

WASHINGTON MONITOR
AND
FREEMASON'S GUIDE

WASHINGTON MONITOR
and
FREEMASON'S GUIDE
to the
SYMBOLIC DEGREES

Compiled Originally by
THOMAS MILBURNE REED, P. G. M.
(Then Grand Secretary)

TWELFTH EDITION

Published by Authority of
THE GRAND LODGE OF WASHINGTON

1949

WISDOM, STRENGTH AND BEAUTY



This is to Certify, That our worthy
Brother William A. Harmon

Was Regularly Initiated an

Entered Apprentice Sept 25, 1951

Passed to the Degree of

Fellowcraft Nov. 13, 1951

and Raised to the Sublime Degree of

Master Mason Nov. 27, 1951

and is distinguished for his zeal and fidelity
to the Craft

We do therefore recommend that he be received and
acknowledged as such by all true and accepted Free-
masons wheresoever dispersed.

In Testimony Whereof, we have granted to
him this Certificate under our hands and the seal of

Pavenna Lodge, No. 275, Free and

Accepted Masons of Washington, at Seattle

this 18 day of Dec A. L. 5951

Frederick

(Seal) Norman J. Killebrew Master

Secretary

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HISTORY OF WASHINGTON MONITOR

At the Annual Communication of the Grand Lodge of Washington, June, 1886, a resolution was adopted authorizing the Custodians of the Work to publish a printed Manual for this jurisdiction, to contain the authorized Monitorial part of the work and lectures of the three Degrees, as far as practicable, with such additional matter for the use of the Lodges, proper to be printed, as the Custodians should deem advisable.

The Board of Custodians being unable to meet as a body, after the lapse of nearly two years Grand Secretary Thomas M. Reed, one of the Custodians of the Work, assumed the responsibility of compiling the "Washington Monitor and Freemason's Guide," and the same was published in 1888.

At the Annual Communication of the Grand Lodge in 1892, attention was called to the fact that the supply of our Washington Monitor, printed in 1888, was exhausted. In response to this notice, a Commission was appointed to revise and republish the work; but circumstances rendered it impracticable for the Commission to meet and fulfill the duty assigned to it.

Again, at the Annual Communication, June, 1893, the subject was considered. The Grand Lodge passed an order committing the work of

revision to the original compiler, with authority to make such additions to the text as in his judgment necessity required, and the limitations placed on the cost would justify. The result was the second edition of the "Washington Monitor and Freemason's Guide," published in 1893.

A third edition was published by authority of the Grand Lodge in 1901; and to render the work more valuable, as authorized by the Grand Lodge, the text was increased with such additional matter as was deemed essential to its more perfect adaptation to the Standard Work of this Grand Jurisdiction. Some additional forms, useful for Masonic ceremonial occasions, were inserted, and desirable changes were made in the arrangement of the contents, and in the form and size of the book.

In 1903 a fourth edition was published by Brothers Reed and Taylor, and was practically the same as the third edition.

In 1907 the fifth edition was prepared by the Grand Lecturer and Grand Secretary. It conformed closely to the fourth edition. A few slight changes were made, however, to make the wording correspond with our Standard Work, and the Funeral Service was modified for use at cremation.

The sixth edition was a reprint of the fifth edition, with slight revision, and was issued under the supervision of the Grand Secretary in 1909.

The seventh edition, containing slight changes, was issued under the supervision of the Grand Secretary in 1917.

In June, 1930, following recommendations of the Grand Master, the Grand Lodge adopted a revision of the Monitor as prepared and recommended by the Board of Custodians of the Work, which was published in 1931 as the eighth edition.

The ninth edition was published in 1943 as a reprint of the eighth edition, adding slight changes authorized by Grand Lodge, and the Optional Funeral Service which was authorized by Grand Lodge in 1935.

The tenth edition is a reprint of the ninth edition, inserting the Retirement of Flag Ceremony authorized by Grand Lodge in 1941 and overlooked in the ninth edition. A Guide to Pronunciation compiled by M. W. Bro. Ralph E. Tiejie, P.G.M., assisted by M. W. Bro. Walter F. Meier, P.G.M., for the Committee on Masonic Research and Education, although not officially adopted by Grand Lodge, is added as an appendix for information only.

The eleventh edition is a reprint of the tenth edition, inserting the amendment to the last paragraph of the Charge in the Master Mason Degree as adopted by the Grand Lodge at its Ninetieth Annual Communication, Proceedings 1947, XXXV, pages 103-104.

With the exception of the elimination of the Grand Treasurer from the Grand Lodge Ceremonies to make the Monitorial Work conform with action of Grand Lodge in 1920, (XXII, 94-95) and Approved Ruling of Grand Master, 1935 (XXIX, 28-29, 133-135), the Twelfth Edition is a reprint of the Eleventh Edition.

Note All wording in large or small capitals, or in small type is simply explanatory and not a part of the Standard Work. Italics are used for emphasis. Wording in brackets is optional.

EXAMINATION OF VISITORS

In the absence of personal avouchment, the applicant for admittance as a visitor to a Lodge shall take the test oath and submit to strict trial and due examination. Neither a diploma, nor a dimit, nor a certificate of membership, nor a receipt showing payment of dues, shall be conclusive as to the identity of the holder, nor as to his good standing in the Fraternity. See Washington Masonic Code. Secs. 920, 924, 925, 926, 2608.

T. O.

I, -----, do hereby and hereon most solemnly and sincerely swear that I have been regularly initiated as an E. A. M., passed to the degree of a F. C. M., and raised to the sublime degree of a M. M. in a regularly constituted Lodge of such; that I am not suspended or expelled, and know of no reason why I should not converse Masonically with my Brethren. So help me God.

OPENING THE LODGE

FIRST: Congregate. The Master calls the Lodge to order with one blow of the gavel, all present being properly clothed; each officer, assuming his insignia of office, repairs to his station or place. All are seated.

SECOND: Purge. Ascertain in the prescribed manner the right of each one to be present.

THIRD: Avouchment. This must be on personal knowledge, due examination, or lawful information.

FOURTH: Tile. Ascertain if the outer avenues or approaches to the Lodge are securely guarded.

FIFTH: Lecture. The Master proceeds in a catechetical form, aided by his officers. The system is esoteric and rigidly defined. No variation of its form is permissible.

PRAYER AT OPENING

This or other appropriate form of Prayer may be used.

Most Holy and Glorious Lord God, the Giver of all good gifts and graces: Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them, and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee

aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling and to illuminate our minds, that we may walk in the light of Thy countenance; and, when the trials of our probationary state are over, may we be admitted into the Temple not made with hands, eternal in the heavens. Amen!

RESPONSE: So mote it be.

FLAG CEREMONY

(Optional)

W. M. Bro. Marshal, present the Flag of our Country at the Altar. (Done.)

W. M. Brethren, this Flag, emblem of civil and religious liberty, well deserves a place in a Masonic Lodge; may we as Masons stand ever ready to shield and protect it as we should foster and promote the divine principle of which it is the symbol throughout the world. Bro. Marshal, deposit the Flag of our Country in a place of honor in the East. (Done.)

PRAYER AT CLOSING

Supreme Architect of the Universe, as we are now about to separate, accept our humble praises and the gratitude of our hearts for the many mercies and blessings Thy bountiful goodness has conferred upon us. Pardon, we beseech Thee, whatever Thou hast seen amiss in us, and con-

tinue to us Thy presence, protection and blessing. May all our irregular passions be subdued, and may we daily increase in *Faith, Hope and Charity*; more especially in that *Charity* which is the bond of peace and the perfection of every virtue. May we practice Thy precepts, that we may obtain the fulfillment of Thy promises, and gain an entrance through the gates into the Temple and City of our God. Amen!

RESPONSE: So mote it be.

RETIRING THE FLAG

(This ceremony is optional when the optional Flag Ceremony has been used in opening. Preferably used following the Chaplain's prayer; Marshal should have the same support as in opening.)

WORSHIPFUL MASTER: Brethren, in the presence of the Great Lights and under the protecting folds of the Flag of Our Country, we have worked, as Masons, for the good of humanity. As the Flag is retired let us stand at attention in tribute to the emblem of the Nation that guarantees to its citizens the rights of free assembly, free speech, free worship—the rights of free men and of Freemasons. Brother Marshal, retire the Flag.

CHARGE

In addition to the foregoing, the following charge at closing is recommended:

Brethren: We are now about to quit this sacred retreat, of friendship and virtue, to mingle again

with the outer world. Amid its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcefully recommended, in this Lodge. Be diligent, prudent, temperate, discreet. Remember that at this altar you have promised to befriend and relieve every Brother who shall need your assistance. You have been enjoined to remind a Brother in the most friendly manner of his fault, to endeavor to aid his reformation, and to defend his character. These generous principles extend further, for every human being has a claim upon your kind offices. Do good unto all. Finally, my Brethren, be ye all of one mind; live in peace; and may the God of Love and Peace delight to dwell with you and bless you.

