

MONITOR

MONITOR

OF THE

WORK, LECTURES AND CEREMONIES

OF

ANCIENT CRAFT MASONRY

IN THE JURISDICTION OF THE

GRAND LODGE OF NEW YORK



NEW YORK

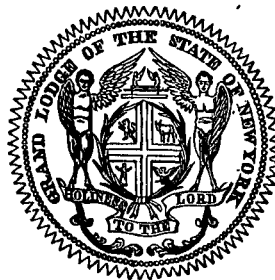
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FOR THE GRAND LODGE OF THE STATE OF NEW YORK

*Compiled by the Custodians of the Work,
revised and approved by the Grand
Master, and published by the Grand
Lodge of Free and Accepted Masons
of the State of New York, for the
use of the Craft under its jurisdiction.*

E. M. L. Ehlers
Grand Secretary

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EDWARD M. L. EHLERS,
GRAND SECRETARY OF THE GRAND LODGE OF FREE AND
ACCEPTED MASONS OF THE STATE OF NEW YORK.



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MASONIC CREED.

There is one God and Father of all men.

The Holy Bible is a Divine Revelation, the rule and guide for faith and practice.

Man is immortal.

Character determines destiny.

Man's love of man is, next to love of God, man's first duty.

Prayer, communion of man with God, is helpful.

MASONIC TEACHING.

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

OPENING AND CLOSING THE LODGE.

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

“Officers, take your respective stations and places; brethren, be clothed.” (One blow of the gavel is then given.)

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 have a successful administration should never fail to open the Lodge at the time specified in the by-laws, for by first fulfilling

the law himself, he can with more propriety demand its fulfillment at the hands of the other members.

The Lodge must always be opened and closed on the third degree, and in due form, for the transaction of any business, or for work and instruction. This rule applies to both stated and special communications.

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.

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.

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

Response.—So mote it be.

Or This.—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.

Or This.—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 when signed by the Worshipful Master, and perform such other duties as may be prescribed by the Constitution of the Grand Lodge.

DUTIES OF THE SECRETARY.

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

ENTERED APPRENTICE.



SECTION 1.

When the candidate for initiation shall have entered the preparation room, the Secretary of the Lodge, or some other officer or member, shall, by direction of the W. M., repair thither, and may address him as follows:

“Mr. —, somewhat of your motives, in applying for admission into our ancient and honorable Fraternity, we have learned from the declaration, over your signature, contained in your petition; but, in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words of advice. Freemasonry is far removed from all that is *trivial, selfish, and ungodly*. Its structure is built upon the everlasting foundation of that God-given law, the brotherhood of man in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of *all creeds* and of *every race*, but it insists that all men shall stand upon an exact equality and receive its instructions in a spirit of due humility, emphasizing, in demeanor, in conduct, in ceremony, and in language, the helpless, groping nature of man at

his birth, and his need of reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind and conscience of all business and superfluities of life

1. Do you declare, upon your honor, that you are not prompted to solicit the privileges of Freemasonry by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

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

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

* * * *

Let no man enter upon any great or important

undertaking without first invoking the aid of Deity.

* * * *

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.” (Psalm cxxxi.)

* * * *

“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.

* * * *

I particularly direct your attention to the Great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible

are found those principles of morality which lay the foundations upon which to build a righteous life. Freemasonry, therefore, opens this Book upon its altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its Lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and, leading them to its altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the Light he there shall find and as he there shall find it. If, from our sacred altars, the atheist, the infidel, the irreligious man, or the libertine, should ever be able to wrest this book of Sacred Laws, and thus remove, or even obscure, the greatest Light in Masonry, that light which for centuries has been the rule and guide of Freemasons, then could we no longer claim for ourselves the great rank and title of Free and Accepted Masons; but, as long as that sacred light shines upon our altars, as long as it illuminates the pathway of the Craftsman by the golden rays of truth, so long, and no longer, can Freemasonry live and shed its beneficent influence upon mankind. Guard and cherish that Book of sacred and immutable law. Live according to its Divine teachings, with their everlasting assurance of a blessed immortality.

APRON.

MY BROTHER, I now present you with a lamb-skin or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, 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 grasp shall fall forever the working tools of life, may the record of your life and actions be as white and spotless as the emblem which I place in your hand to-night. May it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

* * * *

DEMAND.

* * * *

TWENTY-FOUR-INCH GAUGE.

As you are now * * * *

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.

*The newly initiated brother is then conducted to his proper station, * * * * where he receives his first lesson in moral architecture, teaching him ever to walk uprightly before God and man.*

* * * *

CAUTION.

* * * *

SECTION 2.

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

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

LECTURE.

PART I.

* * * *

PART II.

* * * *

At the building of King Solomon's Temple there was not heard the sound of ax, hammer, or other metal tool. The question naturally arises, How could so stupendous an edifice have been erected without the sound of metal tools? The stones were hewn, squared, and numbered in the quarries where raised; the timber, felled and prepared in the forests of Lebanon, conveyed by sea, in floats, to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose; and when the building was completed, every part fitted with such nicety, that it resembled more the handiwork of the

Supreme Architect of the Universe than that of human hands.

* * * *

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

* * * *

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

* * * *

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

* * * *

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

* * * *

THE LEFT SIDE.

* * * *

The right hand was deemed by our ancient brethren the seat of fidelity; the ancients worshipped a deity named FIDES, sometimes repre-

sented by two right hands joined, at others, by two human figures holding each other by the right hand.

The right, therefore, we use in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purposes in the work in which we are engaged.

* * * *

The lamb, in all ages, has been deemed an emblem of innocence. He therefore who wears the lambskin, or white apron, the badge of a Mason, is continually reminded of the purity of life and conduct necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

SECTION 3.

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

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

THE CHARTER.

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

LODGES, WHERE HELD.

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

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

FORM AND DIMENSIONS.

The form of a Lodge is * * * * in length from east to west, in breadth from north to south,

as high as Heaven and deep as from the surface to the center.

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

SUPPORTS.

A Lodge is supported by three great pillars, denominated *Wisdom*, *Strength*, and *Beauty*, for there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings. They are represented by the three principal officers of the Lodge, the pillar Wisdom, by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the performance of his arduous labors; 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.

COVERING.

The covering of a Lodge is no less than the clouded canopy, or starry-decked heaven, where

all good Masons hope at last to arrive, by aid of that ladder which Jacob in his vision saw extended from earth to Heaven, the principal rounds of which are denominated FAITH, HOPE, and CHARITY, which admonish us to have faith in God, hope of immortality, and charity to all mankind. The greatest of these is CHARITY. For our faith may be lost in sight, hope end in fruition, but charity lives beyond the grave, through the boundless ages of eternity.

