

MONITOR

OF THE

Work, Lectures and
Ceremonies

OF

Ancient Craft Masonry

In the Jurisdiction of

The Grand Lodge

OF

FREE AND ACCEPTED

MASONS

OF THE STATE OF VERMONT

MASONIC CALENDAR

ANCIENT CRAFT MASONS date their era from the creation of the world, calling it *Anno Lucis, (A. L.) "in the year of light."

*Not claimed to be coeval with the creation, but has symbolical reference to the Light of Masonry.

SCOTTISH RITE, same as Ancient Craft, except the Jewish Chronology is used, Anno Mundi, (A. M.) "in the year of the world."

ROYAL ARCH MASONS date from the year the second temple was commenced by Zerrubabel, Anno Inventionis, (A. Inv.) "in the year of discovery," or R. A. M.

ROYAL AND SELECT MASTERS date from the year in which the temple of Solomon was completed, Anno Depositionis, (A. Dep.) "in the year of Deposit."

KNIGHTS TEMPLAR commence their era with the organization of the Order, Anno Ordinis, (A. O.) "in the year of the order."

RULES FOR MASONIC DATES

1. *Ancient Craft*—Add 4000 years to the common time. Thus: 1946 and 4000 = 5946.
2. *Scottish Rite*—Add 3760 to the common era. Thus: 1946 and 3760 = 5706. After September add another year.
3. *Royal Arch*—Add 530 years to the Christian era. Thus: 1946 and 530 = 2476.
4. *Royal and Select Masters*—Add 1000 to the common time. Thus: 1000 and 1946 = 2946.
5. *Knights Templar*—From the Christian era take 1118. Thus: 1118 from 1946 = 828.

DECLARATION OF PRINCIPLES

Note: This Declaration of Principles was adopted by the Grand Lodge of Vermont, at its Annual Communication, June, 1940. Many other American Grand Lodges have adopted the same declaration. It is a plain and candid statement of the aims, objects and practices of Freemasonry.

FREEMASONRY is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

IT IS CHARITABLE in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

IT IS BENEVOLENT in that it teaches and exemplifies altruism as a duty.

IT IS EDUCATIONAL in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

IT IS RELIGIOUS in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

IT IS A SOCIAL ORGANIZATION only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship and of charity.

THROUGH the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

TO THAT END, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

IT BELIEVES that the attainment of these objectives is best accomplished by laying a broad

basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

BELIEVING THESE THINGS, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

IT FURTHER AFFIRMS its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

FLAG CEREMONY

The Master should at all times be at special pains to see that this simple ceremony is performed with the impressiveness that can only come from complete reverence. If it is at all possible, the National Anthem should be played while the Flag is being advanced and returned.

The National Colors should be displayed in every Lodge. A suitable flag for this purpose should be of silk or bunting, four to six feet in length (depending upon size of the room and height of ceiling) on a staff of sufficient length so that, when standing in a socket, the lowest corner of the flag will hang about three feet above the floor.

The appropriate station for the Flag is in the East, on the right and a little in front of the Master, near the Senior Deacon's chair, the staff resting in a vertical socket. It should not be leaned against the wall or furniture.

The following CEREMONY OF RECOGNITION OF THE FLAG is recommended to be observed at each regular communication of the Lodge, and special communications of importance.

Immediately after the formal opening of the Lodge and display of the Great Lights, after the Junior Deacon has informed the Tyler, but before the S. D. leaves the altar or the Brethren are seated, the Master will direct the S. D. as follows:

"Brother Senior Deacon: You will parade the Flag from its station to the center of the Lodge." The S. D. returns to his place by the usual route, takes the Flag from its socket and, holding it up in front of his body as if on parade, carries it to the Altar (marching to appropriate music if available), proceeding by the usual route to the West, turning East and approaching the Altar from the West, halting about one pace from the Altar, and standing facing the East with the Flag held before him, its staff resting on the floor.

The Master then addresses the Lodge as follows (This address may be omitted, but its use is recommended. It should be memorized—not read):

Brethren: As the National Colors are paraded in these sacred confines let all present be reminded that we meet in liberty, practice our rites in safety, and worship God according to the dictates of our conscience because of that Flag. It stands for LIBERTY, which is our greatest possession, JUSTICE, which is one of our cardinal virtues and the foundation stone upon which free men erect their

lives, and OPPORTUNITY, without which men are slaves. It is THE FLAG OF OUR COUNTRY; LET US HONOR IT IN OUR HEARTS AS WE JOIN TOGETHER IN OUR PLEDGE OF ALLEGIANCE TO IT.

The Brethren join the Master in the following:

I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one Nation, indivisible, with Liberty and Justice for all.

The Pledge should be given under our "Sign of Fidelity," except brethren in uniform, who may stand at the right-hand salute. The somewhat common practice of standing with the right hand outstretched toward the Flag is not in keeping with the etiquette of the Flag as practiced by the United States Government, and, by Congressional enactment, has been "outlawed."

Immediately following the Pledge, one verse of the National Anthem, or other appropriate music, may be sung or played.

The Master then directs:

"Brother Senior Deacon, parade the Flag to its station." The S. D., following his usual route, carries the Flag to the East and its station, and slowly and reverently lowers it into its socket. After a short pause he then steps back to his chair. The Master then re-covers (having remained uncovered during the entire ceremony) takes his chair, and seats the Lodge.

If desired, in parading the Flag the Senior Deacon may be joined by the Stewards, with rods, or other suitable escort. But care should be taken that such escort is sufficiently well trained so that the ceremony will be conducted throughout in a precise and dignified manner.

The foregoing ceremony is permissive. The "salute" or "sign of fidelity" may be changed from time to time, but only, if and when some other or different "salute" is ordered by Congressional action.

OPENING AND CLOSING

A Lodge must always be opened with prayer. It should also be the unvarying practice to offer prayer immediately before closing the Lodge.

OPENING PRAYER

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, Thou hast promised that Thou wilt be in the midst of all who gather in Thy name and bless them. In Thy name we are assembled and in Thy name do the Work of this Lodge.

Grant that the sublime principles of Freemasonry may subdue every discordant passion within us, harmonize and enrich our hearts with Thine own love and goodness, so that the Lodge may be ordered in all things by Thy will and manifest the beauty of holiness before Thy Throne. Amen.

Response: *So mote it be!*

Instead of the foregoing, this Prayer may be used

Almighty and Most Merciful Father, we have erred and strayed from Thy ways. We have followed too much the desires and devices of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done. We have done those things which we ought not to have done, since last we met. Do Thou, O Lord, have mercy upon us. Forgive us as we confess our faults and restore us to Thy favor according to Thy promises declared unto mankind. Grant us strength and wisdom that we may hereafter live in loving obedience to Thy law, and to the glory of Thy Holy Name. Amen.

Response: *So mote it be!*

CLOSING PRAYER

Almighty Father, we invoke Thy blessing upon this Communication. As we are about to separate, we ask Thee to keep each of us under Thy protecting care and guidance until next we assemble here. Teach us to revere the exalted principles of our ancient Institution, and faithfully to observe them, when abroad in the world as well as within the Lodge. Subdue every evil thought and every improper desire in each of us, so that we may truly love one another within the bonds of union and friendship. Amen. Response: *So mote it be!*

Instead of the foregoing, this Prayer may be used

Eternal God, Almighty Father, as we go forth from this Lodge into the world of strife, do Thou grant unto each one of us Thy constant assistance, guidance and protection. Grant that we may have in our hearts at all times the grace of a grateful sense of Thy goodness to us. Help us to keep in our minds and hearts the will to do all those duties we owe to Thee and to our Brethren, as well as to the Stranger who needs our help. Guide Thou

our thoughts, words and actions, and bring us finally into Thy everlasting Kingdom. 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!*

ENTERED APPRENTICE DEGREE

W.M. Brethren: At the request of Mr., he has been proposed and accepted in regular form; I therefore recommend him as a proper candidate for the mysteries of Masonry, and worthy to partake of the privileges of the Fraternity; and in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the Order. Is there any objection to his initiation?

If no objection is made, the W.M. directs the S.D. to question and prepare the Candidate. At the door of the preparation room the S.D. may deliver the following Charge to the Candidate, before his preparation, if the Master so desires and directs.

PRELIMINARY CHARGE

Mr., as you have petitioned for admission into our ancient and honorable Order, and have been accepted by a unanimous ballot, it becomes my duty to inform you that the institution of which you are about to become a member, is by no means of a light and trifling character, but of high importance and sublimity. Masonry comprises a course of moral instruction and is taught, agreeably to ancient usage, by emblems, ceremonies and allegories.

Even the ceremony of gaining admission within these walls is emblematical of our transition from this world to the world to come.

Whatever a man may have gained upon earth, of title, wealth or honor, can never serve him as a passport to the Grand Lodge above. Previous to his gaining admission there he must become poor and destitute, blind and naked, dependent upon the sovereign will of our Supreme Grand Master; he must be divested of the rags of his own unrighteousness and be clothed in a garb furnished from on high.

To impress these truths more firmly upon your mind, it is necessary, according to our rules, that you d y o y o a a b c i a g f for this occasion, similar to that which h b w by all who have traveled this way before you. If you wish to conform to these rules, I will leave you in the hands of true and trusty friends, who will give you all necessary instruction and prepare you in a suitable manner, as all candidates have been prepared before you. Is this your desire?

Candidate Responds

You will be prepared and presented by the Stewards for initiation.

* * * *

The door is closed and the candidate remains in the preparation room with the Stewards. It is improper for others to be present.

SECTION I

At his entrance into a Lodge of Freemasons for the first time, the candidate is impressed with the

paramount importance of fidelity to his engagements. He is taught that the foundation upon which Freemasonry rests is a belief in, and acknowledgment of, a Supreme Being, to whom he may confidently apply for assistance in all the trials and vicissitudes of life; and that sustained by faith in His protecting care he may pursue his course, however dark his pathway, without fear of danger.

PRAYER AT INITIATION

Vouchsafe Thine aid, Almighty Father and Ruler of the Universe, to this our present communication, and grant that this (*each*)* candidate for the degrees of Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of our institution, he may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen.

Response: *So mote it be!*

This Prayer May be Used Instead

O Thou, Supreme Architect of the Universe, in Thy name we have assembled, beseeching Thee to pardon our transgressions and grant us Thy blessing. May our (*each*)* friend, who is soon to become our brother, devote his life to Thy service, and consider aright the true principles of his engagement.

May he be endowed with Wisdom to direct him in all his ways, Strength to support him in all his difficulties, and Beauty to adorn his moral conduct, that he may walk in the ways of truth and holiness and be governed by the dictates of good conscience and virtue, and the example of the wise and good. Amen.

Response: *So mote it be!*

* *To be used when there is more than one candidate.*

SCRIPTURE LESSON

Psalms 133

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

S.W.* 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;

W.M.* 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.

Music if Available

It is the duty of the W.M. to impress upon the candidate the solemnity and importance of the step he is about to take; to explain to him that the design of Masonry is to make its votaries wiser, better, and consequently happier; that we aim to admit none into our ranks but the moral and upright, who, worthy of the privileges of our Brotherhood, are thus united in seeking each other's welfare; and that for this purpose voluntary pledges are required, which involve nothing that can con-

flict with his civil, religious, or domestic obligations and duties.

The W.M. will also make at this point the following explanation of the nature and significance of certain Masonic "penalties" referred to in our rituals. The use of the following declaration at this point is obligatory in all Lodges.