BENEDICTION AT CLOSING

And now 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.

At words, "How should Masons meet," officers, as addressed, appear in front of respective stations. Lodge in form of a parallelogram.

ENTERED APPRENTICE

A Masonic Lodge is not inappropriately represented as a symbol of life; and Masonic work, the symbol of the labor of life. The reception of a candidate, therefore, into a Lodge of Freemasons is a type of new life upon which he is about to enter. Without our portals he stands helpless, in darkness and ignorance, on the threshold of this new Masonic life. Upon the first step taken in his researches for light and truth, lessons of fortitude and fidelity are impressed upon his mind, and he is taught that the foundation upon which Masonry rests is the belief in, and acknowledgment of, a Supreme Being in whom we trust.

PRELIMINARY

* * * * *

Previous to his reception, every candidate for the mysteries of Masonry is required to give his free and full assent to the following questions:

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

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

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

4. *Do you believe in the existence of one ever-living and true God, and in a transition to a future life?*

These questions having been answered in the affirmative, the Senior Deacon delivers the following:

PREPARATORY LECTURE

Mr. ———: As you have given satisfactory answers to the questions propounded, it becomes my pleasing duty to inform you that the Institution of Freemasonry is inspired by the pure principles of truth and benevolence. Its ceremonies and allegories are intended as useful moral lessons, illustrative of light and truth to the mind of him who enters its portals. These lessons should be cherished among life's fondest memories.

Freemasonry consists of a course of moral and philosophical instruction illustrated by hieroglyphics, and taught, according to ancient usage, by types, emblems and allegorical figures. Your gaining admission within these walls this evening is emblematical of an event which every man must sooner or later experience—the transition from this to a better life.

Whatever man possesses in this world, whether it be wealth, honor, or the undying love of countless multitudes—these will not entitle him to a seat in that Celestial Lodge above, where the Supreme Architect of the Universe presides, for previous to his gaining admission he must be divested of the vanities of his own righteousness and be robed in a garment furnished from on high. To impress this truth more forcefully on

your mind, it is now necessary that you divest yourself of a portion of your clothing, and be clothed in a garment furnished by the Master of this Lodge, similar in form, character and meaning to that which has been worn by all who have gone this way before. If you submit to this, and are ready and willing to proceed, I will leave you in the hands of a true and trusty friend, who will see that you are properly prepared and duly presented.

Senior Deacon returns to the Lodge, and the preparation and introduction of the candidate by the Stewards follow.

FIRST SECTION



* * * * *

RECEPTION

May be accompanied by vocal or instrumental music.



* * * * *

Mr. ———: No man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. * * *

PRAYER

• • • Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our art he may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen!

RESPONSE: So mote it be.



CIRCUMAMBULATION

In the observance of much of the religious ceremonies of antiquity, circumambulation was practiced by the priests and people in their sacrificial rites. This had reference to the motion of the heavenly bodies, and hence great care was taken to move in imitation of the apparent course of the sun.

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

It is like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's

beard; that went down to the skirts of his garments;

As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life forevermore. [*Psalm cxxxiii.*]

* * * * *

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. * * *

The Holy Bible is given to us as the rule and guide of our faith, * * *

The three lesser lights * * *



* * * * *

APRON

At the initiation of every candidate, he should be presented, as his own property, with a white lambskin apron. No substitute should be used.

* * * lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; and, when worthily worn, more honorable than the Star and Garter, or any other Order that could be conferred upon you, at this time, or at any future period, by King, Prince, Potentate, or any other person, except he be a Mason. It is hoped that you will wear this emblem with equal pleasure to yourself and honor to the Fraternity.



[It is yours; yours to wear throughout an honorable life and, at your death, to be placed upon the coffin that shall contain your mortal remains, and be with them laid in their final resting-place. Let its pure and spotless surface be to you an ever-present reminder of a purity of life and rectitude of conduct, a never-ending inspiration for nobler deeds, for higher thoughts, for greater achievements; and when at last your weary feet shall have come to the end of life's toilsome journey, may the record of your life and actions be as pure and spotless as this fair emblem.]

Take it, * * *

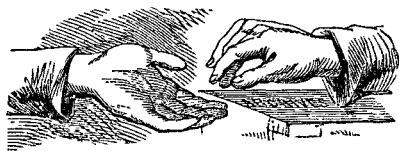


The *Working Tools* of an Entered Apprentice Mason are the *Twenty-four-inch Gauge* and the *Common Gavel*.

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 make use of it for the more noble and glorious purpose of dividing our time. Being divided into twenty-four equal parts, it is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we have eight hours for the service of God and distressed worthy Brethren, 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 make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of this life, thereby fitting our minds, as living stones,

for that spiritual building—that house not made with hands—eternal in the heavens.



A MEMORIAL

* * * * *

Before the general use of writing, men were accustomed to avail themselves of any imperishable substance as a *memorial* of some transaction. Especially was a piece of metal or ivory used by the ancients as a token of a pledge of amity.

* * * * *

Now, my Brother, you stand as a just and up-right Mason. * * *

SECOND SECTION

The lecture of this degree rationally accounts for the ceremonies of initiating a candidate into our ancient institution, and explains the symbolic meaning of that ceremonial, as otherwise the ceremonies might appear barren and meaningless, and much of the beauty and symbolism of the degree fail of ready comprehension and lasting impressions.

Before his introduction into the sacred precincts of the Lodge, every candidate is informed

that Freemasonry consists of a course of symbolic and moral instruction. This lecture, therefore, is intended not only to impress this truth upon the mind, but also to open up to view a pleasing and satisfactory knowledge of the mode of initiation, whence Light springs from darkness, and whence comes that fitting and appropriate definition "Freemasonry is a system of morality, veiled in allegory and illustrated by symbols."

My brother, you were * * * at the building of King Solomon's Temple there was not heard the sound of axe, hammer or any tool of iron; the stones were all hewn, squared and numbered in the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa and from thence by land to Jerusalem where they were set up with wooden mauls prepared for that purpose, and, when the building was erected, its several parts fitted with such exactness that it had more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands.

You were * * * because Freemasonry regards no man on account of his worldly wealth or honors. It was therefore to teach * * *

We read in the book of Ruth concerning their manner of changing and redeeming: * * *

You were * * *

Second, * * *

Third, * * *

You were caused * * *

First, * * *

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

The *Right Hand*, by our ancient brethren, was deemed an emblem of fidelity. The ancients worshipped a deity under the name of Fides, or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hand. The *right hand*, therefore, we make use of as a token of our sincerity and a pledge of our fidelity in the business upon which we are engaged; testifying thereby, in the strongest manner possible, as to the sincerity of our intentions.



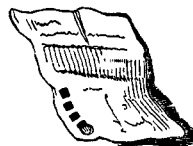
You were * * * the *lamb* has in all ages been deemed an emblem of innocence; he, therefore, who wears the *lambskin* as the *badge* of a *Mason* is thereby continually reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admis-

sion into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides.

* * * * *

THIRD SECTION

This degree is divided into three sections. The first relates to the forms and ceremonies of initiation. The second is explanatory of the first. The third explains the nature and principles of our Institution, and furnishes many interesting details relative to the *Form, Supports, Covering, Furniture, Ornaments, Lights* and *Jewels* of a Lodge; *how situated* and *to whom dedicated*.



A *Lodge* is an assemblage of Free and Accepted Masons duly congregated, having the Holy Bible, Square and Compasses, and a Charter or Dispensation authorizing them to work.



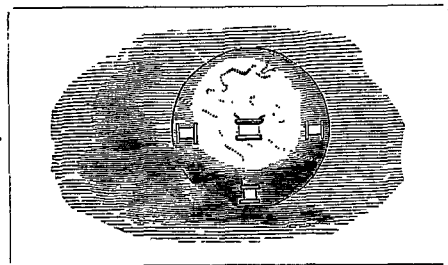
Our ancient brethren met * * * or in * * *

Before the erection of Temples the celestial bodies were worshipped on hills and the terrestrial ones in valleys.

Hills or mountains were always considered the peculiar abode of the Deity, and hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest hills. The veneration for hills and secret caverns induced the construction of temples for Divine worship in such places.

N.

W.

