM.

The hour having arrived, the *Funeral Lodge* is promptly opened on the third degree, and with the deepest fervor and solemnity.

Calling up the Brethren, the Worshipful Master repeats the following Scripture selection :

Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hands of the grave?

Man walketh in a vain shadow. He heapeth up riches, and cannot tell who shall gather them.

When he dieth, he shall carry nothing away. His glory shall not descend after him.

Naked he came into the world, and naked he shall return.

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

The Worshipful Master takes the Sacred Roll in his hands and says :

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

The Worshipful Master then reads aloud from the Sacred Roll the details, and hands the document to the Secretary, to be borne by him in the procession.

Master.—Almighty God, into Thy hands we commend the soul of our loving brother!

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

The Grand Honors are given. Then the Worshipful Master or the Chaplain repeats the following PRAYER.

Most glorious God, Author of all good, and Giver of all mercy! Pour down Thy blessings upon us, and strengthen our engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching end, and draw our attention toward Thee, the only refuge in time of need, that when the awful moment shall arrive when we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence in peace and in Thy favor, we may be received into Thine everlasting kingdom, to enjoy, in unison with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen.

Response.—So mote it be.

The funeral procession is then formed under the direction of the Marshal, which moves forward in following order, and halts at the outer door of the building:

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 with their columns;
Past Masters, two and two;
The three Great Lights of Masonry,
on a cushion covered with black cloth,
borne by an old and venerable brother;
Chaplain;
THE MASTER,
Supported by two Deacons, with white rods;
[The procession is afterwards completed thus:]
The * * * * Body;
* * * *
* * * *
Upon the coffin lies * * * a Master Mason's apron;
* * * *
* * * *
Pall Bearers; * * * * Pall Bearers.

When more than one Lodge is in procession as a Lodge, the Lodges go according to the respective dates of their charters, the younger preceding the elder, but the Lodge which has the funeral proceedings in charge occupies the

place of honor, in the rear, and the Master of *that* Lodge governs the proceedings of the day. If the Grand Master or Deputy Grand Master is present he of course takes precedence over all, and the same respect is usually shown to any officer of the Grand Lodge present.

The marshals will exercise special care that no brother be allowed to enter the procession after it goes before the public without special permission.

FUNERAL SERVICES AT THE GRAVE.

On arriving at the place of interment the brethren will form parallel lines, the Master, Wardens and Chaplain at the head, and the family and mourners at the foot of the grave. The coffin having been deposited in the grave, the Master will say:

Master.—From time immemorial it has been the custom of the Fraternity of Free and Accepted Masons, upon request, to accompany the body of a deceased brother to the place of interment, and there to deposit it with the usual formalities.

In conformity to this ancient usage, we have assembled at this time in the character of Masons to offer before the world the last tribute of our affection, and thereby to demonstrate in the strongest possible manner, the sincerity of our past esteem for him, and our steady attachment to the principles of the Fraternity.

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. In the midst of life we are in death. Of whom may we seek succor but of Thee, O Lord, who for our sins art justly displeased.

LET US PRAY.

Chaplain.—Most glorious and merciful Lord God, Author of all good, and Giver of every perfect gift: vouchsafe, we implore Thee, Thy blessing: and under the solemnities of this occasion bind us closer in the ties of brotherly love and affection. May the present example of mortality sensibly remind us of our approaching end; and may it tend to wean our affections from the things of this transitory world, and to fix them more devotedly upon Thee, the only sure refuge in time of need. And at last, Great Architect of the Universe, when our journey shall be near its end: when the silver cord shall be loosened and the golden bowl be broken: O, in that moment of mortal extremity, may the "lamp of thy love" dispel the gloom of the dark valley; and may we be enabled to "work an entrance" into the Celestial Lodge above, and in thy glorious presence, amid its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect in the happiness of Heaven, and durable as eternity. Amen.

Brethren.—So mote it be.

Here the following may be sung:

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:
Seraph of celestial wing
To our funeral altar come;
Waft this 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.

Master.—The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of Man, can these bones live? And I answered, O LORD God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the LORD God unto these bones: Behold I will cause breath to enter into you, and ye shall live.

And I will lay sinews upon you and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said He unto me, Prophecy unto the wind: prophecy, Son of Man, and say to the wind, Thus saith the LORD God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath

came into them, and they lived, and stood up upon their feet, an exceeding great army.

Brethren we are again called upon by a solemn admonition to regard the uncertainty of human life, the certainty of death, and the vanity of all earthly ambitions. Decrepitude and decay are written on everything. But a span—a heart-beat—a breath—divides the cradle from the grave; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. Frailty and imperfection are the incidents of our earthly condition; the Almighty fiat has gone forth—"Dust thou art, and unto dust shalt thou return." What an eloquent commentary is here exhibited upon the instability of every human pursuit: and how touchingly does it echo the sad sentiment of the immortal maxim, "vanity of vanities, all is vanity."

The city of the dead, my brethren, has a devout emphasis in its solemn silence. It tells us of the gathering within its embrace of parents' fondest hopes; of the severance of all earthly ties which bound us to the departed ones who gave us birth; of the darkness which has enshrouded the bright prospects of the loving husband and the devoted wife; of the unavailing grief of the affectionate brother and tender sister; and of the sleep of death which here envelops many an early, many an instantaneous call into eternity—given in the midst of health, of gaiety and of brightest hopes.