FURNITURE.

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

* * * *

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

ORNAMENTS.

The Ornaments of a Lodge are the *Mosaic Pavement*, the *Indented Tessel*, 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, represented by the blazing star in the center.

LIGHTS.

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

JEWELS.

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

The Immovable Jewels are the *Square*, the *Level*, and the *Plumb*. They are so termed because they are appropriated to particular parts of the Lodge where 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 Fellow Craft;

and the *Trestle-Board* is for the Master Workman to draw his designs upon.

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

HOW SITUATED.

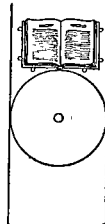
A Lodge is situated due east and west, because King Solomon's Temple was so situated.

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

TO WHOM DEDICATED.

Lodges were anciently dedicated to King Solomon, as he is said to have been our first Most Ex-

cellent Grand Master; but speculative Masons dedicate theirs to the memory of St. John the Baptist, and St. John the Evangelist, and, since their time, there is represented, in every regular and well-governed lodge, a certain POINT WITHIN A CIRCLE, the point representing the individual brother, the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. This circle is bordered by two perpendicular parallel lines representing these saints, and upon the vertex rest the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.



PRINCIPAL TENETS.

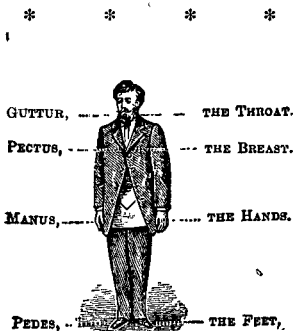
The three principal Tenets of our profession are those truly commendable virtues, *Brotherly Love, Relief, and Truth*.

By the exercise of Brotherly Love, we are taught to regard the human race as one family, the high, the low, the rich, the poor, who, being created by one Almighty Parent, and inhabiting the same planet, should aid, support, and protect one another. On this principle, Masonry unites men of

every country, sect, and opinion, and promotes true friendship among those who might otherwise have remained perpetually at a distance.

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

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

PRUDENCE

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

TEMPERANCE

is that due restraint upon the passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue

should be your constant practice, as you are thereby taught to avoid excess, and the contracting of any licentious or vicious habit, the indulgence of which might lead you to disclose those secrets which you have promised to conceal and never reveal, the betrayal of which would subject you to the contempt and detestation of all good Masons, if not * * * *

JUSTICE

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

CHALK, CHARCOAL, CLAY

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

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. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accus-

tomed yield, strewing our pathway with flowers and spreading our table with plenty; though she produces poison, still she furnishes the antidote, and returns with interest every good committed to her care. And when at last we are called upon to walk through the Valley of the Shadow of Death, she once more receives us, and tenderly enfolds our remains within her bosom, thus admonishing us that, as from earth we came, so to earth we must surely return.

Or This:

Entered Apprentices should serve their Masters with freedom, fervency, and zeal, which are emblematically represented by —, —, and —. There is nothing freer than —, the slightest touch of which leaves a 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 earth he came and to earth he must surely return.

CHARGE.

MY BROTHER, you are now introduced into the first principles of Freemasonry, and I congratulate you upon being admitted to this ancient and honorable Fraternity. 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 in-

culcated 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. The three great duties with which, as a Mason, you are charged, are those you owe to your God, your neighbor, and yourself; to God, in never mentioning His name save with that reverential awe which is due from a creature to his Creator, imploring His aid in all your laudable undertakings, and esteeming Him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you would he should do unto you; and to yourself, in avoiding intemperance and all irregularity which might impair your faculties and debase the dignity of your profession. The fulfillment of these duties will command for you public and private esteem.

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

Although your frequent attendance at our meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations. These are on no account to be neglected. Neither are you to suffer your zeal for the insti-

tution to lead you into argument with those who, through ignorance or malice, may ridicule it.

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 laws, that the honor, glory, and reputation of the Institution may be maintained, and the world at large convinced of its high aims.

In conclusion, my brother, remember to keep inviolate the mysteries of the Fraternity, and to practice the virtues which we inculcate.

Or This:

CHARGE

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

The title by which I have just addressed you is Masonically given because of His Fatherhood. You have now entered upon a new tie with Him; you look up to Him as our Fraternity's God. As such you have, at yonder Altar, sworn in His name and asked His help to be an upright man and Mason. That means your duty to Him, and duty means a debt.

I know not your former estimation of the reverence due to Him, I *do* know that from this time

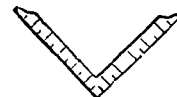
forth your oath of allegiance demands steadfast fealty to His laws, and extreme reverence for His great and sacred Name.

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

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

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

FELLOW-CRAFT.



SECTION 1.

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

An angle of 90 degrees, or the fourth part of a circle.

* * * *

SCRIPTURE LESSON.

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



"And the LORD said unto me, Amos, what seest thou? And I said, A plumbline.



"Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." (Amos, vii., 7, 8.)



* * * *

PLUMB, SQUARE, AND LEVEL.

As you are now * * * *

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

I also present * * * *

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 the Faithful Breast.

* * * *

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 derives figure, strength, and beauty, and whence results a due proportion and a just correspondence in all its parts.

By Speculative or Free Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that homage to Deity which constitutes both our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted idea 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 on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of worship and of rest from their labors.

At the building of King Solomon's Temple there were 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.)

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

The Lily, from its extreme whiteness, as well as the retired situations in which it grows, denotes Peace; the Net-work, from the intimate 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 a 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 surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, and the planetary revolutions. Contemplating these bodies we are inspired with a due reverence for God and His works, and are induced to encourage the study of astronomy, geography, navigation, and the arts dependent upon them.

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.

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.

THE IONIC

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

THE CORINTHIAN,

the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes,

which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in ornate structures.

THE COMPOSITE

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

The ancient and original orders of architecture, revered by Masons, are 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 is more ornamental than the Corinthian.

* * * *

THE FIVE HUMAN SENSES

are Hearing, Seeing, Feeling, Smelling, and Tasting. The first three of these have ever been deemed prerequisite * * * *

THE SEVEN STEPS.

* * * *

THE SEVEN LIBERAL ARTS AND
SCIENCES

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

GRAMMAR.

Grammar is the science which teaches us how to express our ideas in appropriate words, which we afterward adorn by means of Rhetoric; while Logic instructs us how to think and reason with propriety. Arithmetic, which is the science of computing by numbers, is essential, not only to a thorough knowledge of mathematical science, but also to an intelligent pursuit of our daily vocations.