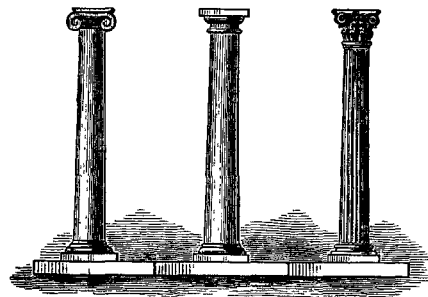


E.

S.

The *form* of a Lodge is an oblong. It extends from East to West and from North to South; it is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive, for in every country, and in every clime, are Masons to be found.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern and eastern border. Beyond, far in the North, would be the Cimmerian deserts as a place of darkness, while the pillars of Hercules in the West, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor.



W.

S.

B.

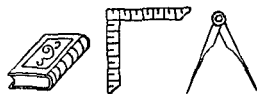
A Lodge has three principal *supports*, or pillars, denominated Wisdom, Strength and Beauty; for it is necessary to have wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the W. M., S. W. and J. W. * * *

As the work of building the Temple at Jerusalem was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty, or skill, of Hiram Abif, so the labors of the Lodge are supported by the wisdom, strength and beauty of the three presiding officers, who occupy the principal stations of the East, West and South, thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor, by which the affairs of the Lodge are conducted and its usefulness increased.



The *covering* of a Lodge is no less than the cloudy canopy or starry-decked Heaven, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and admonish us to have Faith in God, Hope in immortality, and Charity for all mankind.

The greatest of these is Charity; for our Faith may be lost in sight; Hope may end in fruition; but Charity extends beyond the grave through the boundless realms of eternity.



The *furniture* of a Lodge consists of the Holy Bible, Square and Compasses.

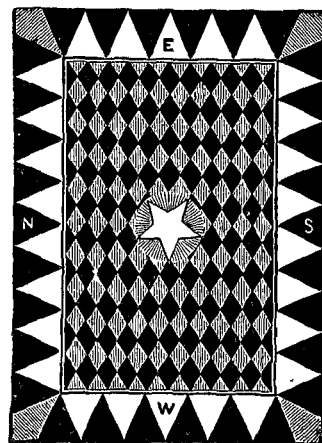
The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the Craft.

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

As a more definite guide for a Freemason, the Lodge furnishes him with unerring rules whereby he should form his conduct.

The Book of the Law is laid before him, that he may not say that through ignorance he erred.

The Rule, the Square and the Compasses are emblematical of the conduct we should pursue in society: To observe punctuality in all our engagements; faithfully and religiously to discharge those important obligations which we owe to God and to our neighbor; to be upright in all our dealings; to keep within bounds those unruly passions which oftentimes interfere with the enjoyment of society and which degrade both the man and the Freemason.



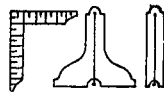
The *ornaments* of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the beautiful border, which surrounds it, of those blessings and comforts which surround us, and which we hope to obtain by a reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

In addition to the three Great Lights of Masonry, there are three *Symbolic Lights* of a Lodge,

and their situation is represented by the three principal stations: the East, West and South. There is none in the North, because King Solomon's Temple, of which every Lodge is a typical representation, was so far north of the ecliptic that neither the sun nor the moon, at meridian height, could dart any rays into the northern part of the building. The North, therefore, we Masonically term a place of darkness.

The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light.



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

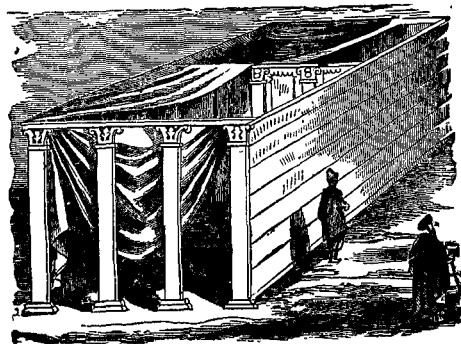
The *Immovable Jewels* are the Square, the Level and the Plumb. The Square teaches morality; the Level, equality; and the Plumb, rectitude of conduct. They are called immovable jewels because they are always found respectively in the East, West and South parts of the Lodge, being worn by the officers in those stations.



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

The Rough Ashler is a stone as taken from the quarry in its rude and natural state. The Perfect Ashler is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellowcraft. The Trestle-Board is for the Master-workman to draw his designs upon.

By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God; and by the Trestle-Board we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our Spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Great Book of Nature, which is our spiritual, moral and Masonic trestle-board.



A Lodge is *situated* due East and West, because after Moses, pursued by Pharaoh and his hosts, had safely conducted the Children of Israel through the Red Sea, he erected, by Divine command, a Tabernacle which he placed due East and West, to receive the first rays of the rising sun, and to commemorate the mighty east wind by which the miraculous deliverance of his people was wrought. This Tabernacle was a model for King Solomon's Temple; for which reason all Masonic Lodges are, or should be, situated due east and west.

Freemasonry, retaining in its symbolism the typical reference of the Lodge to the world, and constantly alluding to the sun in its apparent diurnal revolution, imperatively requires, when it can be done, that the Lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary.

Our ancient Brethren *dedicated* their Lodges to K. S. because he was our first M. E. G. M.; but



Masons in modern times dedicate their Lodges to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed Lodge, a certain Point within a Circle—embordered by two perpendicular parallel lines, representing St. J. the B. and St. J. the E.; and upon the top rest the Holy Scriptures. The Point represents an individual Brother; the Circle is the boundary line, beyond which he is never to suffer his passions, prejudices or interests to betray him. In going round this circle, we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within these due bounds it is impossible that he materially err.

This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship.

St. John the Baptist was the son of Zacharias and Elizabeth; the day which is celebrated in his honor is June 24th.

St. John the Evangelist was Galilean by birth, the son of Zebedee and Salome. We commemorate him on December 27th.

The three great *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 and the low, the rich and the poor; who, created by one Almighty Parent and inhabitants of the same planet, ought to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain perpetually at a distance.



Relief of the Distressed is a duty incumbent upon all men, but more particularly upon Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to compassionate their miseries, and to restore peace to the troubled mind, is the grand aim we have in view. On this basis we form our friendships and establish our connections.



Truth is a divine attribute and the foundation of every virtue. To be a good man and true is the first lesson taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.



My Brother, you are hereafter to make yourself known * * *

Every Mason has * * *, which are * * *, and which are beautifully illustrated in the four Cardinal Virtues: Temperance, Fortitude, Prudence, and Justice.



TEMPERANCE is that due restraint upon the affections and 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; as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, * * *



FORTITUDE is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like Temperance, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any attempt that may be made, by force or otherwise, to extort from him any of those

valuable secrets with which he has been entrusted, and which was emblematically represented * * *



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 prudentially determine all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world.

He should be particularly cautious, in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained, ever bearing in mind * * *



JUSTICE is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society; and, as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; ever remembering * * *



Entered Apprentices should serve * * * which are hieroglyphically represented by chalk, charcoal and clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than Clay, our Mother Earth, for it alone, of all the elements, has never proved unfriendly to man. Bodies of Water deluge him with rain, oppress him with hail and drown him with inundation; the Air rushes in storms and prepares the tempest; and Fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield—spreading his pathway with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the “dark valley of the shadow of death” she once more receives us, and piously covers our remains within her bosom, thus admonishing us that, as from her we came, so to her we must shortly return.

CHARGE

[Charge must be given, and may be read or recited from memory.]

• • • My Brother: I shall now proceed to point out to you those lines of personal conduct which you, as a Mason, are expected to follow. This part of the lecture is called the *Charge*, it being the special instruction, admonition and advice given, at his entrance, to every initiate, from time immemorial.

Having passed through the ceremonies of your initiation, allow me to congratulate you on your admission into our ancient and honorable Fraternity; ancient, as having existed from time immemorial; and honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution having for its foundation the practice of the social and moral virtues; and to so high an eminence has its credit been advanced, that, in every age and in every country, men pre-eminent for their moral and intellectual attainments have encouraged it and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the sceptre for the trowel, to patronize our mysteries and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the Great Light in your profession; to consider it as the unerring standard of truth and justice; to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor and yourself: *To God*, by never mentioning His name but with the awe and rever-

ence which are due from the creature to his Creator; by imploring His aid in all laudable undertakings, and by looking up to Him in every emergency for comfort and support: *To your neighbor*, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you: And *to yourself*, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, and *Prudence* direct you, and let *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments, *Brotherly Love, Relief and Truth*.

Finally, My Brother, be faithful to the trust committed to your care, and manifest your

fidelity to our principles by a strict observance of the Constitutions of the Fraternity; by adhering to the Ancient Landmarks, and by refusing to recommend any one to a participation in our privileges unless you have strong reason to believe that, by a similar fidelity, he will reflect honor upon our Ancient Institution.