My brother, the penalty for the violation of the obligation of this degree, as well as each of the obligations of the following degrees, is couched in the legendary and symbolic language of ancient operative Masonry. No Masonic obligations can be construed to compel a violation of the laws of God or man, and the only actual penalties which are ever invoked against an offending brother in speculative Masonry are reprimand, suspension or expulsion.

THE LAMBSKIN, OR WHITE LEATHER APRON

The ancient and spotless symbol of Masonry is presented to every candidate. In explanation the W.M. says.

"My brother, I now present you with the lambskin, or white leather apron. It 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, or any other Order that can be conferred upon you at this or at any future period, by King, Prince, Potentate, or any other person, except he be a Mason. I hope you will wear it with equal pleasure to yourself, and honor to the Fraternity."

THE APRON CHARGE

The W.M., or some Brother designated by him, may deliver this charge after the investiture. Its omission is permissible, but not advised.

My Brother: You are now invested with the lambskin or white leather apron, the distinguishing badge of a Mason.

It may be that in coming years upon your brow shall rest the laurel wreath of victory; on your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to light, your feet may tread round after round of the ladder of fame in our mystic circle, and the purple of our Fraternity be yours to wear. But never again from mortal hands, never again until your enfranchised spirit has passed upward and inward through the pearly gates, will any honor so distinguished, so emblematical of purity and perfection be bestowed upon you as this. It is yours to wear throughout an honorable life, and at your death should be placed with your earthly remains, and with them be laid away.

Let its pure and spotless surface be to you an ever-present reminder of "purity of life and rectitude of conduct," and a never-ending incentive to nobler deeds, higher thoughts, and greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and the working tools shall have dropped from your nerveless grasp, may the record of your life and actions be as pure and spotless as this emblem which has been placed in your hands. 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."

The First Section concludes with an explanation of the working tools of an Entered Apprentice and their moral application:

THE WORKING TOOLS

The working tools of an Entered Apprentice are the Twenty-four-inch Gauge and the Common Gavel. The Twenty-four-inch Gauge is an instrument used by Operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations, and eight for refreshment and sleep.

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

SECTION II

This section is of great importance to the Candidate and to the Craft generally. It should be thoroughly understood by every presiding officer, and properly explained to the Candidate, because all the ceremonies would appear light and frivolous unless accompanied by the moral lessons and fraternal impressions given in this section. They are intended so strongly to impress the minds of all who pass through or witness them, that neither time nor circumstance can eradicate their effects from the memory.

SECTION III

This section explains fully what constitutes a Lodge and the authority under which it is constituted and works. It explains, also, many things every well informed Mason should know about the Lodge, such as its form, supports, covering, furniture, ornaments, lights, and jewels.

A LODGE

A Lodge is a certain number of Masons duly assembled, with the Holy Bible, Square and Compasses, and a charter or warrant empowering them to work.

* * * *

LODGES, WHERE HELD

Our ancient brethren usually met on a high hill or in a low dale, the better to discover the approach

of cowans and eavesdroppers, ascending or descending.

Lodge meetings at the present day are usually held in upper chambers—probably for the 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. This practice 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."

THE FORM OF A LODGE

The form of a Lodge is oblong, its length from East to West; its breadth from North to South; its height from the earth to the heavens; its depth from the surface to the center. It is thus extensive to symbolize the universality of Freemasonry, and teaches that a Mason's charity should be as extensive and universal in its application as the Lodge.

* * * *

ITS SUPPORTS

A Lodge is supported by three great pillars, called Wisdom, Strength and Beauty, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

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

THE 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 three principal rounds of which are Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality and charity to all mankind. The greatest of these is Charity. For Faith may be lost in sight, Hope end in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF A LODGE

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

The Bible is dedicated to the service of God, it

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

The Charter is indispensable. Every Freemason should know why. It pleased the Grand Lodge of Free and Accepted Masons of Vermont, over which body the Most Worshipful, Grand Master, at present presides, to grant to this Lodge the Charter now in its possession, empowering it to confer the three degrees of Masonry. The Charter must be in the Lodge room whenever the Lodge is assembled.*

* *Note* · In the event of the loss or destruction of the Charter of a Lodge the Grand Master should be requested to warrant the holding of meetings and the doing of work, pending the issue of a new Charter.

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; and the Blazing Star, in the center, is symbolical of the Great Architect of the Universe.

[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.]

LIGHTS

A Lodge has three symbolic Lights, situated East, West, and South. There is no Light in the North because, Masonically, we term the North 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 identified with particular parts of the Lodge and inseparable from it. They are, emblematically, the three principal offices, without any one of which the Lodge can have no existence. The Square is to the East and teaches morality; the Level is to the West and teaches equality; the Plumb is to the South and teaches rectitude of conduct.

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

The Rough Ashlar is a stone as taken from the quarry; the Perfect Ashlar, a stone prepared by the workman to be adjusted by the working tools of the Fellow Crafts; 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 a virtuous education, our own endeavors, and the blessing of God. And as the operative workman erects his temporal building in accordance with the designs laid down upon the Trestle Board by the Master Workman, so should we, both operative and speculative workmen, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the great Book of Revelation, the Sacred Volume of the Law, which is our Masonic Trestle Board.

HOW SITUATED

Lodges are 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 representative of that Tabernacle.]

* * * *

TO WHOM DEDICATED

Lodges were anciently dedicated to King Solomon, as he is said to have been the first Most Worshipful Grand Master of Operative Masons. In modern times, by Speculative Masons, Lodges are dedicated to Saint John the Baptist and Saint John the Evangelist.

[Since their time there is represented, in every regular and well-governed Lodge, a certain Point within a Circle, the point representing the individual brother, the circle representing the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him. This circle is bordered by two perpendicular parallel lines representing the two Saints John, and upon the vertex rest the Holy Scriptures, which teach the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.]

PRINCIPAL TENETS

The principal tenets of a Mason's profession are Brotherly Love, Relief and Truth.

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

Relief of the distressed is a duty incumbent upon 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 our special aims. On this basis we establish our connections and form our friendships.

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

THE CARDINAL VIRTUES

The four Cardinal Virtues are Temperance, Fortitude, Prudence and Justice.

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 the constant practice of every Mason. Thereby we are taught to avoid excess, the contracting of licentious or vicious habits, the indulgence of which might lead us far from the paths of righteousness and perhaps to disclose those secrets we have promised to conceal and never reveal, the betrayal of which would bring the contempt of all good Masons * * * .

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

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

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

* * * *

An explanation is here given of the emblems illustrative of the qualities with which Entered Apprentices are expected to serve Master Craftsmen.

DUTIES OF ENTERED APPRENTICES

Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal. These virtuous qualities are emblematically represented by chalk, charcoal and clay.

There is nothing more free in its nature than *chalk*, the slightest touch of which leaves a trace; there is nothing more fervent than *charcoal*, for to it, when it is properly ignited, the most obdurate metals will yield; there is nothing more zealous than *clay*, our Mother earth, for it alone of the elements has never proved unfriendly to man.

Though constantly harassed, more to furnish the luxuries than the necessities of life, earth never refuses her yield, strewing our pathway with flowers and spreading our table with plenty; though she produces poison, still she furnishes the antidote, and returns with interest every good committed to her care. And when at last we are called upon to pass through the Valley of the Shadow of Death, she once more receives us and tenderly enfolds our remains within her bosom, thus admonishing us that, as from earth we came, so to earth we must return.

SYMBOLISM OF THE DEGREE

The first, or Entered Apprentice, degree is intended symbolically to represent the entrance of Man into the world in which he is to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—that moral and intellectual light which emanates from the primal source of all things, the Grand Architect of the Universe, the Creator of the sun and all that it illuminates.

Hence the great and primary object of this degree is to symbolize that birth of intellectual light in the mind. The Entered Apprentice is the type of the unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

DEGREE

In exceptional cases where it is necessary the Master may direct that the Charge of the Degree be omitted. In general, however, one of the two following Charges should be delivered. At no time is it permissible to use in connection with this or any other degree any Charge which has not been authorized by the Grand Lodge of Vermont.

I

My Brother: You are now introduced into the first principles of Freemasonry. I congratulate you upon being accepted into this ancient and honorable Fraternity—ancient as having subsisted from time immemorial, honorable as tending in

every particular so to render all men who conform to its precepts. No institution was ever raised upon a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic degrees and lectures.

The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend its privileges, and patronize its assemblies.

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

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

In your outward demeanor, be particularly careful to avoid reproach. Suffer not interest or prejudice to warp your judgment, bias your integrity, or influence you to be guilty of any dishonorable act.

[Although your frequent appearance at our meetings is earnestly desired, and advised, it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither must you suffer your zeal for Masonry to lead you into argument with those who, through ignorance, may ridicule or defame it.]

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

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

II

My Brother: Whatever may hitherto have been your moral attitude towards the God of man, you, by your voluntary action this evening, have pro-

claimed openly your belief that He really *is*, and rightfully rules.

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

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

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

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

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

FELLOW CRAFT DEGREE

Like the degree of Entered Apprentice, the degree of Fellow Craft is preparatory to the degree of Master Mason. In it emphasis is placed upon the acquisition of knowledge, ever bearing in mind that this knowledge is to be used for the glory of God and the good of mankind.

FIRST SECTION

The first section of this second degree explains the mode of introduction into that particular class, and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and should convince him of the necessity of strictly adhering to every established usage of Ancient Craft Masonry.

Here he is given tests, to enable him to prove his title to the privileges of this degree, while reasons are given for their origin. Many duties, which cement well-informed brethren in the firmest union, are illustrated in this section of the degree. An opportunity is given to make such advances in Masonry as will distinguish the abilities of those who have attained preferment.

RECEPTION

The Fellow Craft is instructed, on his entrance, that the Square of virtue should be a rule and guide to his conduct through life.

PRAYER AT PASSING

O God, Author of every good and perfect gift, the Grand Architect of the Universe, we humbly beseech Thee to Bless this [each]* candidate, who is to be advanced another step in Masonry. Give him the spirit of wisdom to avoid the evil and choose the good; to square his actions by the square of morality and virtue; and while traveling upon the level of time may he be endued with the spirit of meekness and forbearance, and in thoughts, words and deeds live within the compass of Thy commands, blessed with Thy favor and Thy love Amen.

Response: *So mote it be!*

Instead of the foregoing, this Prayer may be used

Almighty God, our Heavenly Father, who of His great mercy hath promised to protect and save all those, who, with hearty repentance and true faith, turn unto Him, have mercy upon this [each]* Entered Apprentice who is about to be advanced to the Degree of Fellow Craft. Pardon him and deliver him from all sin. Confirm and strengthen him in all goodness. Let Thy blessing rest upon this new engagement, and may his life be pure and holy, so that at the last he may come to eternal joy. Amen.

Response: *So mote it be!*

** To be used when there is more than one candidate*

SCRIPTURE LESSONS

The following passages of Scripture are appropriate to this degree and either of them may be used.

(1) Amos 7

J.W.* Thus he showed me.

S.W.* And behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand.

W.M.* And the Lord said unto me, Amos, what seest thou?

J.W.** And I said, a plumb-line.

S.W.** Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel.

W.M.** I will not again pass by them any more.

(2) Corinthians 1.13

J.W.* Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

S.W.* And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

W.M.* And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

J.W.** Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

S.W.** Charity rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

W.M.** And now abideth faith, hope and charity, these three; but the greatest of these is charity.

The Manner in which Fellow Crafts wear their aprons is explained.

PRESENTATION OF THE WORKING TOOLS

The working tools of a Fellow Craft are the Plumb, Square and Level. 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."

SECOND SECTION

The second section of this degree relates to the origin of the Institution, and treats of the two classes of Masonry.