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 elegance of diction 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

is the branch of mathematics which treats of space and its relations, the science of the mutual

relations of points, lines, angles, surfaces, and solids.

A point is that which has position, but not magnitude, and is the beginning of all geometrical matter.

A line is length without breadth.

An angle is the difference in direction of two intersecting lines.

A surface is that which has only length and breadth.

A solid is a magnitude which has length, breadth, and thickness.

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.

* * * *

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."

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 field of battle have thrilled the soldier's heart, causing

him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and 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:

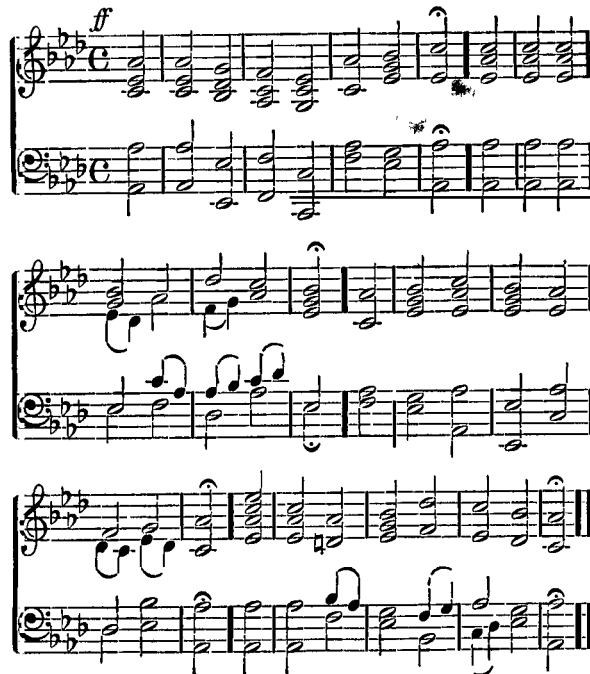


and the mellowing tides of old cathedral airs vibrating through aisles and arches have stilled the ruffled spirit, and sweeping away the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the heaven-born anthem,

"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 art here, as there, obeyed.

(Lodge seated.)

Or This:

MUSIC

(The organ here is played softly.)

is that art which appeals to the passions by sound.

It is a language of elevating sensations, touching and arousing the loftiest emotions, calling forth all that is best and highest in us, and causing even the selfish soul to expand in generous feelings and actions, as a flower expands before the rising sun.

"The man ~~that~~ hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man, be trusted."—*Shakespeare*.

Who among us is not thrilled with patriotic emotion, whose patriotism is not stimulated, and who is not inspired with a sublime devotion and willingness to sacrifice even life itself, if need be, for our beloved land, when there fall upon his ear the stirring strains of our national anthem, born amid the roar of battle, the flash of cannon, and the shock of contending armies?

("Star-Spangled Banner" is here played.)

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!"—*Scott*.

To us it is Home, this land of ours, around which name cluster the holiest thoughts, the tenderest recollections, and under the influence of this magic word we seem again to hear that plaintive air:

("Home, Sweet Home" is here played.)

'Mid all the turmoil and struggle of this earthly existence this simple melody yet causes our thoughts to revert with infinite longing to the blessed, care-free days of childhood, to those who made Home for us what it was, and whose vanished faces ever and anon rise

before us, drawing our memories back to the golden past, until our aching hearts re-echo the cry

"Backward, turn backward, O Time, in your flight,
Make me a child again, just for to-night!"

—*Florence Percy*.

Vain longings!

"The tender grace of a day that is dead
Will never come back to me."—*Tennyson*.

As we thus look back over the years that have sped, with what gentle and soothing touch does music still our troubled spirits, harmonizing our discordant passions, strengthening our humanity, and broadening our charity, until, out of the fullness of our hearts, we lift our voices in that Heaven-born chorus

"Glory to GOD in the highest,
On earth peace, good-will toward men."

When our sun of life sinks westward, when the shadows lengthen, and our weary feet are very near their journey's end,

We shall list for the sound of the boatman's oar,
We shall watch for the gleam of the flapping sail.
We shall hear the boat as it gains the strand,
And pass from sight with the boatman pale
To the better shore of the spirit land,

where the united voices of the angelic host are raised in that grandest of all music, the praise of the Great 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 art here, as there, obeyed.

(*Lodge seated.*)

ASTRONOMY

is the science which treats of the heavenly bodies, their motion, magnitudes, distances, and physical constitutions. How eloquent of 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.

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

"Th' unwearied sun from day to day,
Does his Creator's praise display,
And publishes to every land
The work of an Almighty Hand,

"Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly, to the listening earth,
Repeats the story of her birth;

"While all the stars around her burn,
And all the planets in their turn
Confirm the tidings as they roll,
And spread the truth from pole to pole.

"What though in solemn silence all
Move 'round the dark terrestrial ball;
What though no voice nor minstrel sound
Among their radiant orbs be found;

"With saints and angels they rejoice,
And utter forth their glorious voice;
Forever singing as they shine,
'The hand that made us is Divine.'"—Addison.

* * * *

SOUTH.

* * * *

What does it denote?

Plenty.

How represented?

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

By whom was this ——— instituted?

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

said unto them, "If you see any strangers pass this way, say unto them * * * *." The Ephraimites, being of a different tribe, could not frame to pronounce * * * *, and there fell that day on the field of battle, and at the different passes along the bank of the river, forty and two thousand, after which Jephthah reigned quietly in Israel until the time of his death, which was six years later. * * * *

WEST.

* * * *

M. C.

MORAL ADVANTAGES OF GEOMETRY.

Geometry is the basis of Freemasonry. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses. By Geometry we discover the power, wisdom, and goodness of the Great Architect of the Universe, and view with awe the proportions of this vast system. By Geometry we discover how the planets move in their respective orbits, demonstrate their various revolutions, and account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. About us are numberless worlds, which move through the vast expanse, all framed by the Divine

creator, and all conducted by the unerring laws of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, improved by time and experience, have resulted in works which 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 had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, survives. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity to impress upon the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the tenets of our institution.

If every brother admitted within the sacred walls of this middle chamber will heed the lessons here inculcated, and remember that as a Freemason he is also a builder, not of a material edifice, but of a temple more glorious than that of Solomon, a temple of honor, of jus-

tie, of purity, of knowledge, and of truth, and that these emblems of the operative mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make, in the uprearing of that spiritual fabric wherein his soul shall find rest forever, then, indeed, will the attentive ear have received the sound from the instructive tongue, and the mysteries of Freemasonry be safely lodged in the repository of the faithful breast.