The Brother is instructed in the requirement of proficiency in the lecture of the degree.

FELLOWCRAFT

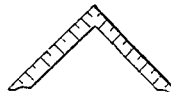
In passing the threshold of the Outer Court of this Degree, the candidate approaches a portion of the work which is well worth years of constant study. The ceremonial is solemn and imposing; its symbolism should be understood by all who would advance further in the sublime mysteries of Freemasonry; it differs essentially from that of the First Degree, particularly in that the First is typical of the period of youth, while the Second is emblematical of the stage of manhood, with its increased duties and obligations.

FIRST SECTION

* * * * *

RECEPTION

May be accompanied by vocal or instrumental music.



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.

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.

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. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

And now abideth faith, hope, charity, these three; but the greatest of these is charity. [1 Cor. 13.]

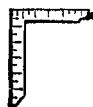
OR

* Thus he showed me; and, behold, the Lord stood upon a wall *made* by a plumb-line, with a plumb-line in His hand.

* And the Lord said unto me, Amos, what seest thou? * And I said, A plumb-line.

* Then said the Lord, Behold, I will set a plumb-line in the midst of my people, Israel: I will not again pass by them any more: [Amos vii, 7, 8.]

* * * * *



The *Working Tools* of a Fellowcraft Mason are the Plumb, Square and Level.

The Plumb is an instrument used by operative masons to raise perpendiculars; the Square, to

square their work; and the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of 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, and remembering that we are traveling upon the Level of Time to that undiscovered country from whose bourne no traveler returns.

* * * * *

SECOND SECTION

My Brother: The Second Section of this Degree refers to the combined Operative and Speculative origin of the Institution.

Masonry is considered under two denominations: Operative and Speculative.

We work in Speculative Masonry; but our Ancient Brethren wrought in both Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty, and whence results a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and with convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effect of human wisdom, as well in the choice as in the

arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligation to pay to the Deity that rational homage which constitutes at once our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

In six days God created the heaven and the earth, and rested on the seventh; the seventh day, therefore, our Ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

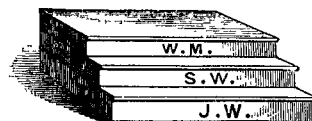
My Brother: On your * * * These Pillars were cast in the clay grounds on the plains of Jordan, between Succoth and Zeredathah, where all the brazen vessels of King Solomon's Temple were cast by one * * * They were each 18 cubits in height, 12 in circumference, and 4 in diameter, and surmounted with chapiters of 5 cubits each. These chapiters were adorned with lilies, net work and pomegranates, denoting peace, unity and plenty. The lily, by its purity and the retired situation in which it grows,

denotes peace; the net work, by the intricate connections of its parts, denotes unity; the pomegranates, by the exuberance of their seeds, denote plenty.

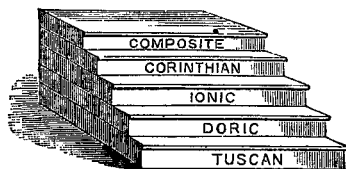
The Pillars are surmounted by two spherical bodies, representing globes (terrestrial and celestial), on the convex surfaces of which are represented the countries, seas and various parts of the earth, the face of the heavens, the planetary revolution, and other particulars.

The principal use of these Globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and its diurnal rotation on its own axis. They are invaluable instruments for improving the mind, giving it a distinct idea of any problem or proposition, as well as enabling it to solve the same. By contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the study of Astronomy, Geography, Navigation, and the arts dependent upon them, by which society has been so much benefited. These globes also denote the universality of Masonry.

After passing the Pillars * * *



* * * the five orders in architecture.



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

From the first formation of society, order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at the top and bottom are said to have given rise to the idea of the capital and base of pillars; and from this simple hint originally proceeded the more improved art of architecture.



Tuscan.



Doric.



Ionic.



Corinthian.



Composite.

The five Orders in Architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite.

The *Tuscan* is the most simple and solid of the five Orders. It was invented in Tuscany, whence it derives its name.

[Its column is seven diameters high; and its capital, base and entablature have but few mouldings.]

The simplicity of the construction of this column renders it eligible where solidity is the chief object, and where ornament would be superfluous.

The *Doric*, which is plain and natural, is the most ancient, and was invented by the Greeks.

[Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; the frieze is distinguished by triglyphs and metopes, the triglyphs composing the ornaments of the frieze.]

The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.

The *Ionic* bears a kind of mean proportion between the solid and more delicate orders.

[Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. Both delicacy and ingenuity are displayed in this pillar, the invention of which is attributed to the Ionians. The famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her

hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.]

The *Corinthian*, the richest of the five orders, is deemed a masterpiece of art, and was invented at Corinth by Callimachus.

[Its column is ten diameters high, and its capital is adorned with two rows of acanthus-leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions.]

This order is used in stately and superb structures.

The *Composite* is compounded of the other orders and was contrived by the Romans.

[Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as in the Tuscan and Doric orders; is ten diameters high; and its cornice has dentils, or simple modillions.]

This pillar is generally found in buildings where strength, elegance and beauty are united.

The ancient and original orders in architecture revered by Masons are no more than three—the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which was made plainer than the Doric; and the Composite, which is more ornamental, if not more beautiful, than the Corinthian.

The first three orders alone, however, show invention and particular character, and essentially differ; the two others have nothing but what is

borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

* * * the five senses of human nature: Hearing, Seeing, Feeling, Smelling, and Tasting.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music.



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

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature.



[By this sense, we find our way on the pathless ocean, traverse the globe of the earth, determine its figures and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of animated creation, and render the eye a peculiar object of admiration.]

[Of all the faculties, Sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal functions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.]



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

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind.



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

Tasting enables us to make a proper distinction in the choice of our food.

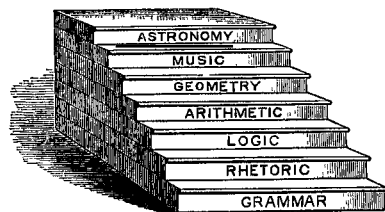


[The organ of this sense guards the entrance to the alimentary canal, as that of smelling guards the entrance to the canal for respiration. From the situation of both these organs, it is plain that they are intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art: Cookery, chemistry, pharmacy, etc.]

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural offices.

Of these senses, *Hearing, Seeing and Feeling* have always been highly revered by Masons,

* * * * *



* * * the seven liberal arts and sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of expression which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject; not merely with propriety, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression,

whether it be to entreat or exhort, to admonish or applaud.

Logic teaches the science or doctrine of correct thinking, and directs our inquiries after truth.

[It consists of a regular train of argument, whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.]

Arithmetic teaches the powers and properties of numbers. This is variously effected by letters, tables, figures and instruments.

[By this art, reasons and demonstrations are given for finding out any certain number whose relation or affinity to others is already known.]

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

[A *point* is a dimensionless figure, or an indivisible part of space. A *line* is a point continued; a figure of one dimension—length. A *superficies* is a figure of two dimensions—length and breadth. A *solid* is a figure of three dimensions—length, breadth and thickness.]

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

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

Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that sublime science by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

Assisted by *Astronomy*, we can comprehend the magnitudes and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of Nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, throughout the whole creation, trace the glorious Author by His works.

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S

The passages of Scripture referred to are found in *Judges*, xii, 1-6.

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What does that denote? * * *

How is it represented? * * *

How did it originate as a pass? * * *

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E

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MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings to her most concealed recesses; by it, we discover the power, wisdom and goodness of the Great Artificer of the Universe, and view with delight the magnificent proportions which compose this vast machine; by it, we trace the movements of the planets in their respective orbits and demonstrate their various revolutions; by it, we account for the change of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds around us, all framed by the same Divine Artist, roll through the vast

expanse, and are controlled by the same unerring law of Nature.

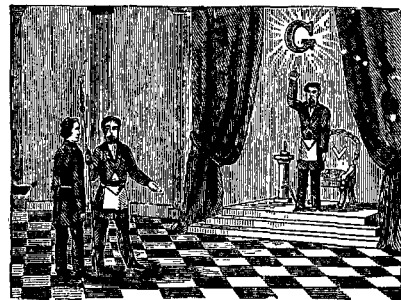
A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience,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

The lapse of time, the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, designed and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. For the *Attentive Ear* receives the sound from the *Instructive Tongue*, and the sacred mysteries are safely lodged in the repository of *Faithful Breasts*.

Tools and implements of architecture, and symbolic emblems most expressive, have been selected by the Fraternity to imprint on the mind serious and solemn truths; and thus, through the succession of ages, have been transmitted, unimpaired, the most excellent tenets of our Institution.

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CHARGE

[Charge must be given, and may be read or recited from memory.]