These are separately considered and the principles on which both are founded explained. Much Masonic knowledge transmitted from one age to another by oral tradition is imparted in this degree.

M b, y u i b t W. M. t a t a a c i a r a w g L o
 F. C. i i n t y m a r a u a f o w s, c o t, f a s s,
 i a p r t m c o K. S. T, t t r f i r t t w o a F. C.
 I p o h o, I w n c y t t m c. T a t k o m, o a s.

B o m w mean a practical art based upon science. It is only by proper application of the science of Geometry and the due observance of the art of Architecture that the builder can reach perfection in Operative Masonry by creating a structure uniting strength and beauty, with symmetrical proportions and a just correspondence in all its parts.

Many centuries before the invention of Geometry gave birth to the art of Architecture, man learned to build safe and durable dwellings and other structures. Building for utility came first. Architecture, which came later, goes beyond mere utilitarian considerations. Its purpose is to add beauty and harmony, to please the eye of the observer and satisfy the creative instinct. Essentially, Architecture is an art having for its object the enrichment of building by adding beauty, grandeur and harmony to the elemental requisite of usefulness. The reverential regard of Operative Masons for Geometry and Architecture is easy to understand.

Freemasonry, or Speculative Masonry as it is often called, had its origins in Operative Masonry. It sprang from and developed within the fraternities of Operative Masons. That is why from the earliest beginnings Speculative Masonry adopted, and has ever retained, geometric and architectural signs and forms as symbols in its teaching. They symbolize that in the moral world it should be the ambition of each of us to erect an edifice of character symmetrical and harmonious in its parts and adorned with beauty.

B s m w mean a metaphysical or spiritual art based upon the science of ethics. Precisely as mere building for use is enriched by Architecture to heights of beauty and grandeur, so mere existence, just eating, toiling and sleeping, is elevated to something nobler and more inspiring by the metaphysical or spiritual art, the moral and spiritual architecture which is the essence of Speculative Masonry. Only by proper application of the science of ethics and strict observance of the rules of conduct can we reach that perfection in our lives which is the objective of Speculative Masonry.

The full purpose of Speculative Masonry is to teach us to subdue the passions, act upon the square, be clean and prudent in speech, and practice charity. It is not a religion, but is profoundly religious. It is so far interwoven with true religion as to place us, its votaries, under solemn obligation to be always reverent to Deity and to strive to emulate the perfection of the Divine Creator. Because we partake of the divine nature, we must do more than exist; we must, by reverent and obedient conformity to the plan of the Grand Architect of the Universe, seek to attain in our lives the strength of wisdom and the beauty of virtue. Thus we can attain the ideal stature of a Freemason and be

faithful to God, helpful to our fellow human beings, and true to ourselves.

W w a s m o, b o a b w i o a w a i s m. T w s d, a t r t w. T d n w o t s d because in six days God created the Heaven and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

THE PILLARS

W h c i a p r t m c o K. S. T, y w o v o t w p a y a. T t g p t o o t r h, t o o t l, a c J a B. T w B d s, T w J d e. T n c a t t p o G t D t h w e h k i s. T w c i t c g o t b o J b S a Z w a t v o K. S. T w c b H A. T w c h t b t s a a s r f t a o M a c a i. T w e t f c i h, a w a w c o f c, m i a f c i h. T w a w l w, n w a p, d p, u a p. T l b i p, a t r s i w g, d P, t n w, b t i c o i p, d U. T p, b t e o i s d P. T t p w f a w g o t t, r t t a c s.

THE GLOBES

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

The ornaments on the columns, to which your attention has been directed, symbolize the *peace* that brings together on the broad platform of brotherly love the rich, the poor, the high, the low for the common purpose of promoting friendship and fraternal affection; the *unity* of an unbreakable chain of brotherhood; the *plenty* that he has who possesses health and strength and friendship. T a d t u o m. A p t p, w n a a f o w s, c o t, f a s s.

THREE

The number three alludes to the first three degrees of Masonry and to the three principal officers of the Lodge.

Further advancement in Masonry will bring you additional light and knowledge concerning the symbolic use of the number three.

FIVE

T n f a t t f o i a.

ORDERS IN ARCHITECTURE

B o i a is meant two distinct things. First, it means the systematic arrangement of all parts of a building in proper order upon a plan, the relation of the various parts to each other. That is the primary meaning. Secondly, it means a certain style, characteristic of a period or place, and marking a distinct phase in the development of the art. Thus the general practice of combining various

parts, such as columns, pilasters, arches and ornaments constitutes a style or Order.

HOW CLASSED

T f o a t c: t t, d, i, c a c. T m r b m, a t a a o o, t d, i a c, which were originated by the Greeks. The Romans added two, the Tuscan and Composite.

Ancient classical architecture embraced five principal Orders. These were the Doric, the Ionic and the Corinthian, the three which the Greeks invented and brought to a high degree of perfection, and the Tuscan and the Composite, the two Orders invented by the Romans. The ancient Operative Masons made the study of these five Orders of Architecture, together with Geometry, obligatory for all apprentices. Perhaps because of their greater antiquity, they preferred and esteemed most highly the three Greek Orders, Doric, Ionic and Corinthian. We as Speculative Masons, by reason of our inheritance of a great wealth of legends and symbolisms, continue to use the five Orders of classical Architecture revered by the Operative Masons of old to illustrate the spiritual architecture by which the Temple of the Soul is made perfect and beautiful.

As Speculative Masons we are not concerned with Architecture otherwise than in a figurative sense, any more than we are concerned with the actual work of building with stones and mortar. Conceiving of Deity as the Grand Architect of the Universe, we regard His precepts and plans as Divine (or Spiritual) Architecture, by which we build our lives into something more beautiful and inspiring than mere physical existence. The use of the terms of Architecture symbolically for purposes of moral teaching is recognized as a Masonic "landmark."

The number five further alludes to the five senses of human nature: Hearing, Seeing, Feeling, Smelling and Tasting.

The first three are most revered by Masons—Hearing, Seeing and Feeling, b b t s o h w d t w, b t o s w p t s, a b t o f w r t g, w o M m k a i t d a w a i t l.

SEVEN

The number seven alludes to the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. T o m r b m, i G o t f s, o w y w h a f e h.

Seven has been a mystic number to many peoples, in many lands and ages. It has been a feature of many systems of symbolism. The seven-branched candlestick is one example. The seven pillars of King Solomon's Temple in the ancient legend afford another example. So, as you will discover in the course of your advancement in Masonry, the number seven is used symbolically in various Masonic usages and rites.

Our ancient brethren, the founders of Speculative Masonry, regarded the seven liberal arts and sciences—Grammar, Rhetoric, Logic, Arithmetic,

Geometry, Music and Astronomy—as the essentials of a liberal and well-rounded education. They regarded cultivation of the mind as both the right and the duty of every man. That is as true today as it was then. Freemasonry now, as ever, is the friend and champion of education and learning and of intellectual freedom and progress.

Since the period which saw the rise of Speculative Masonry and the formulation of its principles there have been enormous advances throughout the intellectual world, especially in science. Man's kingdom in the Universe has enormously expanded. The seven branches of learning which they regarded as comprising, in their sum, the whole of human knowledge and learning, fall far short of that in the light of today. But symbolically—and it is only thus that we are concerned with them—they are entirely adequate. Our early brethren, whose vision and faith did much, perhaps more than any other force in the world, to bring popular education into being, claimed the whole of human knowledge as every man's right. They would have demanded neither more nor less than that whole whatever the number of branches or divisions, even if these numbered seventy times seven. There we stand today.

Throughout your Masonic life, you will be helped greatly if you remember at all times that Freemasonry had its beginnings in the age of darkness, when learning was open only to the few, a small privileged class. Our ancient brethren, who were apostles of freedom in the true meaning of that term, based their philosophy of the essential and inherent dignity of man upon the conception that to man, as God's highest creation, belongs the whole universe of knowledge. They knew well and faithfully taught that ignorance and servitude are twin evils, always going hand in hand, while knowledge and freedom are twin virtues, always inseparable. Knowledge is power.

For this reason every novitiate entering the Fraternity was urged to be diligent in the study of the arts and sciences. For the same reason much of the time of Masonic Lodges in early days was devoted to the instruction of who else had remained unlearned, dwellers in the darkness of ignorance. The early Masonic Lodges were, to a very large extent, centers of adult education. Fortunately, the spread of education has rendered it unnecessary for Masonic Lodges in our day to undertake to teach the arts and sciences. Our schools and colleges do it more effectively. Time has rendered obsolete much of the science which our ancient brethren of the eighteenth century believed and taught. Not so their philosophy; not so their claim that it is the inalienable right of every man to possess the keys of knowledge and to know all Nature's laws and mysteries. That is as valid and true in our day as it was in their day. Freemasonry embodies a deathless challenge of defiance to ignorance and to injustice, and an unceasing demand for light of knowledge and full justice for all men.

The cultural value of grammar, rhetoric, logic

and music none will deny or question. They are important elements of that culture which is inseparable from the concept of the perfect human being. Likewise arithmetic, geometry and astronomy are indispensable. Without arithmetic civilization would not be possible. There would be no basis for any settled economy. And it is no less indispensable to us in our daily lives, particularly in the important business of keeping our affairs in order. Without some knowledge of astronomy no man can form a rational conception of the universe. Astronomy, the science which deals with the movements of the heavenly bodies, their motion, magnitudes, distances, enables us to live better because of the ability to fix and mark the duration of times and seasons, years and cycles.

But, important as these seven branches of learning are, separately and collectively, they do not cover the whole range of human knowledge. They leave vast areas uncharted. Do not make the mistake of assuming that Freemasonry has a limited conception of culture and learning; that its interest is limited to the seven liberal arts and sciences enumerated by our brethren in ancient days; that we are engirdled by the dead past and indifferent to progress on every hand, especially progress in science. Freemasonry is ever in the vanguard of progress. And be not bewildered or confused if in your reading of Masonic literature, or while you are listening to our ancient rituals, you chance upon some statement concerning some branch of learning and knowledge which you know to be obsolete in fact. Instead, remember with grateful pride that Freemasonry has kept pace with every advance in knowledge; that it has well and faithfully done its part in extending man's kingdom in the universe, his dominion over land and sea and air, to make equality of opportunity and of right the birthright of every child and to make government the servant and not the master, of men.

"G"

Geometry, the first and noblest of sciences, is that branch of the science of mathematics which, more than any other branch or department of learning or knowledge, has contributed to man's understanding of the world in which he lives, and to the progressive mastery of its forces. In so far as it does these things it enhances our reverence for the power, wisdom and goodness of the Grand Artificer of the Universe, and our delight in His creation. Thus it may be said with truth that Operative Masonry was based upon Geometry, and that Speculative Masonry, in so far as it rests upon the broad basis of science and learning and the sum of human knowledge, has geometry for one of its principal foundations. In this sense it is true to say that Freemasonry is based upon geometry. Sometimes the statement is made that the two are synonymous, but Geometry is a physical science, while Freemasonry is concerned with spiritual and moral laws and purposes. Geometry explains the universe in which man lives; Freemasonry inter-

prets and directs man's life in that universe, teaching by symbol and legend and precept man's duty, first to his God, second to his fellow-man, and lastly to himself.

SYMBOLISM OF THE DEGREE

The First Degree symbolizes the struggles of a candidate groping in darkness for intellectual light. The Second Degree symbolizes the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice emerges from darkness to light; the Fellow Craft comes out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify the struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which passeth human understanding, and to which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that "light which none but Craftsmen ever saw."

[The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, upon which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives.]