Many long years ago upon the Eastern plains was this our institution set up based upon principles more durable than the metal wrought into the statues of ancient kings. Age after age rolled by, storm and tempest hurled their thunders at its head, wave after wave of bright, insidious sands curled about its feet and heaped their sliding grains against its sides, men came and went in fleeting generations, seasons fled like hours through the whirling wheel of time, but through the tempest and the storm, through the attrition of the waves and sands of life, through good report and bad, it has continued to spread its beneficent influence wider and wider over the earth.

* * * *

EAST.

CORN.

WINE.

OIL.

* * * *

G.

* * * *

CHARGE TO FELLOW CRAFT.

MY BROTHER, you have now been passed to the degree of Fellow Craft, and, rejoicing with you in your advancement, I charge you that the internal, and not the external, qualifications of a man are what Masonry regards.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren, but in the decision of every trespass against our rules, you are to judge with impartiality, admonish with friendship, and reprehend with justice.

Never speak ill of any man unless you know that what you say is true. To say what you do not know to be true is as reprehensible as to say what you know to be not true. Bear in mind that the truth can never overtake a lie once started. Many a fair fame has been tarnished by a careless or malicious word.

"Who steals my purse, steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands; but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed."

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

Or This:

CHARGE.

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

In the providence of God, with the breath of life each of us became a member of the human family. In maturity we stand facing the needs and responsibilities of life. As Fellow-crafts, we are especially pointed to our duty to our neighbors. God never brought us into being to live in the narrow groove of a selfish individualism, but as brethren one of another in mutual dependence and support. Nothing does the Holy Bible, the rule and guide of our faith and practice, more strenuously teach; nothing does Masonry more inflexibly demand. No household can fashion the home where dissension and selfishness knell the death of unity and peace. No community can protect character where petty strife is born of mischievous

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

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 cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets,



“When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;



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



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



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



“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (Eccl. xii., 1-7.)



* * * *

WORKING TOOLS.

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

* * * *

SECTION 2.

RECEPTION.

* * * *

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.

Response.—So mote it be.

Or this:

Thou, O God, knowest our downsitting and our uprising, and understandest our thoughts afar off. Grant, we beseech Thee, that in so far as the lesson of the resurrection of the body and the immortality of the soul (which the present moment is intended to typify) is exemplified in accordance with Thy holy will and purpose, it be blessed to our waiting hearts.

As the seed which we sow must die in order that a new life may be its own, a richer fruitage and a more glorious harvest the result, so must we die unto our sinful nature in order that we may rise to a newness of life, a life of faith and hope, and of truest love for our fellow men.

And Thine, O righteous Father, be all the glory for ever and ever. Amen.

Response.—So mote it be.



SECTION 3.

Sacred history informs us that a Temple was founded at Jerusalem, which, agreeably to Divine command, was erected to God, and dedicated to

His Holy name. The honor of performing this sacred service was denied to David, King of Israel, because he had made great wars and shed blood abundantly. From the same sacred source we learn that God had promised David that out of his loins He would raise up seed to serve him.

○ This Divine promise was afterward fulfilled in the person of Solomon. After David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders, and the children of Israel looked forward for the display of that wisdom which was destined to astonish the world. In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the workmanship of which excited the wonder and admiration of 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. The Temple was yet in its inception when Solomon addressed a letter to Hiram, King of Tyre, in which he portrayed the honors clustering around the throne of Israel, and inviting the Tyrian Monarch to share these honors by furnishing men and material to aid in building a Tabernacle to the Most High. This invitation was accepted, and the building was progressing, with the assistance of Hiram, King of Tyre, and under the immediate supervision of our ancient operative Grand Master, Hiram Abif, and

was well-nigh completed, when several of the Craft * * * *. Thus for a short period was the building impeded in its progress.

* * * *

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

EMBLEMS.

● THE THREE PILLARS

were explained in a preceding degree, and there represented Wisdom, Strength, and Beauty. They are here more fully explained. They represent our three ancient Grand Masters, Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif. The pillar Wisdom, Solomon, King of Israel, by whose wisdom the Temple was erected which has so honored and exalted his name; the pillar

Strength, Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram Abif, the widow's son, of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

* * * *

SEVEN.

* * * *

FIVE.

* * * *

THREE.

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THE THREE STEPS

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

THE POT OF INCENSE

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

THE BEE HIVE

is an emblem of industry, teaching the practice of that virtue to all men. As we came into the world rational and intelligent beings, so we should ever be industrious, never content to be idle, while our fellow creatures are in want, if it is in our power to relieve them.

When we take a survey of nature, we view man in his infancy, more helpless than the brute creation. He lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but as dependence is one of the strongest bonds of society, men were made dependent on one another for protection and security, whereby they enjoy better opportunities to form the ties of love and friendship. Thus was man formed for social and active life, the noblest part of the work

of God; and he that will so demean himself as not to endeavor to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS

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

THE SWORD POINTING TO A NAKED HEART

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

ALL-SEEING EYE,

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

THE ANCHOR AND THE ARK

are emblems of a well-grounded hope, and a well-spent life. They are emblematical of the divine Ark, which bears us over this tempestuous sea of

troubles, and the Anchor which shall safely moor us in the peaceful harbor where the wicked cease from troubling, and the weary are at rest.

THE FORTY-SEVENTH PROBLEM

of Euclid teaches Masons to be lovers of the arts and sciences, and was the result of the labors of our ancient brother, PYTHAGORAS. Among his most noteworthy achievements was this problem, that the square erected upon the hypotenuse of a right-angled triangle is equal to the sum of the squares upon the two other sides.

THE HOUR GLASS

is an emblem of human life. As swiftly run its sands, so rapidly our lives draw to a close. Behold the little particles how they pass away. 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 third day comes a frost, a killing frost, and, when he thinks, good, easy man, full surely his greatness is a-ripening, nips his root, and then he falls," like autumn leaves, to enrich our mother earth.

THE SCYTHE

is emblematical of Time, which cuts the slender thread of life, and launches us into eternity. Be we never so strong, sooner or later must we be cut

down by the all-leveling scythe of Time, and gathered into the land whither our fathers have gone before us.

* * * *

CHARGE TO THE CANDIDATE.

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

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied must be your constant care, and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and consideration. Universal benevolence you are always to inculcate, and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Fraternity, entrusted to your care, you are

carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

Or This:

CHARGE.