My Brother: You have been passed to the Second Degree of Freemasonry. We congratulate you on your preferment.

Masonry is a progressive and moral science, divided into degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.

The impressive ceremonies of this degree are calculated to inculcate in the mind of the novitiate the importance of the study of the liberal arts and sciences, especially the noble science of Geometry, which forms the basis of Freemasonry; and which, being of divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it demonstrates the more important truth of

morality. To the study of Geometry, therefore, your attention is especially directed.

It is unnecessary to recapitulate the duties which, as a Fellowcraft Mason, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now bear; but that, on the contrary, you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

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

Your past regular deportment and upright conduct have merited the honor which we have conferred. In your character as a Fellowcraft Mason it is expected that, at all our assemblies, you will observe the solemnity of our ceremonies; that you will preserve the ancient usages and customs of the Fraternity sacred and inviolable, and thus by your own example induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellowcraft Mason, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

The Brother is instructed in the requirement of proficiency in the Lecture of the degree.

MASTER MASON

FIRST SECTION

RECEPTION

May be accompanied by vocal or instrumental music.



The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession—*Brotherly Love, Relief and Truth*; and hence the moral application of the Compasses in the Third Degree is to those precious Jewels of a Master Mason: *Friendship, Morality and Brotherly Love*.

* * * * *

⁶ REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

⁶ While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

Also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: And the spirit shall return unto God who gave it. [Ecclesiastes, xii, 1-7.]

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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 building into one common mass; but we, as Free and Accepted Masons, are taught to make use of 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, but that noble contention, or rather emulation, of who best can work and best agree.

* * * * *

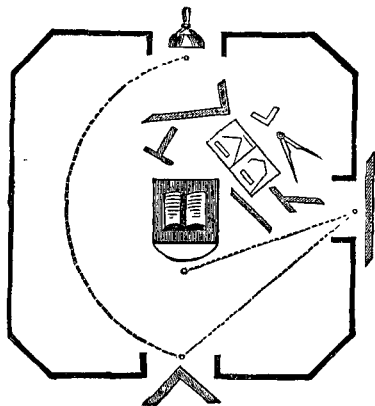
SECOND SECTION

This section recites the legendary or historical traditions of this degree.

* * * * *

"Prayer is intended to increase the devotion of the individual, but if the individual himself prays he requires no formulæ."

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Joppa is a seaport town and harbor on the coast of Palestine, about forty miles in a westerly direction from Jerusalem. At the time of the building of King Solomon's Temple, Joppa was the only seaport possessed by the Israelites and was therefore the port through which all passage out of or into the country was effected.

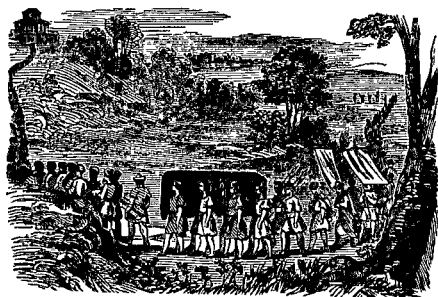
* * * * *

Abraham
Adoniram
Aholiab
Benjamin
Bezaleel
Belshazzar

*
* *
* * *

Jethro
Josephus
Jedidiah
Zebulon
Zephaniah
Zedekiah

* * * * *



DIRGE

[Air: *Pleyel's Hymn.*]

Solemn strikes the fun'ral 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 fun'ral altar come;
Waft a 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!

* * * * *

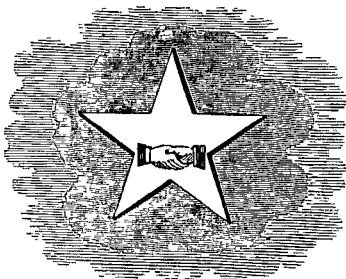
PRAYER

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass. Turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake. Yet, O Lord! have

compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen!

RESPONSE: So mote it be.

* * * * *



The five pointed star is a Masonic symbol. Differing from the Blazing Star, which in the First Degree refers to Divine Providence, it is consecrated, in the Third Degree, as a symbol of the *Five Points of Fellowship*.

* * * * *

HISTORICAL LECTURE

My Brother: The First Degree is symbolical of youth, the second of manhood, and the Third, or Master Mason, of old age, with its trials, its sufferings, and its termination in death.

The Second Section of this degree recites the historical or legendary traditions of Masonry, and impressively exemplifies an instance of those ennobling Masonic virtues, Fortitude and Integrity; and it symbolizes our faith in the immortality of the soul.

We read in the Holy Writings that it was decreed in the wisdom and councils of Deity aforetime that a house should be built, erected to God and dedicated to His holy name. We also learn from the same sacred source, that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne and, after David had been gathered to his fathers, wielded the sceptre over Israel at a time when (as the great Jewish historian, Josephus, informs us) peace and tranquillity pervaded the world and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon.

About this time, King Solomon received a congratulatory letter from H., K. of T., who desired to participate, in a small degree at least, in the rich honors that seemed to be clustering around his throne. In his reciprocations with H. of T., K. S. desired him to furnish a man well skilled

in the arts and sciences, and his attention was directed to * * *



THIRD SECTION

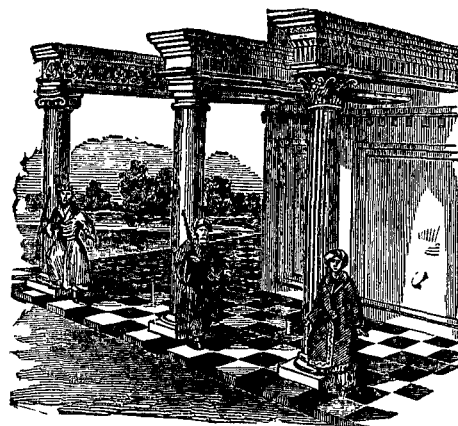
The third section of this degree furnishes many interesting details in relation to the building of King Solomon's Temple, and concludes with an explanation of the hieroglyphical emblems of the degree.

The Temple of Solomon occupied seven years in its construction, during which time we are informed that it rained not in the daytime, that the workmen might not be obstructed in their labor.

There were employed in its erection three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellowcrafts, or hewers of wood and stone; and seventy thousand Entered Apprentices, or bearers of burdens. All these were so classed and

arranged, through the wisdom of King Solomon, that neither envy, discord nor confusion was suffered to interrupt the peace and good-fellowship which prevailed among the workmen at this important period.

This famous fabric was supported by one thousand four hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest marble.

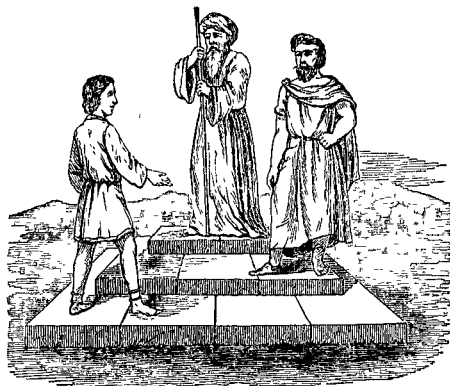


It was symbolically supported by three principal columns, *Wisdom*, *Strength* and *Beauty*, which were represented by the three Grand Masters, * * *

$$\begin{array}{ccc} * & * & * \\ * & * & * \\ 7\frac{1}{6} & 5\frac{2}{3} & 3 \end{array}$$

EMBLEMS

There are in this degree two classes of Emblems or Symbols. The first class consists of the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitutions guarded by the Tyler's Sword*, the *Sword pointing to a naked Heart*, the *All-Seeing Eye*, the *Anchor and Ark*, the *Forty-seventh Problem of Euclid*, the *Hour-Glass*, and the *Scythe*, the explanation of which is Monitorial.



The *Three Steps* are emblematical of the three principal stages of human life—*Youth*, *Manhood* and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God,

our neighbor, and ourselves, so that in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

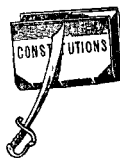
The *Pot of Incense* is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



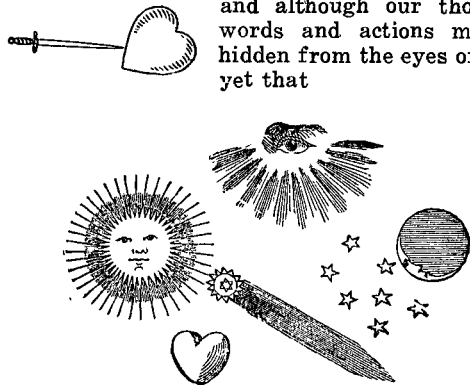
The *Bee-Hive* is an emblem of industry, and suggests the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we are rational and intelligent beings, we *should* be industrious, never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them.