The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast. Tools and implements of architecture, and symbolic emblems, most expressive, are used by the Fraternity to impress upon the mind wise and sacred truths; and thus, through a succession of ages, are transmitted unimpaired the tenets of our Institution.

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

CHARGE OF THE DEGREE

In exceptional cases where it is necessary the Master may direct that the Charge of the Degree be omitted. In general, however, one of the two following Charges should be delivered. At no time is it permissible to use in connection with this or any other degree any Charge which has not been authorized by the Grand Lodge of Vermont.

I

My Brother: Being advanced to the second degree of Freemasonry, I congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards.

As you increase in knowledge, you will improve in social intercourse.

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

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

II

My Brother: Upon the name of this degree is based this 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 face our duty to our neighbor. God never brought us into being to live in the narrow groove of a selfish individualism, but as brethren one of another in mutual dependence and support. Nothing does the Holy Bible, the rule and guide of our faith and practice, more strenuously teach; nothing does Masonry more strenuously demand.

No household can fashion a real home if in it 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 one law, that 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 you are but one man among many, you can not 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 farther than you can conceive. Masonry bids you do your best in that which lies nearest to you; to see in your own neighbor what you desire your neighbor should see in you; to remember that there is no term so often

used within our midst, nor words more freighted
with the strength of man's very best characteristics,
no claim so glistening with the ties of honest affection,
as our password of greeting, "My Brother!"

MASTER MASON DEGREE

The Master Mason degree is often described as the summit of Ancient Craft Masonry. It completes the symbolic conception upon which Freemasonry rests.

FIRST SECTION

The first section in this degree, as in the two preceding degrees, is initiatory, and a knowledge of it is indispensable to every brother.

RECEPTION

The Compasses are peculiarly dedicated to this degree, and the candidate is instructed that within the two points, when properly extended, are contained the most useful tenets of Freemasonry, which are Friendship, Morality and Brotherly Love.

PRAYER AT THE ALTAR

Almighty Father, source of light and life, from whom cometh every good and perfect gift, Thou who wast aforetime, art now and ever shall be, world without end! We approach Thy holy presence with deep humility, acknowledging our manifold transgressions, and imploring a continuation of that tender mercy which has preserved us from the dangers that surround our walk through life.

And, Oh merciful Father, wilt Thou be pleased out of Thy infinite mercy to look upon and bless this (each*) Brother about to be advanced to the sublime degree of a Master Mason. Incline his heart to follow after Thee; endue him with wisdom, with fortitude, with constancy and with courage to maintain Thy precepts. Teach him to bear the cross that he may finally receive the crown of eternal life. Amen.

Response: *So mote it be!*

Instead of the foregoing, this prayer may be used.

Almighty and Eternal God, vouchsafe Thine aid in these solemn ceremonies. Grant to our (each*) Brother wisdom to comprehend and grace to live in obedience to Thy law. Sanctify him with Thy grace, strengthen him with Thy power, and keep him forever steadfast. Amen.

Response: *So mote it be!*

** When there is more than one candidate, use the word "each" as indicated.*

SCRIPTURE LESSON

Ecclesiastes 12

J.W.* Remember now thy Creator in the days of thy youth,

S.W.* While the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

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

J.W.** 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,

S.W.** 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,

W.M.** And he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

J.W.*** 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;

S.W.*** Because man goeth to his long home, and the mourners go about the street; 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.

W.M.*** Then shall the dust return to the earth as it was, and the spirit unto God Who gave it.

PRESENTATION OF WORKING TOOLS

The Working Tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is 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.

SECOND SECTION

This section recites the historical traditions of the Institution, and presents to view a picture of great moral sublimity. It illustrates by allegory an instance of virtue and firmness seldom equalled and never excelled

MASONIC DIRGE
(Music—Pleyal's Hymn)

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

Mortals now indulge a tear!
For mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring,
Seraphs of celestial wing;
To our funeral altar come
Waft our friend and brother home!

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

PRAYER AT RAISING

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

Response: *So mote it be!*

Instead of the foregoing, this prayer may be used.

Father of Light! In this dark and trying hour we humbly lift our hearts to Thee. Give our (*each**) brother, we pray Thee, that light which cometh from above. Administer consolation and cause him to look from this scene of frail mortality, to that hope which lies beyond the grave. Lead him by Thy grace and spirit to turn his thoughts to those things that make for our everlasting peace. Incline him to a proper observance of all the admonitions of Thy providence, and to fix his thoughts more devotedly upon Thee, our only sure Refuge in time of need.

Be Thou our light and our guide. May the lamp of Thy love dispel the gloom of the dark valley, and we be enabled by Thy mercy and grace to gain admission into the peaceful abode of the blessed; and in Thy glorious presence,

amidst the ineffable mysteries, be in union with the spirits of the departed in the perfect happiness of Heaven, for all eternity. Amen.

Response: *So mote it be!*

** The word "each" should be used, as indicated, when there is more than one candidate.*

THIRD SECTION

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This section illustrates certain hieroglyphical emblems and teaches many impressive and important moral lessons. It also imparts many particulars relating to the building of the Temple at Jerusalem.

HISTORICAL LECTURE

Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because (as the Scriptures inform us) he had made great wars and shed blood abundantly. We also learn from the same sacred source that the God of Israel had promised David that out of his loins He would raise up seed to serve Him.

This divine and memorable promise was afterwards fulfilled in the person of Solomon, and in his splendid and unexampled career of prosperity. After David had been gathered to his fathers, and the last honors paid to his memory, Solomon wielded the scepter of Israel, peace reigned within her borders and the children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world. In the second month of the fourth year of his reign, Solomon commenced the erection of the edifice, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages.

It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, which was visible over the threshing-floor of Ornan the Jebusite. About this time, King Solomon received a congratulatory letter from H. K. of T., offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of H. K. of T., and was well-nigh completed, tradition informs us, when several of the craftsmen, in an attempt to extort from our G. M. H. A. * * * Thus for a short period was the building impeded in its progress.

[Two remarkable events are spoken of in the erection of this edifice. From sacred history we learn that there was not heard the sound of ax, hammer, or any other metal tool, in the building of the Temple. The stones were hewn, squared and numbered in the quarries where raised, and the timber was felled and prepared in the forests of Lebanon; they were conveyed by sea, in floats, to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden instruments and tools prepared for that purpose; and when the building was completed every part thereof fitted with such exact nicety that it resembled more the handiwork of the Supreme Architect of the Universe than that of human hands. The other remarkable event is that, although a little more than seven years was spent in the erection of the Temple, during that time it did not rain, except during the night, when the Craftsmen were resting from their labors.]

The Temple 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.

THE SUPPORTS

The Temple was supported by three great columns or pillars. These were explained in a preceding degree, in which they represented Wisdom, Strength and Beauty. They are here more fully explained. They represent, in this degree, 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.

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The Three Steps usually delineated upon the Master's Carpet in early times, and nowadays upon charts of a more convenient type, 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.

MASTER'S EMBLEMS

There are nine emblems peculiar to Master Masons. Eight of these are monitorial, that is, they can be openly displayed and explained. The ninth is not monitorial.

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

2. *The Bee Hive* is, in Freemasonry, an emblem of industry, teaching the practice of that virtue to us as individuals, in the first place, and, secondly, as an Institution. Anciently, the individual Bee was the accepted symbol of constant industry. It has been the theme of countless moralists and many poets. But, while like the individual bee, the Beehive represents industry, it represents something more. It represents the ordered and systematic cooperation of many workers, all obeying one authority, all faithfully working for a common purpose. So must the Masonic Lodge work at all times.

Industry is a virtue inculcated among Masons, because by it they are enabled not only to support themselves and their families, but also to contribute to the relief of worthy distressed brethren, their widows and orphans.

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

4. *The Sword pointing to a Naked Heart* illustrates the truth that justice will sooner or

later overtake us; that there can be no escape from the consequences of wrong-doing. In general Masonic use this emblem is united with *The All-Seeing Eye* which is emblematical of the solemn fact that the eye of God is unfailing, and that it takes strict and impartial cognizance of human actions. It reminds us that Deity is watching over all mankind and will judge every action, thought and word.

5. *The Anchor and Ark* are commonly associated as one. Together they are emblematical of Safety and Hope. Of the Divine Ark that wafts us safely over this tempestuous sea of troubles, and the Anchor which shall moor us safely in the peaceful harbor, where the wicked cease from troubling and the weary are at rest.

6. *The Forty-seventh Problem of Euclid*, when used as a Masonic emblem, has a twofold significance: first, it reminds us of the historical fact that Freemasonry, or Speculative Masonry, developed from the ancient fraternities of Operative Masons, who relied so greatly upon geometry; second, it teaches us that as Speculative Masons we are under a particular obligation to foster and promote the liberal arts and sciences.

7. *The Hour-Glass* is an emblem of mortality. The regular and rapid passage of the sands makes the hour-glass a fitting symbol of the transitory nature of human life. Its use as a Masonic emblem dates far back to the days when Operative Masonry flourished and Speculative Masonry had not yet developed. But the use of the hour-glass as an emblem of the swift passage of time and the brevity of human life began even earlier than that.

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

9. * * * *

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SYMBOLISM OF THE DEGREE

The Third Degree, universally called the Master Mason Degree, is regarded by Freemasons everywhere with particular reverence, partly because of its antiquity, but even more because of its solemn and most impressive lessons. It completes the symbolic conception upon which Freemasonry rests, the symbolic portrayal of Man's pilgrimage through life.

The Entered Apprentice Degree is a repre-

sentation of youth, and teaches the lesson of greatest importance to youth, belief in and obedience to God. The Fellow Craft Degree is a representation of mature manhood, and teaches the lesson that each man owes certain services to his fellow man; that Human Brotherhood proceeds from God's Fatherhood of All Men. The Master Mason Degree is a representation of Man in the fulness of his powers, and teaches the important lesson that, while our duty to God comes first, and our duty to our fellow men comes second, the duty we owe to ourselves, as individuals, is not to be slighted.

The hand of Time has not left Freemasonry untouched. Modifications and changes have occurred in its rites, its ceremonies, and its formularies, but the legend of the Temple Builder has ever been left untouched.

In all the Masonic systems of the world, the Temple Builder is the mythical symbol of Man, the dweller and worker in that world of which the Temple was made the visible symbol. But the Temple Builder can be the symbol of Man only in his highest estate: Man skilled in all moral and intellectual purposes, and having within his grasp the attainment of Divine Truth, symbolised by The Word. Thus provided with the word of life, he employs himself in the building of a spiritual temple, always faithful in the discharge of all his duties, and invoking the guidance and aid of God in tracing His design upon the trestle-board.

The bitter lesson of death is imparted. The living soul, with the lifeless body that encased it, has disappeared and can nowhere be found. "All is darkness—confusion—despair. Divine Truth—The Word—for a time is lost." The legend now brings us to the symbolism of the sublime truth of the immortality of the soul. At the word of the Grand Master of the Universe, the dead shall rise from the tomb of corruption to the chamber of hope; from the darkness of death to the celestial light of life everlasting.

CHARGE OF THE DEGREE

In exceptional cases where it is necessary the Master may direct that the Charge of the Degree be omitted. In general, however, one of the two following Charges should be delivered. At no time is it permissible to use in connection with this or any other degree any Charge which has not been authorized by the Grand Lodge of Vermont.

I

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. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have been deservedly bestowed.

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

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

II

My Brother: Each of the three degrees has its paramount duty. The Entered Apprentice Degree stresses duty to God. The Fellow Craft Degree stresses our duty to our neighbor, our fellow man everywhere. The Master Mason Degree stresses our duty to ourselves.