MY BROTHER, each of our three degrees has its respective paramount duty. That of the Entered Apprentice is your duty to God; that of the Fellowcraft is your duty to your neighbor; and that of this, the Master Mason degree, is your duty to yourself. There is no strained reversal of order in this, nor does Masonry differ with nature or revelation in her sequence of teaching. God comes first always, for, in Him we live and move and have our being. Our neighbor comes second because God Himself has so ordered in those ten greater Commandments written with His own finger of Divinity. We ourselves, come last because without duty to God we should lack the strength

to perform, and without duty to our neighbor we should lack the Golden Rule, which alone shows us the demand of a duty to ourselves. Your manhood does not depend upon your position, but upon your character in life. The establishment as well as the acknowledgment of true manhood is in your own hands. Too many think that reputation ensures it; do not wait for that. Seek the true definition of a man and then exemplify it. Do not have two characters, one for your fellows and another for privacy. Be a true man in your own home as well as out in life. Scorn to debase yourself because the door of publicity is locked. Let even your own solitude keep company with the gentleman within it. Speak the same language to men that you do to your mother. Look upon women as you would have other men look upon your sisters. Resent the unclean speech as a challenge against your claim to good breeding. Demand respectful treatment from your neighbor, but first command your own self-respect. Let nothing be more intolerable in your sight than the letting down of yourself to a lower level. Bid men come up to you, but refuse to descend a single step to them. Do not measure your importance by your titles or your money, but by the texture of your character and the cleanliness of your speech. Make others to know always that a gentleman stands before them. The teaching of this degree, then, is that it is your duty to make the most and the best of yourself.

It is your duty as a man among men; as a son, or husband, or father; as a citizen of this great Republic; as a duly obligated Master Mason; as the most glorious climax of all created things; for the true man is the human image of the Mason's God.

INSTALLATION OF LODGE OFFICERS.

The installation of the officers of new lodges is done by the Grand Master or his proxy; in existing lodges, it is the prerogative of the retiring Worshipful Master, but may be done by his proxy.

The installing officer should be addressed by his title of Worshipful and his assistant as Brother Marshal. At no time should a Master or Past-Master be addressed as Most Worshipful or Right Worshipful unless he shall have such title.

Every officer should be installed with the full ceremonial.

The following order may be inverted at the discretion of the installing officer, when the ceremony will commence with the installation of the Tiler.

The Marshal conducts the Worshipful Master elect to the altar and says:

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

Installing Officer.—Brother Marshal, 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?

Marshal.—Worshipful Master, I have carefully examined and so find him.

Installing Officer.—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 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 Fraternity?

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

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

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

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

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly 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 Fraternity?

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

XV. You agree that no visitors shall be received into your Lodge without due examination, and

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."

Installing Officer.—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 jewel of his office, and the furniture and implements of the Lodge are placed in his charge. The various implements of his profession are emblematical of his conduct in life, and upon this occasion should be carefully explained as follows:

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

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

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

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

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

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the 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 Marshal to the Installing Officer, who delivers to each his appropriate charge.

SENIOR WARDEN.

Installing Officer.—Brother — —, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and will perform all the duties appertaining to that

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

The *Level* teaches that we are descended from the same stock, partake of the same nature, and share the same hope, “that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes.” It also reminds 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. The level teaches us that a time will come 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 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.*

He is conducted to his proper station by the Marshal

JUNIOR WARDEN.

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

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

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

He is conducted to his proper station by the Marshal.

TREASURER.

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

It is your duty to keep a faithful account of all money received for the use of the Lodge, and pay it out upon the order of the Worshipful Master,

with the consent of the Lodge. Your own honor, and the confidence the brethren repose in you, will 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 place by the Marshal.

SECRETARY.

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

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

He is conducted to his proper place by the Marshal.

CHAPLAIN.

Installing Officer.—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 place by the Marshal.

SENIOR AND JUNIOR DEACONS.

Installing Officer.—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 places by the Marshal.

MASTERS OF CEREMONY.

Installing Officer.—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 dig-

nified and refined, and that its mysticisms have *in reality* symbolic meaning.

They are conducted to their proper places by the Marshal.

STEWARDS.

Installing Officer.—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.

They are conducted to their proper places by the Marshal.

MARSHAL.

Installing Officer.—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.

He is conducted to his proper place by the Marshal.

ORGANIST.

Installing Officer.—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 be 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.

He is conducted to his proper place by the Marshal.

TILER.

Installing Officer.—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 should it 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 offense toward God and toward men. Your

early and punctual attendance will afford the best proof of your zeal for the institution.

He is conducted to his place by the Marshal.

The Installing Officer 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.

Installing Officer.—Worshipful Master, behold your brethren! Brethren, behold your Master!

The Grand Honors are then given the Worshipful Master by the Lodge, the Installing Officer 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 Installing Officer may deliver an address, or read the following charges in his discretion.

Installing Officer.—Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor, reputation, and usefulness of your Lodge will 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 fraternity.

The leading objects of our fraternity 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 fraternity 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 unworthy.

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

due for meritorious services will be rendered in your advancement to higher stations.

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 imperfections 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.

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.*)

The Chaplain then pronounces the BENEDICTION.

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

All respond.—So mote it be.

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

MASONIC FUNERAL SERVICE.

GENERAL DIRECTIONS.

1. No Freemason can be buried with the formalities of the Fraternity, unless it be at his own request, or that of some of his family, communicated to the Master of the Lodge of which he died a member, foreigners or sojourners excepted, and from this rule there can be no exception.

2. No Lodge, or body of Masons, can unite in the obsequies of a person not a Mason, without permission of the Grand Master, or consent of the Grand Lodge.

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

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

5. Whenever other societies, or the military, unite with Masons in the burial of a Mason, the body of the de-

ceased must be in charge of the Lodge having jurisdiction, and the services should, in all respects, be conducted as if none but Masons were present.

6. If the deceased was a Grand or Past Grand Officer, the Officers of the Grand Lodge should be invited, when the Master of the Lodge having jurisdiction will invite the Grand Officer present who has attained the highest rank to conduct the burial service.

7. The pall-bearers should be Masons, and should be selected by the Master, with the approval of the family of the deceased. If the deceased was a member of a Chapter, or other Masonic body, a portion of the pall-bearers should be taken from these bodies severally.

8. The proper clothing to be worn at a Masonic funeral is black or dark clothes, high black hat, a black neck-tie, white gloves, a band of black crape around the left arm above the elbow, a sprig of evergreen on the left breast, and the apron if so ordered by the Master. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tiler's sword, the Bible, the Book of Constitutions, and the Marshal's baton, should be trimmed with black crape.

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

10. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a private Lodge, they take place after the Master of the Lodge. Two deacons, with white rods, should be appointed by the Master to attend a Grand Warden; and when the Grand Master or Deputy Grand Master is present, the Book of Constitutions should be borne before him, a Sword-Bearer should follow, and the Deacons, with white rods, on his right and left.

11. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest

officer in rank, preceded by the Marshal and Tiler, pass through, and others follow in order.

12. Upon arriving at the entrance of the cemetery, the brethren should march in open order to the tomb or grave. If the body is to be placed in the former, the Tiler should take his place in front of the open door, and the lines be spread so as to form a circle. The coffin should be deposited within the circle, and the Stewards and Deacons should cross their rods over it. The bearers should take their places on either side, the mourners at the foot of the coffin, and the Master and other officers at the head. After the coffin has been placed in the tomb, the Stewards should cross their rods over the door, and the Deacons over the Master. If the body is to be deposited in the earth, a square should be formed around the grave, the body being placed on rests over it; the Stewards should cross their rods over the foot, and the Deacons the head, and retain their places throughout the services.

13. After the clergymen shall have performed the religious services of the church, the Masonic services should begin.

14. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which deceased was a member shall have the place of honor.

15. The procession must return to the Lodge-room in the same order that it marched to the grave.

16. A Lodge in procession is to be strictly under the discipline of the Lodge-room; therefore, no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal; nor shall Aprons be publicly worn except when in actual procession.

17. It is advisable that only the Committal Service be used at Masonic funerals.

SERVICE WHICH MAY BE USED IN THE LODGE-ROOM.

The brethren having assembled at the Lodge-room, the Lodge will be opened briefly on the third degree, the purpose of the communication must be stated, and remarks upon the character of the deceased may be made by the Master and brethren, when the service will commence, all the brethren standing:

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

His days are as grass; as a flower of the field so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

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

Master.—When he dieth, he shall carry nothing away; his glory shall not descend after him.

We brought nothing into the world, and it is certain we can carry nothing out.

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

Senior Warden.—We are poor and needy. We are without gift or ransom.

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

Response.—We will remember and cherish them in our hearts.

Master.—I heard a voice from heaven, saying unto me, "Write, from henceforth blessed are the

dead who die in the Lord! Even so, saith the Spirit; for they rest from their labors.”

Here the Master will take the SACRED ROLL,* on which have been inscribed the name, age, date of initiation or affiliation, date of death, and any matters that may be interesting to the brethren; and shall read the same aloud, and shall then say,

ALMIGHTY FATHER! in Thy hands we leave, with humble submission, the soul of our departed brother.

Response.—Amen! So mote it be.

The Masonic funeral honors should then be given three times, the brethren to respond each time.

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

The Master should then deposit the ROLL in the archives of the Lodge.

The Master or Chaplain will repeat the following or some other appropriate PRAYER:

Almighty and Heavenly Father, infinite in wisdom, mercy, and goodness, extend to us the riches of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. May we believe that Death hath no

* A sheet of parchment or paper, prepared for the purpose.

power over a faithful and righteous soul. May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto Thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil. Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be all the glory forever. Amen.

Response.—So mote it be.

A procession should then be formed, which will proceed to the church or the house of the deceased, in the following order:

MARSHAL.

Tiler, with drawn sword;
Stewards, with white rods;

Master Masons;

Secretary and Treasurer;
Senior and Junior Wardens;

Past Masters;

The Chaplain;

The Three Great Lights,

On a cushion, covered with black cloth, carried by the oldest member of the Lodge.

THE MASTER,

Supported by two Deacons, with white rods.

When the head of the procession arrives at the en-

trance of the building, it should halt, and open to the right and left, forming two parallel lines, when the Marshal, with the Tiler, will pass through the lines, and escort the Master or Grand Officer into the house, the brethren closing in and following, thus reversing the order of procession, the brethren with heads uncovered.

SERVICE WHICH MAY BE USED AT THE CHURCH OR THE HOUSE OF THE DECEASED.

After the religious services have been performed, the Master will take his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left; the Deacons and Stewards, with white rods crossed, the former at the head and the latter at the foot of the coffin; the brethren forming a circle around all, when the Masonic service will commence by the Chaplain or Master repeating the following or some other appropriate PRAYER, in which all the brethren will join:

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

The Master will continue:

Master.—Brethren, we are called upon by the imperious mandate of the dread messenger, Death, against whose free entrance within the circle of our Fraternity the barred doors and Tiler's weapon

offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved Brother A—— B—— lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all, and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert, teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the valley of the shadow of Death, and dwell in the house of darkness.

Senior Warden.—In the midst of life we are in death; of whom may we seek for succor but of Thee, O LORD, Who for our sins are justly displeased. Thou knowest, LORD, the secrets of our hearts; shut not Thy merciful ears to our prayer.

Junior Warden.—LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Master.—Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth

up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more.

Senior Warden.—Our life is but a span long, and the days of our pilgrimage are few and full of evil.

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

Master.—Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased ALMIGHTY GOD to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for the darkness of death may come upon us at a time when we may not be prepared. Take heed, therefore, watch and pray; for ye know not when the time is; ye know not when the Master cometh, at even, at midnight, or in the morning. We should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect.

Senior Warden.—Behold, O LORD, we are in distress; our hearts are turned within us; there is none to comfort us; our sky is darkened with

clouds, and mourning and lamentations are heard among us.

Junior Warden.—Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Master.—It is better to go to the house of mourning than go to the house of feasting, for that is the end of all men, and the living will lay it to his heart. Amen.

Response.—So mote it be.

Then may be sung the following or some other appropriate HYMN:

AJR—*Naomi.* C. M.

Here Death his sacred seal hath set,
On bright and bygone hours;
The dead we mourn are with us yet,
And—more than ever—ours!

Ours, by the pledge of love and faith;
By hopes of Heaven on high;
- By trust, triumphant over death,
In immortality!

The dead are like the stars by day,
Withdrawn from mortal eye;
Yet holding unperceived their way
Through the unclouded sky.

By them, through holy hope and love,
 We feel, in hours serene,
 Connected with the Lodge above,
 Immortal and unseen.

The Master or Chaplain will repeat the following or some other appropriate

PRAYER.

Most glorious God, Author of all good, and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, 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 union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

Response.—So mote it be.

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

SERVICE AT THE GRAVE.

When the solemn rites of the dead are to be performed at the grave, the procession should be formed, and proceed to the place of interment in the following order:

Tiler, with drawn sword;
 Stewards, with white rods;
 Musicians,

If they are Masons, otherwise they follow the Tiler;

Master Masons;
 Secretary and Treasurer;
 Senior and Junior Wardens;
 Past Masters;
 Chaplain;

MARSHAL.

The Three Great Lights,

On a cushion, covered with black cloth, carried by a member of the Lodge;

The Master,

Supported by the Deacons with white rods.