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



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



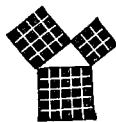
All-Seeing Eye, whom the Sun, Moon and Stars obey, and under Whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

The *Anchor and Ark* are emblems of a well-spent life and a well-grounded hope. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and of

that *Anchor* which will safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary are at rest.



The *Forty-seventh Problem of Euclid* was a discovery of our ancient friend and Brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of Priesthood which were the predecessors of the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in general knowledge, more especially in Geometry or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, *Eureka!* signifying, *I have found it*. This discovery was accepted by our ancient brethren as a key to the nature of the Divine Being. It inspires Masons to be lovers of the arts and sciences.



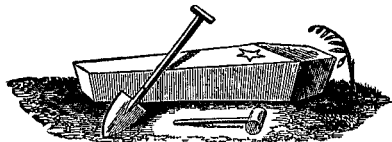
This problem is thus stated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the sum of the squares described upon the sides which contain the right angle."—*Euclid, Book I, Problem 47*.

The *Hour-Glass* is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment observe the little particles which are contained in this machine—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted! This is the state of man: Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his



blushing honors thick upon him; the third day comes a frost, a killing frost, and—when he thinks, good easy man, full surely his greatness is a-ripening—nips his root, and then he falls, like autumn leaves, to enrich our mother earth.

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



Attention is now directed to the second class of emblems. The explanation of these emblems is not Monitorial, and, therefore, their true interpretation can be obtained only within the tiled recesses of the Lodge.

They consist of the *Setting Maul*, the *Spade*, the *Coffin*, and the *Sprig of Acacia*. * * * and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all Nature, and which will never, never, never die. Hence, my brother, how important it is that we should

endeavor to imitate * * * in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust; that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

CHARGE

[Charge must be given, and may be read or recited from memory.]

• • • My Brother: Your zeal for our Institution, the progress which you have made in our mysteries and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. 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 not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less-informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the

inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and, by the regularity of your own conduct, afford the best example for the conduct of others less informed. Our Ancient Landmarks you are carefully to preserve and never suffer them to be infringed; nor are you to countenance any deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character which 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 deserving of the honor which we have conferred, and worthy of the confidence which we have reposed in you.

Lodge is seated.

My Brother: You have now completed the ritualistic work of the Third Degree. It will now be necessary for you to pass an examination upon your proficiency in the Lecture of this Degree, as you did following the preceding Degrees. After passing that examination you will be required to sign the By-Laws of this Lodge, and upon paying your current dues you will receive a receipt therefor. You will then be a member of-----Lodge, No.---, entitled to all the rights and privileges of this lodge, and subject to its responsibilities and discipline.

The Brother is instructed in the use of the gavel, the methods of voting, the use of the Monitor, etc.

ANCIENT CEREMONIES

DIVISION I.

LODGES UNDER DISPENSATION

The Grand Master may, upon the petition of fifteen or more Master Masons, properly recommended by the nearest or most convenient Lodge of Free and Accepted Masons working under charter, grant Dispensations to form new Lodges within the limits of this Jurisdiction, or in foreign territory where no Grand Lodge exists.

The forms for petition and recommendation are set forth in Appendix A of the Washington Masonic Code.

Upon receiving the Dispensation, the Master named therein will convene the petitioners; read, or cause to be read, the Dispensation (which must be copied at length upon the records of the Lodge); announce the names of the other officers selected, and open the Lodge in *due form* on the M. M. Degree.

By-laws should then be adopted, fixing the place and dates for the stated communications, fee for the degrees, annual dues, etc.; after which, petitions may be received and such other business transacted as may be necessary.

The Dispensation terminates upon the first day of the month in which the next succeeding annual communication of the Grand Lodge shall be holden, and shall then be, together with the by-laws, books of record and returns of the Lodge to that date, forwarded to the Grand Secretary.

The officers of a Lodge U. D. are not to be installed, but the following charges may appropriately be given by the Grand Master, if present, or by a special deputy duly commissioned by him:

CHARGE TO THE MASTER

GRAND MASTER: Worshipful Master (*who rises*), having been selected as its Master by the Brethren of this new Lodge, and appointed by the Grand Master, you cannot be insensible to the duties which devolve upon you as its head, nor to your responsibility for the faithful discharge of those duties and for the success of your Lodge. Upon you, more than upon any other member, rests its future, and much will depend upon the skill and assiduity with which you manage its concerns.

The prerogatives of the Master of a Lodge are so numerous, so varied, and so interwoven with each other, that it is difficult to specify them in detail. You have the authority to convene your Lodge upon any emergency; but all members should be duly notified. You should be present to preside at all communications of your Lodge; yet you may call any Brother to the Chair to preside temporarily while you yourself are present. Still you are at all times responsible for the proceedings, as much so as though the gavel were held by you in person. You have the right to fill temporarily all vacancies that may occur in the Lodge offices. There is no advancement by right. If the Senior Warden be absent, the Junior Warden does not *ex-officio* fill the West. Being responsible for the proper conduct of the affairs of the Lodge, you have the power to appoint all committees. You have the right to control and terminate discussions. This power should not be used in a haughty, arbitrary or dictatorial man-

ner; but it should be exercised with the determination to administer impartial justice, to the end that the peace and harmony of the Lodge be preserved and its prosperity secured. You are to determine all questions of order, and you ought to be the best judge of what to do and how to do it. Your decisions should not be made in such a manner as to call forth criticism, but rather to secure the best results for the good of the Lodge.

In order to preserve the good name of the Institution, you must exercise a careful supervision over the actions of your Brethren; see that the laws of Freemasonry be not violated, and that all the Brethren "come under the tongue of good report"; cause careful investigation into all un-Masonic conduct, but do not hastily or publicly criticize another's acts without first giving him opportunity to be heard. Patience and kindness on your part will elicit unselfish devotion from others, while carelessness and indifference to your duties will merit contempt and result in failure.

Leadership is comparatively simple, but it requires constant exertion, a clear understanding of the principles and tenets of the Fraternity, and a thorough knowledge and observance of its laws and regulations. Be cautious in your behavior, courteous to your Brethren, and faithful to your Lodge. Visit the sick and afflicted and tender them sympathy and relief. Become well acquainted with each member of your Lodge; study his nature; be ready to give due praise to his earnest efforts, and to guide him in case he err. Familiarize yourself with the Masonic Code of this

Jurisdiction and thoroughly commit the Standard Work.

The Masonic drama presents a beauty and sublimity calculated to arouse a desire for excellence in every intelligent mind. In each symbol is a practical thought, and each points to higher attainments in the present life and in the life to come. Upon all suitable occasions remind the Brethren that Masonry is founded upon the great moral principles set forth in the sacred volume which we receive as the rule and guide of our faith. Exhort them to govern themselves by these principles, as well with the world at large as with each other. Teach them to reverence the Three Great Lights, comprehending the Holy Bible, the perfect Square, and the extended Compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our Fraternity.

Impress upon the members of your Lodge the dignity and high importance of Masonry, and admonish them never to disgrace it. Exhort them to be good men and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offense, and unspotted from the world. Thus admonished and thus acting, they will convince mankind of the value of the Institution.

CHARGE TO THE WARDENS

Brothers Senior Warden and Junior Warden (*who rise*), you have the advantage of having a leader in your Worshipful Master; consequently you are partially relieved from making decisions and initiating the work of your lodge. Yet you should ever be ready to assist the Master and to advise with him in matters that may be for its welfare.

In case of the Master's absence, it will devolve upon one of you to perform higher duties. If you would perform those duties in accordance with the obligations you owe the Lodge and merit the approbation of the Brethren, you should thoroughly prepare yourselves to discharge them acceptably by becoming proficient in the work of the degrees and familiar with the rules and regulations of the Fraternity.

No Lodge can be regularly opened nor continue its work or business without the presence of the Master or a Warden, and it should never suffer for want of proper instruction. By freely giving of your ability to assist the Master during his term of office, you will become better equipped to guide the destiny of your Lodge, should necessity arise, and will be able to conduct its business and work with a greater satisfaction to yourselves and to your Brethren.

What you have seen praiseworthy in others, you should heartily emulate; and what in them may appear defective, you should in yourselves amend. You should be examples of good order

and regularity, for it is only by due regard for the laws, in your own conduct, that you can expect obedience to them from others. From the interest which you have evinced in the organizing of this Lodge, and your reputation as good citizens and Masons, I entertain no doubt that you will so conduct yourselves in office as to merit the approbation of your Brethren and the testimony of a good conscience, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

CHARGE TO THE BRETHREN OF THE LODGE

• • • Brethren of ----- Lodge, you have been formed under Dispensation into a Lodge of Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited by the law of the M. W. Grand Lodge of Free and Accepted Masons of Washington, and your continuance as a Lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members, strictly to obey the law. In order to do so, you should carefully study all of its provisions, as any departure therefrom may subject you to censure, and might even result in the recalling of the Dispensation.