There is no strained reversal of order in this, nor does Freemasonry differ from nature or revelation in this sequence of its teaching. God comes first always, for in Him we live, move and have our being. Our neighbor comes second, because God Himself has so ordered in His Commandments. We ourselves come last because without duty to God we should lack the strength to serve well our neighbor or ourselves; and without duty to our neighbor we should lack the Golden Rule, which shows us what duty we owe ourselves.

Your manhood does not depend upon your position, but upon your character. The establishment as well as the acknowledgment of true manhood is in your own hands. Too many think that reputation ensures it; do not wait

for that. Learn 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 outside of it. Scorn to debase yourself because the door of publicity is closed and 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 sister or your daughter. Resent unclean speech as a challenge to 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 step down to any as much as one step. Do not measure your importance by your title 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 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 God all worthy Freemasons revere and serve.

FINAL INSTRUCTIONS

The Master himself, or some Past Master designated by him, shall instruct the new Master Mason further, as follows

My Brother: Masonry has various signs and forms which are used in the conduct of its affairs. Every Mason should become familiar with them in order that he may enter into its fellowship with understanding. Some of the essential signs and forms have been explained to you. There are others equally essential which I will now explain.

The *Sign of Fidelity* (*Illustrate*) is given at all times when standing in open Lodge.

Universally recognized as a token or pledge of fidelity, in Masonry it signifies something more. In addition to our sincerity of purpose in our solemn engagements, it signifies our recognition of authority, both human and divine, the Lodge and the Supreme Grand Master, and our submission thereto.

The *Voting Sign of a Mason* is the uplifted right hand (*Illustrate*). Thus we register our approval, or disapproval, of any matter that is to be decided by vote of the Lodge.

The *Gavel*, commonest of our Working Tools, is also the symbol of authority which every Master Mason must obey. It is wielded by the Worshipful Master. It is the instrument through which he controls his Lodge. It should remind us that only through the submission of our own individual wills and desires to the sovereign will of the Lodge can the ideals and aims of the Fraternity be realized. Learn to observe and obey the Gavel. I will illustrate its use to you.

Brother S.D.: Kindly face the Brother (Brothers) to the West. (*Done.*) One knock calls up any officer or brother addressed, thus (*) Brother J.W. Two knocks, you observe, calls up all the officers at their stations, thus (* *). Three knocks is the signal calling up the entire Lodge, thus (* * *). One knock will seat the Lodge, thus (*).

The *Ballot Box* confronts every member of a Masonic Lodge with the most solemn duty he is ever called upon to perform. The faithful performance of that duty goes to the heart of Freemasonry and involves no less than the sacred honor of the Master Mason. Membership in our Fraternity requires a unanimous vote. A single adverse vote, the casting of a black cube, instead of a white ball, bars a candidate from admission. This is to protect the Fraternity and insure, as far as that is humanly possible, perfect harmony within our ranks. It is a wise provision and serves well its designed purpose as long as every brother who casts his ballot is faithful to his duty and his obligations as a Master Mason.

A man petitions for admission into the Fraternity, making certain required declarations in his application and furnishing certain required information concerning himself. This application is presented to the Lodge. If it is accepted, a committee of experienced brethren is appointed by the Master to make suitable investigation and report whether he is, in their judgment, a desirable person for membership. If the committee reports favorably, the Master orders that a ballot be taken.

Now, note this: *every member present must vote*. No one can be excused from voting, for any reason whatsoever. Each member must bear his full share of responsibility for maintaining the high character of our membership. Of course, only members of the Lodge vote. Visiting brethren, who belong to other Lodges, may not vote. Here, likewise, there can be no exception to the rule. No brother must tell how he intends to vote, or how he voted. That, too, is an inexorable law. Nor can any member ques-

tion how another brother voted. The secrecy of the Masonic ballot is inviolable.

A solemn warning is necessary. We all need to be reminded from time to time that every time a Master Mason casts his ballot his integrity as a man and as a Mason is being tested under the All-Seeing Eye from which nothing can be hidden. Masonry is essentially religious in its character and teaching, and it may be said with truth that casting his ballot in his Lodge is for every Mason a religious act, involving his duty to God, his neighbor and himself. If in his heart he truly believes a candidate to be unfit for membership in the Fraternity, he owes to God, his brethren and himself the duty of casting a black cube, no matter how painful that may be. *But no less reason can ever justify placing a black cube in the Ballot Box.*

To cast a vote against any applicant for membership because of personal prejudice, or jealousy, or political or religious differences, would violate the honor of the voting brother, both as a man and as a Mason. To cast a black cube against any candidate of good character in resentment because of a slight, real or fancied, or because some other candidate failed of election, is, for the Freemason, an unpardonable sin. He who is guilty of it forfeits his own self-respect as a man and as a Mason and in a very real sense cuts himself off from the Fraternity. It matters not that his guilt is known only to God and himself; that his brethren do not know anything about it, and so can not condemn him. In his own heart he knows it; knows that he is no longer worthy to claim his place among his brethren; knows that he has forfeited and lost his integrity and with it all joy in the Fraternity and the companionship of his brethren.

So, look well to your ballot is the admonition to every Master Mason. Know that when you cast your vote your action and your motives are known to the Supreme Grand Master of all of us, the Creator of all men. *Unless you can be sure that God approves what you are doing, you can be sure that you are doing wrong. Unless you can invoke His blessing upon your choice, the choice you have made must be wrong.* May God help you to maintain and uphold the sanctity of our Masonic Ballot Box.

Grand Honors—sometimes called Private Grand Honors—are given when the Lodge is visited by distinguished guests, or by the Grand Master or other Grand Lodge Officers. The Master will direct the Lodge when to give Grand Honors. They are never given, for any reason, outside of a properly tiled Lodge. Grand Honors are given in this manner (*Illustrate*).

At Masonic funerals quite different Honors are given. They are often improperly called Public Grand Honors. It is not necessary to explain or describe these at this time.

The instructions I have given you are sufficient for the present. You will learn more as your Masonic life grows. You will now be conducted to the Secretary's desk, where you will sign the By-Laws of the Lodge, by which act you will become a member in good standing of
... .. Lodge No. ...

INSTALLATION OF OFFICERS

Note: The installation of the officers of newly constituted Lodges is done by the Grand Master or his proxy. In existing Lodges, it is the prerogative of the retiring Worshipful Master, but may be done by his proxy. Most Masters find it convenient to appoint some competent and experienced Brother as Installing Officer. It is customary to choose a Past Master of the Lodge for this service, but that is not a legal requisite. Any actual Past or Present Master may act as Installing Officer.

In the old Handbook of 1893 it is stated that "The Master elect must in all cases be the first officer installed." That, however, is not a requirement of Masonic law. The law is that the Master elect must be *present* when the other officers are installed, and that, *unless he shall have declined the office*, the installation ceremony can not be held in his absence. When the Master elect declines the office, the installation of the other officers takes place and the last Master holds over until his successor is elected and installed.

It is the prerogative of the newly elected Master to install his officers, but he may assign that duty to another qualified and experienced Brother. If he decides to install his officers himself, he must first be installed—hence the provision in the old Handbook. But if the Master assigns to another the conduct of the installation ceremony, it is permissible to reverse the order of installing the officers, beginning with the Tyler and installing the Master last. This makes possible a better ordered and more impressive ceremony and is sounder practice, Masonically. Under this method the Master, at the moment of his installation becomes Master of a complete Lodge, immediately competent to obey his commands.

The following Installation Service has been arranged in accordance with the judgment expressed in the preceding paragraph, with the understanding that the installation ceremony may start with the Master and end with the Tyler, whenever that is desired. It is not permissible to install any officer by proxy in his absence. Any officer not present at the installation ceremony must be installed later, in open Lodge, before he performs the duties of the office to which he was elected or appointed.

No man can be regularly installed Master who has not previously served as a duly installed Warden of a Lodge. Also, before installation the Master elect must be obligated and instructed in the Past Master degree in a lawfully constituted convention of three or more actual Past Masters or Worshipful Masters already invested.

In strict Masonic practice the installation of officers is done in the Lodge, duly tiled. The practice of holding the installation of officers in a public

assembly, to which others than Masons are admitted is a sort of compromise. It is, however, an accepted usage. But in all such cases the Installation Covenant must be taken by each officer in open Lodge, duly tiled. Nor must any Signs other than the Sign of Fidelity be given in the presence of others than Masons. This applies also to Honors. Only within the tiled Lodge may Honors be given as part of the installation ceremony, and there to the newly installed Master only, who receives the Private Grand Honors.

Prior to the installation, the officers to be installed should be clothed with the aprons of the offices to which they have been elected or appointed. Their jewels and badges of office are placed on or near the altar. Thus, as soon as an officer is given his jewel, and his badge, he is fully equipped.

THE COVENANT

The Installing Officer directs the Acting Marshal to place the officers elect and appointed in line West of the altar, facing East. From North to South, beginning with the Worshipful Master Elect, the officers will be placed in their proper order.

Installing Officer: My Brothers, it is an ancient usage of the Fraternity that every Brother who is elected or appointed to office in the Lodge must first be installed. Prior to installation, he must, in open Lodge, acknowledge and accept the Covenant, which I shall recite. If you agree you will each reply "I do" under the Sign of Fidelity.

D y s p a d t y w d t d o t o t w y h b e
(o a) t t b o y a a t e t d e r a j t a y b. (Answer is given.)

TYLER

Installing Officer: Brother Marshal, present the Tyler for installation.

Acting Marshal: Worshipful Master, I present Brother to be installed as Tyler of this Lodge for the ensuing year.

Installing Officer: My Brother, you have been appointed Tyler of this Lodge, and will now be invested with the implement of your office. The Sword is in your hands to enable you to guard against the approach of cowans and eaves-droppers, and to suffer none to pass, or repass, except the duly qualified. Your regular and punctual attendance will best prove your zeal for the Institution.

Brother Marshal, conduct the Tyler to his place.

ORGANIST

Installing Officer: Brother Marshal, present the Organist for installation.

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

Installing Officer: My Brother, you have been appointed Organist of this Lodge and will now be invested with the badge of your office. Your duty will be to preside at the organ and provide appropriate music as the Master may direct. It is important that you be punctual in your attendance

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

Brother Marshal, conduct the Organist to his place.

MARSHAL

Installing Officer: Brother Acting Marshal, present the Marshal for installation.

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

Installing Officer: My Brother, you have been appointed Marshal of this Lodge, and will now be invested with the badge of your office. It is your duty to have charge of and conduct the processions of the Lodge, and to assist the Senior Deacon whenever that officer may require, especially in the introduction of Grand Officers and other distinguished visitors. It is also your duty to proclaim at the proper time that the officers of the Lodge have been duly installed.

Brother Acting Marshal, conduct the officer to his place.*

* At this point the Marshal *pro tem* quietly retires and the installed Marshal assumes his duties for the rest of the ceremony of installation.

CHAPLAIN

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

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

Installing Officer: Brother, you have been appointed Chaplain of this Lodge, and will now be invested with the badge of your office. It is your duty to perform those services of worship and prayer which we should constantly render to our infinite Creator, strengthening our souls and purifying our minds, in preparation for the society of those above, with whom our happiness will be endless and perfect.

Brother Marshal, conduct the Chaplain to his place.

STEWARDS

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

Marshal: Worshipful Master, I present Brothers and, who have been appointed Stewards of the Lodge for the ensuing year.