After the Clergyman has performed the religious service of the Church, the Masonic service should begin.

The Chaplain rehearses the following, or some other suitable

PRAYER.

Almighty and most merciful Father, we adore Thee as God of time and eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be so influenced by the spirit of truth and

love that we may enjoy the Divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through the eternal ages. And Thine, O righteous Father, shall be the glory forever. Amen.

Response.—So mote it be.

The following exhortation is then given by the Master:

BRETHREN, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the "narrow house appointed for all living." Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not, the sunshine and the storm pass over them, and they are not disturbed, stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the strait gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits.

Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other, old age and youth touch hands, and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. It is passing strange that notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" goes about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we properly conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view life stripped of its ornaments, and exposed in its natural meanness, and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away. ¹⁰² The monarch at whose bidding nations pay obeisance, and the beggar shivering at the gate, are equals in the house of death.

Superior pathos
While we drop the sympathetic tear over the

grave of our deceased brother, let us cast around his foibles, whatever they may have been, the *broad mantle of Masonic charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

Our present meeting and proceedings will have been vain and useless if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by the uncertainty of human life, and the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity offer, prepare for that great change, when the pleasures of the world shall be as a poison to our lips, and the happy reflection consequent upon a well-spent life affords the only consolation. Thus shall our hopes be not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with greater assiduity the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our

fellow-creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves, when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at his right hand.

The Master then 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 Fleece or Roman eagle, more honorable than the Star and Garter, when worthily worn.

The Master then deposits it in the grave:

This emblem I now deposit in the grave of our deceased brother. By it 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 or 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 bodies must moulder in their parent dust.

The Master, holding the evergreen, continues:

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

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave, exclaiming, Alas! my brother; after which the Masonic funeral honors are given:

The honors are given by extending the hands toward the grave with the palms up; all the brethren repeating in unison:

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

The arms are crossed over the breast, the left above the right, the fingers touching the shoulders, all 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.

NOTE.—It is proper to give the funeral honors but *once*.

The Chaplain will recite the following or some other appropriate

PRAYER.

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

Response.—So mote it be.

The following, or some other suitable ode, may now be sung:

MUSIC—*Pleyel's Hymn*.

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

The Master then continues the ceremony.

Friends, from time immemorial, it has been the custom among the fraternity of Free and Accepted Masons, upon request, to accompany the remains of a Brother to the place of interment, and there to deposit them with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer before the world the last tribute of our affection, thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Institution.

The Great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, thus severing another link from the fraternal chain that binds us together, may we, who survive him, be more strongly cemented in the ties of union and friendship; that, during the short space allotted us here, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other. Unto the grave we have consigned

the body of our deceased brother, earth to earth (*earth being sprinkled on the coffin*), ashes to ashes, dust to dust, there to remain till the trumpet shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being, who has done all things well, who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement. But we can say, that He, who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation, and that the Great Architect will fold the arms of His love and protection around those who put their trust in Him.

Then let us improve this solemn warning, that at last, when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The services will close with the following or some other suitable

PRAYER.

Most glorious God, Author of all good and

Giver of all mercy, pour down Thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and by drawing our attention toward Thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive, at which we must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death, and that after our departure hence in peace and Thy favor, we may be received into Thine everlasting kingdom, and there join in union with our friend, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

Response.—So mote it be.

OR THIS SERVICE MAY BE USED:

The coffin having been deposited in the grave, the Master will say:

Master.—"One generation passeth away and another generation cometh. All things come alike to all. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war. He knoweth not that which shall be; for who can tell him when it shall be?"

So speaks Solomon as he points to man and his

journey to the land of silence. Human life, the great hill of God's handiwork, with its ledges and plateaus which mark the various heights of ascent, and upon whose sides His creatures come and go, rises out of the river of mystery which encircles it, and looks down upon, and then across, to the opposite shores of the land of silence. Out of that land on the east side of the great hill the mystery of life begins. *Infancy* draws its first breath, opens its eyes, exists by instinct only, until reason *dawns*, beckons, and leads; then it begins to live, and to *creep* the hillside. The ledge of *childhood* is reached; a wistful look at another and a higher point of view lifts it upon its feet, and it *walks* the road. Upon the plateau of glowing aspirations *youth* stands, looks, and longs, then leaps to accomplish great things. O, how bright the sun shines! how full of promise life is! how ravishingly beautiful the scene! *Manhood* mounts higher still and steps upon the ledge of ambition's starting-place. Great purposes gather form; great deeds seem easy of accomplishment; great successes appear certain, and, with girded loins and strong will, he now *climbs*. The sun is hidden now and again as the road winds; chilling winds and scorching heat alternate; the feast of fat things gives place to the hunger of adversity and the parching thirst of disappointment. Life becomes more rugged in its journey, but youth and hope impel, courage strengthens, toil conquers, and finally the broad plateau of life is reached,

and man in his *prime* looks backward and downward, and sees himself and his progress depicted in the ascent of others. He sees some little beginnings of life that never creep, but look out blankly upon the hill, and then fall back into the river again. He sees others creep, others walk, some leap, and others climb, but reaching one or other of the various ledges, tumble back again into the river of mystery. It saddens him and makes him think. Then he turns himself from the scene, the river, and the land of silence, to find that *his* road of life's journey bends downward, and is surely leading *him* to the river and to the silent shores beyond. He looks toward the sun, now at its meridian height, and then begins to descend. Life is pleasant still, but tinged with quiet; aspirations fade, ambitions die, purposes are clearly weighed, and realities come to the front while the feet yet step firmly upon the pleasant road. The plateau of Life's October stretches out and is reached. The leaves lie upon the ground in thickening numbers and spell the word Age. The shadows of the declining god of day wrap the road in more frequent twilights, and the feet that crept and walked, leaped and climbed, now toil and stumble *a little*; but the river draws nearer, the descent becomes a little rougher, the road more obscure, and twilight deepens into dusk, and dusk sinks into the edge of night. The river is reached, the ferryman waits, good-byes are said, and nothing is left but that land of silence beyond, edged

and glorified by the golden rim of the hidden sun, and the hope that with them all "it is well."

Brethren, let us enter into silence.

After a moment or two the Chaplain or the Master shall offer the following prayer:

Chaplain.—O God, the Father of us all, in whose safekeeping men live and move and have their being, and whose charity for the frailties of human kind is of Thine own eternal will, we trust in Thee as we journey toward this silent land where Thou dost reign as universal King. Grant us faith to walk in hope, strength to live as in the right, love for Thee and man which shall seal us true sons of Thine in the day that we go hence to be no more seen. Make us to be honest and loyal in thought, word, and deed; to hate all wrong, because it would separate us from Thee; to do the best in life as men who shall not be ashamed; so that when each shall step upon the shore of the land of silence the ears may be opened to hear its heavenly music and Thy glad welcome, to see Thy face, and to live with Thee, our Father and our God, through the endless ages of rest and peace, joy and knowledge. Amen.