The last offices we pay to the dead are useless except as they constitute lessons to the living. The cold, marble form enclosed in the "narrow house" before you, is alike insensible to our sorrows and our ceremonies. It matters not now to him whether two or three gather around the

grave to perform these funeral rites or that hundreds have assembled, with the banners and insignia of our Fraternity, to deposit him in his final resting-place. It is of little moment how, or in what manner, his obsequies are performed: whether the wild winds chant his requiem, or it be accompanied with rare and costly music and the minstrelsy of many voices. His spirit has gone to accomplish the destiny of all our race; while his body, in the slumber of the grave, will be resolved into its original elements.

What, then, are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty—when nature has paid her just debt? Look on the last scene and view humanity stript of its ornaments; and you must needs be persuaded of the utter emptiness of all human delusions. The monarch, at whose bidding nations pay obeisance, and the beggar at his gate, are equals in death. The one must part with his sceptre and his crown—the other with his staff and his rags—both are indebted to their mother earth for a common sepulchre. In the grave all fallacies are forgotten, all ranks are levelled, and all distinctions are obliterated.

It is of record, in the volume of Eternal Truth, that perfection on earth can never be attained. The best of men have erred, and the wisest of our race gone sadly astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

While we drop the sympathetic tear over the grave of our departed brother, let us not withhold from his memory the commendation that his virtues claim at our hands.

Master presenting the apron continues:

The Lambskin or White Leather Apron, is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Pleece; more honorable than the Star and Garter.

This emblem I now deposit in the grave of our deceased brother. By this we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming: the wealth of the world cannot purchase our release: nor will the innocence of youth, nor the charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality; and that, sooner or later, these frail, weak bodies must moulder in their parent dust.

Master holding the Evergreen continues:

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

NOTE.—Master then drops the sprig into the grave exclaiming "Alas! My Brother!" and likewise *each brother in turn*, beginning at the right of the Master.

HONORS.

The funeral honors are given by extending the hands toward the grave with the palms up, the brethren repeating in unison

"To the grave we consign the mortal remains of our deceased Brother."

The arms are then crossed over the breast, the left above the right, the fingers touching the shoulder, the brethren repeating in unison

"We cherish his memory here."

The hands are then raised above the head and looking upward all repeating in unison

"His spirit we commend to God Who gave it."

The hands are then dropped to the side.

Master.—Forasmuch as it has pleased Almighty God, in His inscrutable Providence, to take out of the world the soul of our deceased brother, we therefore commit his body to the grave—earth to earth (*casting a handful of earth in the grave*).

Ashes to ashes (*casting a handful of earth in the grave*).

Dust to dust (*casting a handful of earth in the grave*).

Master.—Looking for the general resurrection in the last day, when the earth and the sea shall give up the dead.

We consign him to the grave—to the long sleep of death; and so profound will be that sleep that the giant tread of the earthquake even shall not disturb it. There will he slumber until the Archangel's trump shall usher in that eventful morn, when by our Supreme Grand Master's word he will be raised to that blissful Lodge which no time can remove, and which to those worthy of admission will remain open during the boundless ages of eternity. In that Heavenly Sanctuary the Mystic Light, unmingled with darkness, will remain unbroken and perpetual. There amid the sunbeam smiles of Immutible Love, Almighty God, in His infinite mercy, grant that we finally meet to part no more.

There is an hour of peaceful rest,
To mourning wanderers given;
There is a home for souls distressed,
A balm for every wounded breast,
'Tis found alone in heaven.

To those of his immediate relatives and friends who are most heart-stricken at the loss we have all sustained, we have nothing of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement; and commend them to the Infinite Father Who looks down with compassion upon the widow and fatherless in the hour of their desolation: He will fold the arms of his love and protection around those who put their trust and confidence in Him.

Then let us each in our respective stations, so improve this solemn warning, that at last, when the volume of the record of our life is opened, we may receive from the Omniscient Eternal Judge the thrilling invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

LET US PRAY.

Chaplain.—Almighty and most merciful God, in Whom we live and move and have our being, and before Whom all men must appear to render an account for the deeds done in the body we do most earnestly beseech Thee, as we now surround the grave of our deceased brother, to impress deeply upon our minds the solemnities of this hour. May we ever remember that "in the midst of life

we are in death," and so live and act that we shall be fittingly prepared to die when the hour of our departure is at hand.

And oh, Gracious Father, vouchsafe to us, we pray Thee, divine assistance to redeem our mis-spent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us; strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our labors acceptable in Thy sight. And at last when our work on earth is done, when the messenger of death shall call us from our labors, may we obtain an everlasting rest in that Spiritual House not made with hands, eternal in the Heavens. Amen.

Brethren.—So mote it be.

The Master then approaches the head of the grave (or the entrance to the tomb), and says:

Soft and safe to thee, my brother, be this earthly bed! Bright and glorious be thy rising from it! Fragrant be the acacia sprig that here shall flourish! May the earliest buds of spring unfold their beauties o'er this thy resting place, and here may the sweetness of the summer's last rose linger longest! Though the cold blasts of winter may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final; and in the spring-time they shall surely bloom again. So, in the bright morning of the world's resurrection, thy mortal frame, now laid in the dust by the chilling blast of Death, shall come again into newness of life, and expand in immortal beauty in realms beyond the skies. Until then, dear brother—until then—farewell!

The grave will now be filled with earth and the service closed with the following benediction:

The peace that passeth all understanding rest and abide in you now and forever. Amen.

Response.—So mote it be.