Installing Officer: My Brothers, you have been appointed Stewards of this Lodge, and will now be invested with the badge of your office. You are to prepare and present candidates, and to so provide the Craft while at refreshment, that the harmony and decorum thereof shall not be disturbed, and when labor shall be resumed, that the Worshipful Master may have honor and the Craft pleasure and profit.

Brother Marshal, conduct the Stewards to their places.

SENIOR AND JUNIOR DEACONS

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

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

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

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

SECRETARY

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

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

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

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

Brother Marshal, conduct the Secretary to his place.

TREASURER

Installing Officer: Brother Marshall, present the Treasurer for installation.

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

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

It is your duty to receive all money from the Secretary for the use of the Lodge, keep a just and regular account of the same, and pay out money at the order of the Worshipful Master, with the consent of the Lodge. Your own honor, and the confidence reposed in you by your brethren, will inspire you to the faithful discharge of your duties.

Brother Marshal, conduct the Treasurer to his place.

JUNIOR WARDEN

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

Marshal: Worshipful Master, I present Brother, who has been elected Junior Warden for the ensuing year.

Installing Officer: Brother . . . , you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden and perform all the duties appertaining to that office to the best of your ability? (*Response*, I do.) You will now be invested with the jewel of your office.

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

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

Brother Marshal, conduct the Junior Warden to his station.

SENIOR WARDEN

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

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

Installing Officer: Brother, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden and perform all the duties appertaining to that office, to the best of your ability? (*Response*, I do.) You will now be invested with the jewel of your office.

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

Your regular attendance at all meetings of the Lodge is necessary. In the absence of the Worshipful Master you are to govern the Lodge, and in his presence assist him in its government. Hence the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West.

Brother Marshal, conduct the Senior Warden to his station.

WORSHIPFUL MASTER

Installing Officer: Brother Marshal, present the Worshipful Master for installation.

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

The Installing Officers calls up the Lodge * * * and asks: "Brethren, do you remain satisfied with your choice?" They bow assent, keeping the Sign of Fidelity. The Installing Officer seats the Lodge.

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

Marshal: He has and is qualified to be installed as Worshipful Master of this Lodge.

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

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

2. You agree to be a peaceful citizen, and cheerfully to conform to the laws of our country?

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

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

5. You agree to hold in veneration the original rulers and patrons of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Fraternity?

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

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

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

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

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

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

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

13. You admit that no new Lodge shall be formed without permission of Grand Lodge; and that no countenance be given to any irregular

Lodge, or to any person clandestinely made therein, these things being contrary to the ancient usages of the Fraternity?

14. 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?

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

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

The Master answers, "I do."

Installing Officer: My Brother, in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Worshipful Master of this Lodge, in full confidence of your skill and capacity to govern the same.

You will place your right hand upon the Holy Bible, Square and Compasses and repeat after me the Master's Obligation:

I, in the presence of Almighty God and this Worshipful Lodge of Master Masons, regularly assembled and properly dedicated, do agree to accept the office of Master of this Lodge, and the duties thereof faithfully, zealously and impartially to administer, until a successor shall have been duly elected and installed in my stead.

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

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

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

The Master is then regularly invested with the jewel of his office. This being done, the Installing Officer proceeds.

Installing Officer: I now place in your charge the furniture and the implements of the Lodge, the implements particularly being emblematical of your conduct in life.

The Holy Writings, that great Light in Masonry, to the temple of happiness, and point out to you

The Square teaches us to regulate our actions by rule and line, and to harmonize our conduct by will guide you to all truth, will direct your path the whole duty of man.

The Compasses teach us to limit our desires in the principles of morality and virtue. 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, an emblem of moral rectitude, teaches us to avoid dissimulation in conversation and action, and to walk in the path which leads to a blessed immortality.

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

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

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

The Installing Officer calls up the Lodge . and the Marshal conducts the new Master to the East and places him to the right of the Installing Officer. Prayer is offered by the Chaplain.

PRAYER

Almighty and Eternal God grant Thine aid to our worthy brother who is now numbered among the rulers of the Craft. Grant that he 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 knowledge, that he may be enabled to enlighten the brethren, and consecrate our meetings to the honor and glory of Thy Holy Name. Amen.

Response: *So mote it be!*

Installing Officer: All brethren who have not attained the rank of an Installed Master will face the West. All Past Masters and present Masters duly installed will face the East.

The Marshal will place these Worshipful Masters and Past Masters East of the altar, leaving a clear space in front of the altar so that it shall not be obstructed. The Worshipful Master will then "prove" himself to the Installing Officer, who, with the assistance of the last Past Master and the Marshal will "cover" the Worshipful Master, place the gavel in his hand and seat him in the Master's chair. The Installing Officer should do the "covering," the last Past Master hand the Gavel, and the Marshal seat him in his chair.

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

Brother Marshal, lead the Lodge in giving the Grand Honors.

If a procession is to be made, it ought to be rehearsed beforehand; otherwise it is difficult to secure an impressive result. A procession is not an essential part of the ceremony of installation.

Installing Officer: Brethren be seated. Brother Marshal, make proclamation, South, West and East.

PROCLAMATION

Marshal (in S. and W.): In the name of the Grand Lodge of Free and Accepted Masons of Vermont, I proclaim the officers of Lodge, No., duly elected, appointed and installed in their proper stations and places.

Marshal (in E.): To the glory of Almighty God and in the name of the Grand Lodge of Free and Accepted Masons of Vermont, I proclaim the officers of Lodge, No., duly elected, appointed, and installed in their proper stations and places.

BENEDICTION

Chaplain: Let us pray. 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 clothed with authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth of Thy doctrine, and adorn them with humility of life, that both by word and example, they may faithfully serve Thee, to the glory of Thy Holy Name, and to the usefulness of our Fraternity. Amen.

Response: *So mote it be!*

The Master seats the Lodge.

ADDRESS

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

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

The objects of our Fraternity are to promote morality, to keep men honest and upright, true to their God, and faithful to their country, and to unite them by the strong bonds of charity, friendship, and brotherly love. Great care, therefore, should be taken in admissions to membership, lest by the introduction of bad material the Fraternity be corrupted. The success and usefulness of a Lodge depend not on the number, but on the char-

acter, of its members. The uninitiated judge Masonry by the conduct of individual Masons. Be as careful of the reputation of your Lodge as of that of your family. As you would admit none of bad character to your family, so should you exclude such from your Lodge.

Brothers Senior and Junior Warden, to you are committed the pillars of *strength* and *beauty*. It is your duty to set before the brethren the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy, symbols of the moral lessons taught from your stations in the Lodge. In your own persons exemplify the principles of the Fraternity.

You are to assist the Worshipful Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Worshipful Master, you will have to assume higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction.

Brethren of the Lodge, it is in the nature of our Institution that some must of necessity rule and govern, others submit and obey. Your officers are sufficiently acquainted with the laws of the Fraternity, and with the rules of propriety, to avoid exceeding the powers with which they are entrusted by your free choice. The harmony and success of the Lodge will to a large degree depend upon the good order you observe, and your courtesy and forbearance toward each other.

I charge you that you act at all times in a manner worthy of your vocation as Freemasons. Suffer no fault on your part to tarnish the lustre of your calling, or bring discredit upon the Craft. To this end make yourselves intimately acquainted with the principles and obligations of the Fraternity, and practice its teachings in your lives. If, in the frailty of human nature, a brother falls under the influence of evil, and wanders into forbidden paths, seek him out, bring him back to the fold, show him the superiority of virtue. "To err is human, to forgive Divine."

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

End of the Installation Ceremony

FUNERAL SERVICE

This service for use at Masonic Funerals was approved and adopted by Grand Lodge in 1944, with the proviso that use of the old service is permitted.

Note.—The paragraphs marked with an asterisk (*) may be omitted, in whole or in part, when the Ritual is given at the grave, and the weather is inclement. (§) Use optional.

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 whither our fathers have gone before us. One of the Craftsmen of the Temple, §(A—— B——,) a Free and Accepted Mason, is at rest from his labors in the calm peace of death. His work is done. The working tools have slipped from his nerveless grasp. His spirit has entered the Larger Life where the Grand Master of the Universe, the One True and Ever Living God, presides.

* Eccles. 12: 1-7.

* This solemn occasion calls upon us to consider the uncertainty of human life, the immutable certainty of death, the vanity of all evil and the immortality of all that is good. To this confidence the Masonic fellowship has given ample witness. Within the shadows of our earthly life there abides a love greater than we can fully know, that has within its keeping the fellowship of all our mortal years—for God who commanded the light to shine out of darkness, hath caused His glory to shine in our hearts.

* No man may ever enter the fellowship of Free and Accepted Masons without first making open confession and avowal of his belief in the One True God, and giving assurance of his acceptance of God's Holy Law as the rule and guide of his life. Like all his brethren who have gone before him, our beloved brother, who is now at rest, made that solemn confession of faith and pledge of obedience. To the unfailing mercy of the All-Wise Master, infinite in wisdom and understanding, we commend the spirit of him who walks with us no more.

* To you, his relatives and friends, who are, with us, bereaved by the loss we have all sustained, we offer a sincere, and affectionate sympathy which springs from hearts long filled with love for him who was the proud recipient of your devotion. Death has deprived us of the joy of his fellowship and laid a burden of sorrow upon our hearts. It may sever the sacred ties of family and fraternity, interrupt our most cherished plans, but it cannot rob us of those hal-

lowed memories which linger in our minds, and which will, in time, dull the sharp edge of sorrow and be a ministering angel to console us in our loneliness.

Let us, then, maintain with constant sincerity the dignified character of our profession. May our FAITH be shown in correct moral walk and deportment; may our HOPE be as bright as the glorious mysteries that shall be revealed hereafter; and may our CHARITY be as boundless as the needs of our fellowmen. Let us faithfully and fully discharge the duties we owe to God, to our neighbors and to ourselves, so that when the Grand Master is pleased to receive us into His presence, it may be given us to hear the welcome words: "Well done, good and faithful servant."

* * * *

At the threshold of our mystic brotherhood, our Brother was presented with the Lamb Skin or White Apron, the distinguishing badge of a Freemason. He was told that, after an honorable life, the Lamb Skin should be placed upon the coffin containing his earthly remains, and with them be laid beneath the silent clods of the valley. This spotless emblem, the symbol of a patient quest, I now deposit in sad fidelity and fraternal affection.

(The W. M. places the Lamb Skin reverently upon the coffin.)

May our Brother be in perfect peace and felicity. May the ashlar of his life be found perfect and fit for the Temple.

* * * *

The evergreen, which once marked the resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal life that shall survive the grave, and shall never, never die. By it we recall the hope that though the earth may claim that which the earth gave, the soul goes on from strength to strength in the life of perfect service. On behalf of all Masons, I now deposit this symbol of our faith, agreeable to ancient usage.

(W. M. deposits sprig of evergreen.)

* * * *

Note.—This paragraph to be used only at grave.

* Soft and safe to thee, my Brother, be this thy earthly bed; fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties o'er this thy resting place, and here may the sweetness of the summer's last rose linger longest. And now, beloved Brother, farewell.

Forever be thy memory green,
Forever strong the ties unseen.

* * * *

Note—This paragraph to be used only in any building

* Soft and safe to thee, my Brother, be thy earthly bed; fragrant be the acacia sprig that there shall flourish. May the earliest buds of spring unfold their beauties o'er thy resting place, and there may the sweetness of summer's last rose linger longest. And now, my beloved Brother, farewell.

Forever be thy memory green,
Forever strong the ties unseen.

Chaplain:

'I will lift up mine eyes unto the hills from
whence cometh my help,
My help cometh from the Lord who made heaven
and earth.