Brethren—So mote it be.

Master, presenting the apron, speaks to the Craft.

Master.—The Lambskin is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece; more honorable

than the Star and Garter. Redeeming the promise made to our brother, I now deposit it in his grave.

Deposits it, and, looking into the grave, continues:

This symbol of thy labors in our Craft we lay above thy heart in token of our brotherhood with thee, and our kindred sonship with the Mason's God. Thy day of toil is over. The night hath come when thou canst not work. Thou art at rest.

Master, holding the evergreen, continues:

This evergreen is an emblem of our faith in the immortality of the soul.

Master drops the sprig into the grave, and, still looking into it, says:

The eternal day will dawn for thee, my brother. The herald shall announce the coming of our God. All nature shall stir and awake. Thou shalt be recreated and revived. Thine eyes shall be opened, thine ears unstopped, thy tongue unloosed. Thou shalt arise and come forth. The wages of thy toil shall then be paid thee as thou art found to have been faithful. The gates of the City of the Golden Streets shall be flung open for thy entrance. Until then, farewell, my brother!

Then each brother in turn, beginning at the right of the Master, shall deposit a sprig, saying, "Farewell, my brother!"

HONORS.

After the giving of the Honors, the Master shall say the Committal.

Master—Forasmuch as it hath pleased Almighty God in His wise Providence to take out of this world the soul of our deceased brother, we therefore commit his body to the ground—earth to earth—(Casting in earth)—ashes to ashes—(Casting in earth)—dust to dust—(Casting in earth)—looking for the general resurrection in the last day, and the life of the world to come.

This shall be omitted if it has already been said.

After the Committal the Chaplain or Master shall say this prayer:

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

Brethren.—So mote it be.

The brethren shall then encircle the grave, and say in unison:

Brethren.—"Good-night, my brother! Thy sleep be sweet!"

Master.—"Good-morrow, my brother! Thy waking be glorious!"

Chaplain.—"The peace of God be upon and within us all! The everlasting Arms keep us close. The light of the Father's welcome transfigure us on the morn of the endless day. Amen."

Brethren.—So mote it be.

A SHORTER FORM OF BURIAL SERVICE, WHICH MAY BE USED AT THE GRAVE DURING VERY INCLEMENT WEATHER.

After the officers and brethren have taken their proper positions at the grave, the service begins by the following or some suitable

PRAYER.

Almighty and most merciful Father, we adore Thee as God of time and eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end. And Thine, O righteous Father, shall be the glory forever. Amen.

Response.—So mote it be.

The following exhortation is then given:

BRETHREN: We have assembled to-day as Masons to offer to the memory of our deceased

brother this last tribute of our affection. Unto the grave we consign his body—earth to earth; ashes to ashes; dust to dust—there to remain till the trump shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is glorious in holiness, fearful in praises, doing wonders.

The Master, then presenting the apron, continues:

The lambskin apron is an emblem of innocence, and the badge of a Mason.

The Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased brother. We are here reminded of the universal dominion of Death.

The Master, holding the evergreen, continues:

This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall never, never die.

The brethren then move in procession around the place of interment and drop the sprig of evergreen into the grave.

The funeral honors are then given.

The Master then continues the service in the following words:

To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world's con-

solation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement, and remind them that He who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of his love and protection around those who put their trust in Him.

Then shall follow one of the prayers at the end of the full service, which concludes the ceremonies at the grave.

PREROGATIVES AND DUTIES

OF THE WORSHIPFUL MASTER.

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

The prerogatives of the W. M. are too numerous and varied to be all enumerated. Some of the principal ones are here presented, coupled with some of the more important of his duties, which are plainly in harmony with his prerogatives.

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

The W. M. is the judge of the emergency that may require a special or called meeting, and without his consent, except at the times for stated or regular communications, the Lodge cannot be convened, and any business transacted at a special communication without his sanction is illegal and void.

FIRST DUTY.—To attend regularly the communications of his Lodge.

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

SECOND PREROGATIVE.—To preside at all communications of his Lodge.

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

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

In his absence, the S. W. opens, and presides over, the Lodge. In the absence of both the W. M. and the S. W., these powers devolve upon the J. W. In the absence of all three, the Lodge cannot be opened, and in all cases the Lodge cannot legally be opened unless the charter is present.

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

There is nothing more discouraging than the tardiness of the W. M. in opening his Lodge. Carelessness and in-

difference on his part beget the same in the members. The Master is the sole judge of the time to close the Lodge, but communications should not be unduly prolonged.

THIRD PREROGATIVE.—To fill temporarily all vacancies that may occur in the Lodge offices.

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

THIRD DUTY.—To preserve order in the Lodge.

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

FOURTH PREROGATIVE AND DUTY.—To regulate the admission of visitors.

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

FIFTH PREROGATIVE.—To control and terminate discussions.

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

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

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

SIXTH PREROGATIVE AND DUTY.—To be the custodian of the charter of the Lodge, and transmit it to his successor.

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

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

SEVENTH DUTY.—To render the ritualistic work of the Lodge and instruct the brethren therein.

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

EIGHTH PREROGATIVE.—To appoint all committees.

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

NINTH PREROGATIVE.—To order the issuance of notifications to members.

The distinction between "Notification" and a "Summons" is so great that it is strange how many overlook it. The former issues from the W. M. or the Lodge, and is practically a strong *Invitation*. It is at the option of the brother receiving it to attend the meet-

ing or not, as he pleases. But a "Summons" comes directly under the province of his OB., and for its neglect he may be disciplined and punished. To *disobey a summons* is a serious Masonic offense.

NINTH DUTY.—To visit the sick.

TENTH PREROGATIVE.—To give the casting vote in case of a tie. This is limited, however, to votes taken *viva voce*, or by upraised hands.

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

In ordinary questions, if there is a tie, he should settle questions by his vote.

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

ELEVENTH PREROGATIVE.—To sign all drafts upon the Treasurer for the payment of Lodge disbursements, by vote of the Lodge. Nor may the Treasurer lawfully pay out funds without such order.

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

TWELFTH PREROGATIVE.—To represent the Lodge in Grand Lodge.

THIRTEENTH PREROGATIVE.—To select the appointive officers of the Lodge.

FOURTEENTH PREROGATIVE.—To install his successor.

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