Lodges are first established *under Dispensation* as a test of the ability of the officers and brethren to perform properly the duties incumbent upon them; and if, after due trial, they be found worthy and well qualified, they are constituted and formed into *regular* Lodges, with full power to work under Charters.

In addition to observing the law, it will also be your duty to conform to the Rules and Regulations of the Grand Lodge in regard to the Work. The Grand Lodge has its own esoteric Work, and has a Grand Lecturer to teach it. Every Lodge must practice said Work and Lectures; any departure therefrom, without express authority from the Grand Lodge, is subject to discipline. The Monitor adopted by the Grand Lodge must be used, and no other.

An inordinate desire on the part of Lodges under dispensation to confer degrees results too often in the admission into our Fraternity of some who are not worthy and well qualified. No one should ever be solicited to become a member, and you should bear in mind that the stability of a Lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As the strength of a chain is that of its weakest link, so the standing of a Masonic Lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can of himself shed lustre upon Freemasonry nor add to its glory. We confer favors upon those whom we

accept; and we should know beyond question that the recipients are worthy of what we have to impart. I charge you to guard well the portals of this Lodge, as we have a right to know that every one whom you make a Freemason is entitled to be greeted as a friend and Brother by the entire Fraternity wheresoever dispersed throughout the globe.

Finally, my Brethren, be of one mind; live in peace; let nothing disturb that pure, warm and holy love which our ritual enjoins. Follow these instructions and your Lodge will flourish.

PROCLAMATION

By the power in me vested, and in the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington, I proclaim ----- Lodge duly established and qualified to enter upon the dispatch of such business as may regularly come before it.

DIVISION II.

CONSTITUTING A LODGE

The Dispensation to form and open a new Lodge is limited and made returnable to the Grand Lodge at the Annual Communication next succeeding the date of issue; when, upon proper showing and application made, a perpetual Charter may be granted.

When a Charter has been granted, the Grand Master will appoint a day for constituting the new Lodge and installing its officers.

A Lodge can be constituted only by the Grand Master or by a Deputy specially commissioned for that purpose. The ceremony may be public or private. If it take place in the Lodge-room, a table or platform of convenient size, upon which to place the *symbolic* Lodge (or carpet), is placed about half way between the Altar and the West.

The *Symbolic* Lodge, used on such occasions, is a box, of an oblong shape (about 10 x 10 x 20 inches), in imitation of the Ark of the Covenant, neatly covered with white linen or muslin. A painting on canvas, representing the ground floor of King Solomon's Temple, may be used.

The Altar and Great Lights are arranged as usual; the new Lodge should not be opened, but the officers should assume their proper stations and places, wearing their jewels and proper clothing; the brethren should be clothed.

At the time appointed for the ceremonies the Grand Master and his officers meet, either in the Lodge-room of the new Lodge, or in a room convenient to it, and open the Grand Lodge. The new Lodge delivers a message to the Grand Master, as follows:

MESENTER: Most Worshipful Grand Master, the officers and members of ----- Lodge, having heretofore assembled under a Dispensation authorizing and empowering them to work and conduct the business of Freemasonry, according to the customs and usages of the Craft, and their work and proceedings having received the approbation of our Most Worshipful Grand Lodge, have been granted a Charter, and are now desirous that their new Lodge should be constituted, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are assembled and await your pleasure.

GRAND MASTER: It is well; inform the brethren that in due time we will comply with their request.

If the ceremonies are to be performed in a church or public hall, the platform should be arranged, as nearly as practicable, like the Lodge-room, with sufficient space for the Altar and *Symbolic* Lodge, and for the ceremonial work.

In marching to the place where the ceremony is to be performed, the procession, under the direction of the Grand Marshal, will move in the following

FORMATION

Grand Marshal

Tyler of Lodge, with drawn sword;

Stewards, with white rods;

Master Masons, by twos;

Senior and Junior Deacons;

Treasurer and Secretary;

Senior and Junior Wardens;

Brethren, carrying *Symbolic* Lodge, covered;

Worshipful Master.

GRAND LODGE

Grand Tyler, with drawn sword;

Grand Stewards, with white rods;

Masters and Past Masters;

Grand Bible Bearer, with Great Lights;

Grand Standard Bearer and Grand Sword Bearer;

Grand Orator and Grand Historian;

Grand Chaplain and Grand Lecturer;

Grand Secretary;

Past Grand Officers;

Junior Grand Warden, with vessel of oil and blue taper;

Senior Grand Warden, with vessel of wine and red taper;

Deputy Grand Master, with vessel of corn and white taper;

Grand Master,

Supported by the Grand Deacons, with blue rods.

On arriving at the church, or public hall, the procession halts; the brethren open ranks, face inward, and all, except the Grand Officers, march in reverse order, between the lines, into the room. The *Symbolic* Lodge is placed on the table prepared for it.

The Grand Master, preceded by the Grand Marshal, then advances between the lines of the Grand Officers, the procession following in reverse order.

As the Grand Master enters the room, the brethren are caused to stand and give the Grand Honors (3 x 3).

The Grand Officers march once around the *Symbolic* Lodge, halting in front of the West. The Great Lights are placed on the Altar; the Deputy Grand Master places the vessel of Corn and white taper (lighting it) at the East or the *Symbolic* Lodge; the Senior Grand Warden, the vessel of Wine and red taper at the West; and the Junior Grand Warden, the vessel of Oil and blue taper at the South.

The Grand Officers then march around to their respective stations. Instrumental music should be performed during the marching.

The ceremonies will then proceed substantially as in the private Lodge-room (due Masonic caution being exercised):

1. Selection of music (vocal or instrumental).
2. Prayer by the Grand Chaplain.
3. Oration.
4. Music (vocal or instrumental).

GRAND MASTER: Wor. Bro. Grand Marshal, form the officers and brethren of the new Lodge in front of and facing the East.

GRAND MARSHAL: Officers of ----- Lodge, form in line in front of the Grand Master. Members of ----- Lodge, form in line at rear of your officers.

DEP. GRAND MASTER: Most Worshipful Grand Master, these brethren, duly instructed in the mysteries of Masonry, have, for some time past, at stated periods, assembled as a Lodge, by virtue of a Dispensation granted them for that purpose, and now desire to be *constituted* into a *Regular* Lodge, agreeably to the ancient usages and customs of the Fraternity.

GRAND MASTER: Upon due deliberation, the Grand Lodge has granted the brethren of this new

Lodge a Charter, establishing and confirming them in the rights and privileges of a regular Lodge, which the Grand Secretary will now read.

The Grand Secretary reads the Charter.

GRAND MASTER: We will now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I present Brother -----, whom the members of this Lodge, now to be constituted, have chosen for their Master.

GRAND MASTER: Brethren of ----- Lodge, are you satisfied with your choice? (*The members bow in token of assent.*)

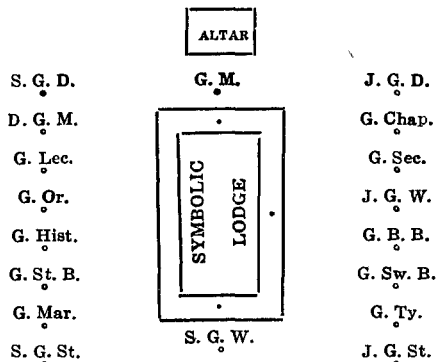
The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices.

GRAND MASTER: Brethren of ----- Lodge, are you satisfied with the choice of officers who will assist in the government of this Lodge? (*They bow as before.*)

CONSECRATION

GRAND MASTER: The Grand Officers will now assemble around the *Symbolic Lodge* under the direction of the Grand Marshal.

FORMATION



G. Deacons and G. Stewards cross rods.

Music should be rendered during the formation. When assembled, the Grand Marshal will remove the covering from the *Lodge*. The Grand Officers will kneel (on the right knee) and remain kneeling until the conclusion of the Dedication. The officers and members of the new Lodge remain standing in front of the East, faced to the West.

PRAYER OF CONSECRATION

GRAND CHAPLAIN: Great Architect of the Universe! Deign, from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this, and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications. Permit us,

O Thou Author of Light and Life, solemnly to Consecrate this Lodge to the honor of Thy Holy Name. Glory be to God in the highest. Amen!

RESPONSE: So mote it be.