The Lord will preserve thy soul;
The Lord will keep thy going out and thy coming in
From this time forth, and even forever more'

Let us pray.

Eternal God, the Father of us all, infinite in wisdom, mercy and goodness, extend to us the riches of thine everlasting grace. Thou alone art our refuge in time of need. Nothing can take us from Thy care—for in life and in death we are with Thee. May we know that in Thy good providence, we shall "again meet with those we have loved and lost-awhile." Though it is our lot to mourn the passing of our Brother, grant us the faith to believe that he is even now rejoicing in the higher brotherhood of all those who have labored to build a better world. Let Thy peace abide within us all, and Thy grace keep us from all evil. Make us grateful for the rich provisions of Thy mercy, and bring us, at last, unafraid and unashamed to the portals of eternal life. And to Thy name shall be all the glory forevermore. Amen. *'So mote it be.'*

Now, may the peace of God abide with us all, evermore. Amen.

LODGE OF REMEMBRANCE

Some Lodges honor deceased members at special services when, with appropriate ceremonial, tributes of fraternal affection are paid to the memory of the deceased. The form here given for a Lodge of Remembrance, is optional and permissive only. It is intended as a substitute for the Lodge of Sorrow ceremony in the old Masonic Handbook, but any Lodge is at liberty to use the old ceremony, if it so desires. This ceremony can be modified or changed as the Master of the Lodge using it may desire. It is equally effective and applicable to honor the memory of one Brother or of several. Some Lodges hold a Lodge of Remembrance annually, when tribute is paid to all the mastercraftsmen who during the year have laid aside their Working Tools and gone to their reward.

The tributary service may be held in tiled Lodge, or, under proper conditions, in the presence of non-Masons, both men and women. The following conditions must be observed: (1) It is a Masonic Lodge; therefore it must be opened as Masonic law prescribes and properly tiled. (2) Before the doors can be opened to admit non-Masons, the Lodge must be called from labor in the prescribed manner. (3) The officers must keep their stations when the program is finished and the audience dismissed, so that the Lodge may be recalled to labor and properly closed. (4) Because it is a Masonic Lodge, the Lodge of Remembrance must be held in the Lodge room, properly furnished; it must not be linked up with any other sort of service, for any reason whatsoever.

GENERAL DIRECTIONS

In addition to the Lodge officers a Lodge of Remembrance requires two Brothers to be Orator and Eulogist, respectively. Both roles call for marked elocutionary ability, good voices and diction. Otherwise much of the impressiveness of the service will be lost. The same remarks apply to the Chaplain.

To the right of the W.M., in the East, below the dais, floor level, place a vacant chair. (If more than one deceased Brother is to be honored, there must be a separate chair for each.) On the chair lay a white apron with gloves and a piece of evergreen. If the deceased was an officer of the Lodge at the time of his death, place his official apron and jewel on his chair. If he was a member of the armed forces of the United States, or a former member, honorably discharged, place an American Flag back of his chair, or beside it, at half staff. This should not be omitted on any account. It is proper to unite patriotic recognition of the obligation we owe to our Defenders to the customary Masonic tribute of fraternal affection. It will add much to the effectiveness of the setting if against each chair or on it there is placed a green wreath with the name of the Brother inscribed on a ribbon.

On a triangular table, to the left of the W.M., on the same level as the chairs, place the following articles: A tall vase with long stemmed flowers—at least one for each deceased Brother. The vase can hold as many more flowers as desired for decorative effect. All the flowers should be uniform in kind and color. Also a candlestick holding a new candle, unlit, for each deceased Brother. A skull, which should be placed near the angle of the table that is toward the North. The triangle shaped table should be covered. Black is symbolically wrong and should be avoided. It is out of harmony with the spirit of the service. Blue is preferable to purple, either of which is better than red. White is correct, but may not be effective. White with a wide blue border would be ideal.

Good music is important. The success of the service will depend to a very large extent upon the music. Either instrumental or vocal music may be used, or both. If possible, there should be a vocal quartet or octet. Organ, piano or string ensemble may be used.

Before the W.M. addresses the J.W. as below, there should be some very soft instrumental music by way of prelude. Then, in the distance (the Preparation Room perhaps) a gong strikes, twelve times, with measured slowness. Then, without any announcement, the choral group sings the following hymn.

God of the living, in whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works,
their powers,
All Thine, and yet most truly ours;
For well we know, where'er they be,
Our dead are living unto Thee.

O Breather into man of breath,
O Holder of the keys of death,
O Giver of the life within,
Save us from death, the death of sin,
That body, soul, and spirit be
For ever living unto Thee. Amen.¹

¹ Hymn No 225 Hymnal of the Protestant Episcopal Church. Words by John Ellerton. All the hymns have been taken from this new Hymnal (1940) because of convenience and, too, because it is probably the best hymnal in existence, musically.

W.M : Brother Junior Warden: For what purpose are we assembled?

J.W.. To honor the memory of beloved brethren (a beloved Brother) whom death has taken from our midst; to glory and rejoice in the good work wrought by them (him); to give thanks to Almighty God for their useful lives (his useful life) and for that sure and certain

faith in the immortality of the soul which is one of the ancient landmarks of Freemasonry.

W.M.: Brother Junior Warden: The purposes are worthy and we may be sure that the blessings of God rest upon us. Command the brethren to give heed and due reverence while the Marshal calls the names (name) of the Brothers (Brother) who have (has) laid down the Working Tools and gone to their (his) reward.

J.W.: Brothers: It is the command of the Worshipful Master that you give heed and due reverence while the Marshal speaks. Brother Marshal.

As the Marshal rises at his station, the Deacons with their rods advance to the table on which the flowers, candles and skull are. The Marshal reads the name and the Chaplain makes response

Marshal: Brother....., aged... , died..... A.D.. ..., A.L.....

Chaplain: Almighty God, accept our prayers for the soul of our beloved Brother, . . . , Thy faithful servant, that he may dwell with Thee and all the faithful in eternal light and felicity. Amen.

At the close of the Chaplain's prayer, the S.D., with solemn deliberation, lights one of the candles and bows. At the same time, the J.D. takes one flower from the vase and proceeds to the altar and the Three Great Lights, lays the flower upon the altar, bows, and then returns to join the S.D. at the table. This procedure is followed, in its entirety, as many times as there are Brothers to be honored.

W.M.: Brother Junior Warden: Every Freemason, from time immemorial, has acknowledged with reverence and sincerity the existence of one true and ever living God, Supreme Ruler of the Universe, whose sons we are. He is our God and He is also the God of our Brothers (Brother) who have (has) laid aside the Working Tools and passed through the portals of death to the larger life beyond. It is meet and right and our bounden duty to Worship Him Command the Brethren.

J.W.: * * * Craftsmen: It is the will and pleasure of the Worshipful Master in the East that we pray together. Brother Chaplain, perform the duties of your sacred office.

Chaplain goes to the altar and kneels

Chaplain: Let us pray. Almighty God, maker and ruler of the Universe, we acknowledge Thy authority and invoke Thy aid and comfort. When grief blinds us do Thou illumine our hearts and minds with Thy Light that we may see beyond the gloom of death and mortality the assured glory of immortal life in Thy presence. We rejoice and praise Thee for the comforting knowledge that only our physical bodies can ever die; that our spiritual bodies, the souls

made in Thine own image with which Thou hast endowed us, shall never die; and for the assurance that if faithfully we do Thy will and keep Thy Commandments we shall, in Thy safe-keeping, pass through the portal of mortal death to Eternal Life in Thy presence and the glorious fellowship of the triumphant faithful.

Accept, we beseech Thee, our prayers for our departed Brothers (Brother) whose memory we honor in this service. We rejoice in the knowledge that at the altar of this Fraternity, dedicated to Thee, they (he) acknowledged Thee as Sovereign Master and dedicated themselves (himself) to do Thy will.

Bless with Thy special guidance and protection, and hold in Thy holy keeping, the friends and relatives of the departed. Comfort their loneliness, and uphold them by Thy companionship and compassion. May they be sheltered by Thy merciful might from adversity. Guide them and bring them at last into Thine unending joy. Amen.

W.M.: *

When the Lodge has been seated, without any announcement being made, the choral group sings. The following hymn is suitable

For those we love within the veil,
Who once were comrades of our way,
We thank Thee, Lord; for they have won
To cloudless day.

And life for them is life indeed,
The splendid goal of earth's strait race;
And where no shadows intervene
They see Thy face.

Free from the fret of mortal years,
And know now Thy perfect will,
With quickened sense and heightened joy,
They serve Thee still.

O fuller, sweeter is that life,
And larger, ampler, is the air;
Eye cannot see nor heart conceive
The glory there;

Nor know to what high purpose Thou
Dost yet employ their ripened powers,
Nor how at Thy behest they touch
This life of ours. Amen.²

² Hymn No 222 Words by W. C. Piggott.

W.M.: It has already been said that belief in God as the Supreme Architect of the Universe, and in a resurrection to a future life, is one of the ancient landmarks of Freemasonry. Brother Orator, that is your theme. We await your instructions.

Orator steps down from his seat at W.M.'s left and takes his place by the table. In his left hand he holds the skull, gazes at it a moment and then speaks.

Orator: Brethren, behold this emblem of mortality. Once it was the abode of the mind of a man like unto ourselves, throne of a spirit, God-made and God-inspired. Beneath this canopy once shone bright and searching eyes. Within this hollow cavern a sensitive living tongue gave utterance to speech; to words of hope or fear, joy or sorrow, love or hate, triumph or defeat. From it, too, came song and laughter, lullabies to little children, love to fair maidens, praises to God Most High. Now, there is only a grim, sightless and voiceless relic, a perfect emblem of mortality. Mute now forever, yet how eloquent!

Can you not hear its mighty eloquence, O my Brothers? You can hear and understand if you will unchain your God-given imagination. Listen! It reminds you that all mortal life ends in death: from dust to dust is the inexorable law. It also reminds you that the spirit that used the brain that once was throned in this skull, saw through the eyes that it framed, and sang with the tongue it held, was *not* mortal; it did not die when the eyes lost light and the tongue lost speech. No, the spirit lives and will live on throughout eternity. The flesh is mortal, temporal. The spirit is immortal, eternal. Almighty God—

. immortal Love

Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death, and lo, Thy foot
Is on the skull which Thou hast made.

Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell:
That mind and soul, according well,
May make one music as before;

But vaster. We are fools and slight:
We mock Thee when we do not fear;
But help Thy foolish ones to bear:
Help Thy vain worlds to bear Thy light.³

³ From *In Memoriam*, by Alfred Tennyson.

There could be no meaning to human life and struggle other than a sorry jest had we no assurance of immortality. Man dieth, not as the beasts of forest and field die, only to decay and become dust. Fashioned in the image of God, the eternal giver and source of life, man shares with his maker the divine attribute of immortality. As we sleep to waken again to a new day, so we sleep in death to waken again to a new life in a new and larger sphere.

We are finite beings. To us death means bereavement. When our friends and dear ones are taken from us by death we are pained and saddened. We miss their presence, their smiles, their voices, their hands clasped in ours in sacred friendship. We are conscious of the loss of something intimately precious. But always comforting solace comes to us, gentle ministrant of our faith. We sorrow, but not with hopeless grief. We have the sure and certain hope of resurrection unto eternal life. For us it is forever true that death is swallowed up in victory. Man shares with God the right to challenge death and the grave: Where, O death, is thy sting? Where, O grave, is thy victory?

Therefore we do not mourn our beloved dead as lost. Saddened and pained though we may be, as when those we love part from us for far and long journeyings, there is a joy in our hearts that transcends our sorrow. We know that death is not final. It is not the extinction of life. It is a narrow and shade-encompassed vale through which the faithful must pass to the life of eternal light and joy. We know that our Brothers are not dead, but gloriously alive; that having served God with constancy and zeal here upon earth, they live and serve Him in a larger and nobler life, growing from strength to strength in perfect service, in accordance with the glorious design placed on the trestle-board by the Grand Architect of the Universe.

It is not death to die,
To leave this weary road,
And, midst the Brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose,
To spend eternal years.

It is not death to bear
The wrench that sets us free
From dungeon-chain, to breathe the air
Of boundless liberty.

It is not death to fling
Aside this sinful dust,
And rise on strong, exultant wing,
To live among the just.⁴

⁴ *It is not Death to Die* by George Washington Bethune. *The World's Best Poetry*, vol. 3, p. 455.

Not sadness, but joy, holds dominion in our hearts in this consecrated hour. The chair (chairs) of our dear Brother (Brothers) is (are) vacant, but he (they) is (are) present with us. His (Their) love encompasses us. We cherish the memories of sweet friendship and fellowship. We thank God for the associations we have had with him (them) in the work of building the Temple. We have shared each other's perplexities, joys and strivings. Often, like little children afraid of the dark, we fear the Unknown. We are unhappy at the prospect of parting from this life and leaving loved ones behind, or of watching those who are loved and dear embark upon the adventure called death.

God give us valiant hearts and courage to walk the shadowed and darkened road unafraid, with heads uplifted and with singing hearts. From God we came; to God we return. In the clear vision of faith, when the mists of mortality are swept aside, we see the eternal light. My Brothers, be of good courage and know that death can have no dominion over the unconquerable soul of any child of God.

They are not dead! They have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away—
They are not "lost" or "gone."

Though disenthralled and glorified
They still are here and love us yet;
The dear ones they have left behind
They never can forget.

We feel upon the fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.⁵

⁵ From *There is No Death*, by James I. McCreery. *The World's Best Poetry*, vol. 3, pp. 457-458.

The Orator returns to his seat As he takes his seat, a few bars of soft instrumental music should be played and then, without any announcement, the following hymn sung:

Lord of all being, throned afar,
Thy glory flames from sun and star:
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,
Our noontide is Thy gracious dawn;
Our rainbow arch, Thy mercy's sign:
All, save the clouds of sin, are Thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame. *Amen.*⁶

⁶ Hymn No. 291. Words by Oliver Wendell Holmes.

W.M.: Let the scroll of honor and remembrance he unrolled and read. Brother

The Brother to whom has been given the task of delivering the Eulogy will take his place near the table on which the candles are burning. He should have a scroll from which to read the memorial record of the deceased. Each record should give the salient facts in the Masonic history of the deceased Brother. The speaker may or may not add to this record by eulogistic remarks of his own, as the Worshipful Master may direct or approve. In every case where the deceased Brother had served in the armed forces of the nation special attention should be directed to that fact. A Brother in uniform might stand holding the Flag, which should be at half staff. A bugler sounding "Taps" would be appropriate. Playing or singing the official hymn of the service to which the deceased belonged would add to the impressiveness. As the Eulogist takes his seat, the J.W. calls up the Lodge and speaks

J.W.: His (Their) work was done and he (they) now rest from his (their) labor.

S.W.: He has (they have) been called into the presence of the Grand Architect of the Universe in the Eternal Grand Lodge.

W.M.: He dwells (they dwell) in perpetual light and felicity where, in God's own time, we shall be reunited to him (them) for all eternity. Brother Chaplain, minister unto us.

The Chaplain proceeds to the altar and kneels

Chaplain: God is our hope and strength, a very present help in trouble.

Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

There is a river, the streams whereof make glad the city of God; the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.

Be still then, and know that I am God: I will be exalted among the nations, and I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge.⁷

⁷ Psalm xlii

Let us pray:

Almighty God, with whom abide the spirits of those who have lived and labored in Thy faith and fear, after they have been delivered from the weakness and frailties of the flesh, we commend the soul (souls) of our Brother (Brothers) departed. Grant that he (they) may go from strength to strength in Thy service, continually increasing in knowledge and love of Thee. And we beseech Thee, that we, with all those who have departed in the true faith of Thy holy name, may be strengthened in righteousness to do Thy will, following the good examples of Thy saints and be worthy to dwell with Thee in everlasting glory.

Unto God's gracious mercy and protection we commend you and all our Brethren everywhere. The Lord bless and keep you and them, secure in faith and spiritual well-being, both now and evermore. Amen.

Without any announcement, the following closing hymn is to be sung

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be thou our ruler, guardian guide and stay,
Thy word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defence;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

Amen.⁸

⁸ Hymn 143 Words by D. C. Roberts.

The End.

DUTIES AND PREROGATIVES OF MASTERS

Duties are binding obligations concerning which there can be no question, and the Master has no choice. *Prerogatives* are inherent rights and powers which the Master possesses by reason of the office he holds. Few presiding officers outside of the Fraternity can command such extraordinary powers and rights. In every instance the decision of the Master on points of order is final in the Lodge, for it is a settled principle of Masonic law that no appeal can be taken in the Lodge from the decisions or rulings of the Master. Only the Grand Master, or the Grand Lodge, can overrule the decision of the Master of a Lodge.

I. DUTIES

1. *To attend regularly the communications of his Lodge.*

This is self-evident. Few things weaken and demoralize the Lodge as much as frequent absence by the Master.

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

The Master alone is the judge of the emergency that may require a special or called meeting, and without his consent the Lodge can not be convened, except at the times stated for regular communications.

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

The Master has a special obligation to open his Lodge promptly at the proper time. He owes that courtesy to his brethren. And he should be careful to set a good example. He is the sole judge of the time to close the Lodge (except when the Grand Master is present in person or by proxy) but meetings that are too prolonged are generally harmful to a Lodge.

4. *To preserve order in the Lodge.*

The Master has full authority to keep order in his Lodge, the Gavel being an emblem of that authority.

5. *To impress upon all members of the Lodge the sanctity of the Masonic ballotbox and the solemn obligation of every Master Mason to observe it.*

Of all the duties of the Master none is more important than this. None is more difficult to perform on those unhappy occasions—fortunately not common—when the Lodge suffers as a result of the improper use of the ballot by misdirected or wilful individuals who place their petty differences, or desires for revenge, above the interest of the Lodge and, what is more terrible, above their most solemn undertakings as Masons. Upon the first indication of the appearance of this evil in his Lodge, the Master should take appropriate measures that have

been approved and sanctioned by the Grand Lodge.

6. *To regulate the admission of Visitors.*

This duty should be understood fully by every Master. Because it is one of the Landmarks, so called, that every Master Mason has a right to visit and sit in any Masonic Lodge anywhere so long as he can prove himself, it is too often supposed that there are no limitations to this right. That is not the case. The Master of every Lodge has the duty of preserving harmony among the brethren. If in the performance of that duty it is necessary or desirable to exclude visiting brethren whose presence would disturb the Lodge and hinder its work, the Master should do his duty and exercise his prerogative to exclude the undesirable visitor. The preservation of peace and harmony in the Lodge would not be promoted by the attendance of any visitor whose presence was offensive to any member.

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

The Master is personally responsible to the Grand Master and the Grand Lodge for seeing that the Charter is actually present in the lodge-room when any meeting is held or work done. It is his duty to see that it is adequately protected and to hand it over to his successor.

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

The Master is required to be thoroughly familiar with the ritual and to be able to correct errors made by his subordinate officers. In this, as well as in other matters, the Master is charged with the duty of giving all necessary instruction.

9. *To exercise proper supervision over the minutes, to see that nothing improper is recorded, and nothing essential omitted.*

10. *To sign all drafts upon the Treasurer for the payment of Lodge disbursements.*

11. *To visit the sick.*

12. *To cause proper investigation into all unmasonic conduct by members of the Lodge, non-affiliated Masons, and members of other Lodges resident within his jurisdiction.*

The Lodge By-laws and the Digest of Masonic Law issued by the Grand Lodge will give the Master all the information and guidance he needs to enable him to fulfill this important duty.

II. PREROGATIVES

1. *To preside at all communications of his Lodge.*

This is self-evident. When the Master of a Masonic Lodge has been duly installed, he can not resign, under any circumstances. Neither can he be deprived of his right to preside over the Lodge by any power residing in the Lodge itself. He is, however, bound to pay this homage to the Grand Master: whenever the Grand Master, or his Deputy, or any other personal representative of the Grand Master, appointed by him, appears in the Lodge room, the right of the Master to preside temporarily is set aside. The Grand Master, his Deputy, or his accredited personal representative,

has the *right* to preside instead of the Master of the Lodge. Hence he must be tendered the gavel. Usually the Grand Master, his Deputy or other personal representative takes the gavel, as a gesture only, and waives the right to preside, handing the gavel back to the Master.

The Master may call upon one of his Wardens, or upon a Past Master, to preside over the Lodge even though he is present. In such circumstances, he is as fully responsible to the Grand Lodge for the proceedings as though he held the gavel in person. He may resume the East at any moment, in his discretion. In the absence of the Master the duty of opening, and presiding over, the Lodge devolves upon the Senior Warden. The Master has no right to designate a Past Master, or anyone else, to preside during his absence. It is the *duty* and *right* of the Senior Warden to preside in the Master's absence and when both the Master and the Senior Warden are absent the Junior Warden succeeds to that duty and that right.

If the Master and both Wardens are absent, the Lodge can not be opened and no business can lawfully be done, no matter how many Past Masters of the Lodge there may be in attendance.

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

It is the duty of the Master to set the Craft at work. He therefore has to have the cooperation of all the officers. If any officer is absent he has full power to select from the brethren present some one he deems competent to do the duties of that officer. *There is no advancement by right.* If the Senior Warden is absent, for example, the Junior Warden does not, *ex officio*, go to the West. The Master appoints some one to act as Senior Warden *pro tem*.

3. *To control and terminate discussions.*

This right is not to be exercised arbitrarily, or in a haughty or dictatorial manner. It must be done with impartial justice to the end that the peace and harmony of the Lodge may be preserved. This prerogative is one of the landmarks of the Craft. It is essential to the position of the Master; the only method by which he can sustain himself in his responsibility to the Grand Lodge.

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

5. *To select the appointive officers of the Lodge.*

6. *To appoint all committees.*

7. *To order the issuance of Notifications and Summonses.*

It is important to bear in mind the distinction between "Notifications" and "Summonses." The first is in the nature of an invitation sent by the Master, which brethren ought to accept, as a courtesy to the Master, if they can do so. Failure to attend, however, is not an offense. On the other hand, every brother is obligated to obey all Summonses. Failure to do so is a serious Masonic offense.

8. *To give the casting vote in case of a tie, under the following conditions: when the vote is*

taken by show of hands, or by standing up to be counted, and the Master has not voted.

When a ballot is ordered, the Master must vote, like every other member of the Lodge. He has no right to abstain from voting. The right to cast the deciding vote in a tie does not exist in such a case. Upon other questions which are voted upon the Master has the prerogative to vote or not, as he sees fit. Ordinarily, he does not vote, and this leaves him free to cast the deciding vote in the case of a tie. But if he exercises his prerogative of voting and a tie results he can not then cast an additional vote to break the tie. The result is no action.

9. *To represent his Lodge in Grand Lodge.*

10. *To install his successor.*

It must be borne in mind at all times that, while it is the *prerogative* of the Master to install his successor, it is not his *duty*. He may, if he so chooses, select any well-qualified brother to conduct the installation ceremonies.