DEPUTY GRAND MASTER (*presenting vessel of corn*): Most Worshipful Grand Master, it has been our custom from time immemorial to pour Corn upon the *Lodge*, as an emblem of nourishment. I therefore present you this vessel of Corn, to be employed according to ancient usage.

Deputy Grand Master kneels.

GRAND MASTER (*strewing corn*): May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

RESPONSE: So mote it be.

SENIOR GRAND WARDEN (*presenting vessel of wine*): Most Worshipful Grand Master, Wine, an emblem of refreshment, having been used by our ancient brethren in the consecration of their Temples, I present you this vessel of Wine, to be used on the present occasion, according to ancient Masonic custom.

Senior Grand Warden kneels.

GRAND MASTER (*pouring wine*): May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

RESPONSE: So mote it be.

JUNIOR GRAND WARDEN (*presenting vessel of oil*): Most Worshipful Grand Master, Oil is an emblem of that peace and joy which should animate every bosom on the completion of important undertakings. I therefore present you this vessel of Oil to be used according to ancient Masonic custom.

Junior Grand Warden kneels.

GRAND MASTER (*pouring oil*): May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing.

RESPONSE: So mote it be.

GRAND CHAPLAIN: Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. *May Brotherly Love, Relief, and Truth* always prevail among the members of this Lodge. May this bond of union continue to strengthen the Lodges throughout the world. Bless all our brethren, wheresoever dispersed, and grant speedy relief to all who are oppressed or distressed.

May we finish all our work here below with Thy approbation; and then may our transition from this earthly abode be to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal. Amen!

RESPONSE: So mote it be.

DEDICATION

GRAND MASTER (*arising and stepping forward, with his hands outstretched over the Lodge*): To the memory of the *Holy Saints John*, we dedicate this Lodge. May every brother revere their characters and imitate their virtues.

The Grand Officers arise. The following or other appropriate ode may be sung:

Air—*Hebron*.

When once of old, in Israel,
Our brethren wrought with toil,
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil.

When then a shrine to Him above
They built, with worship,—sin to foil,—
On threshold and on corner-stone
They poured out Corn and Wine and Oil.

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor Him, by votive hands,
With streams of Corn and Wine and Oil.

During the music, the brethren of the new Lodge advance in procession, under the direction of the Grand Marshal, with their hands crossed over their breasts, and form a semicircle in the West.

CONSTITUTION

GRAND MASTER: • • • In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington, I now Constitute and form you, my brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a Lodge, constituted in conformity to the rites of our Institution and the Charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Amen!

RESPONSE: So mote it be.

GRAND MASTER: Worshipful Brother Grand Marshal, make proclamation that ----- Lodge, No. -----, has been regularly constituted.

GRAND MARSHAL: I am directed by the Most Worshipful Grand Master to proclaim, and I do now proclaim, that ----- Lodge, No. -----, has been duly and regularly constituted in *Ample Form*.

The public Grand Honors are then given (3 x 3); and the Grand Marshal replaces the covering over the *Lodge*.

The Grand Officers return to their stations and places, and the officers and members of the new Lodge to their position in front of the East.

GRAND MASTER: This Lodge having been constituted, I will now install its officers. Worshipful Brother Grand Marshal, collect the officers' jewels and prepare for the installation.

DIVISION III.

INSTALLATION OF OFFICERS

Before entering upon the discharge of his official duties, every officer of a Chartered Lodge must be regularly installed. (A re-elected or re-appointed officer must be re-installed.) The importance of conducting this ceremony with dignity and a proper degree of solemnity and impressiveness must not be overlooked.

This ceremony may be conducted in public or in the presence of Masons only, with the necessary changes.

It is the prerogative of the retiring Master to install his successor in office, who, on assuming the East, may install the remaining officers. This right may be waived, and any competent and well-qualified Past Master of a Lodge may, by proper request, act as Installing Officer. If the Grand Master, or his Deputy, be present, deference and respect are to be shown to his will and pleasure.

At the hour appointed for installation, the Lodge being open on the Master Mason degree, the Marshal, by direction of the Master, or installing Officer, will see that the Jewels of the officers to be installed, together with a small Bible, Square and Compasses, a Rule (twenty-four inch gauge), a Plumb Line, the Book of Constitutions (Code), the Charter, a copy of the By-Laws, the Deacons' and Stewards' Rods and the Tyler's Sword, are placed, for convenient use, on a stand near the East.

In all movings from place to place by the brethren during the ceremony there should be strains of music.

INSTALLING OFFICER: Brother Secretary, you will announce the names of the officers elected and appointed to govern this Lodge. As their names are called, the brethren will take positions standing in a semi-circle, west of the Altar.

INST. OFFICER: Brethren of ----- Lodge, No. -----, you have heard the names of the brethren who have been selected as officers of your Lodge for the ensuing year. If any brother present

knows of any just cause why any of the brethren should not be installed into office, he will make it known now.*

The officers-elect are seated.

INST. OFFICER: Brother Marshal, are you satisfied that the brother selected to preside over this Lodge is eligible, and well skilled in the noble science and royal art?

MARSHAL: I am satisfied, Worshipful Sir (*conducting the new Master in front of the East*), and I now present to you our worthy Brother ----- to be installed as the Worshipful Master of ----- Lodge, No. ----- We believe him to be of good morals and of great skill, true and trusty; and, as he is a lover of the whole Fraternity where-soever dispersed, we doubt not that our confidence in him is worthily bestowed.

INST. OFFICER: Brother Marshal, you will place our brother at the Altar, there to receive the benefit of prayer, and to take his official obligation.

The Marshal will conduct the Master-elect to the Altar and cause him to kneel, facing the East; in like manner the Chaplain will be conducted to the Altar, where he will kneel, facing the West, and (the brethren being called up) offer the following:

*In the absence of the Master-elect, or should valid objection be made to the installation of the brother named as Worshipful Master, which cannot be harmonized or settled, the ceremony of installation cannot proceed until ordered by the Grand Master or the Grand Lodge. In other cases, the installation of the brother or brothers objected to, alone, will be deferred.

PRAYER

CHAPLAIN: Most Holy and Glorious Lord God! We approach Thee with reverence and implore Thy blessing on this brother, selected to preside over this Lodge, and now prostrate before Thee. Fill his heart with Thy fear; that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind. Animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the work of his hands. Accept us in mercy. Hear, Thou, our prayer, and grant our earnest supplications. Amen!

RESPONSE: So mote it be.

The Chaplain will arise and be reconducted to his place. The Master-elect will remain kneeling at the Altar.

INST. OFFICER: Brother -----, you will now repeat your official obligation:

I solemnly promise, upon the honor of a Mason, that, in the office of Master of ----- Lodge, No. -----, I will, to the best of my ability, strictly comply with, abide by and enforce the Constitutions and Regulations of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington, the By-Laws of ----- Lodge, No. -----, and all Ancient Masonic Usages, so far as the same shall come to my knowledge.

The brethren are then seated.

The Master remains kneeling.

INST. OFFICER: My Brother, previous to your investiture, it is necessary that you signify your

assent to those Ancient Charges and Regulations which point out the duty of the Master of a Lodge.

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

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

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

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

You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, when in Lodge convened, in every case consistent with the constitutions of Freemasonry?

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

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

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

You promise to pay homage to the Grand Master and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge (or general assembly of Masons) that is not subversive of the principles and ground-work of Masonry?

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

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

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

You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance shall be given to any irregular Lodge, or to any person clandestinely made therein?

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

You agree that no visitor shall be received into your Lodge without due examination or satisfactory evidence of his having been initiated in a regular Lodge?

These are the Regulations of Free and Accepted Masons. Do you submit to these Charges, and

promise to support these Regulations, as Masters have done in all ages before you?

MASTER-ELECT: I do.

INST. OFFICER: Brother -----, in consequence of your cheerful conformity to the Charges and Regulations of our Ancient Fraternity, you are now to be installed Master of ----- Lodge, No. -----, in full confidence of your skill and capacity to govern the same.

Brother Marshal, you will conduct the Worshipful Master-elect to the East.

INST. OFFICER: My Brother, with pleasure I now invest you with the Jewel of your Office, the Square.

As the Square is used by the operative mason to fit and adjust the stones of a building, that all its parts may properly agree, so you, as Master of this Lodge, are admonished, by the symbolic meaning of the Square, to preserve that moral deportment among the members of your Lodge which should always characterize the good and pure, especially the good Mason; and to exert your authority to prevent ill-feeling or angry discussion arising to impair the harmony of their meetings.

You will now receive in charge the various implements used in your Lodge.

The Marshal, as they are referred to, will hand the implements to the Master, who will retain them respectively during the explanation by the Installing Officer, and then return them to the Marshal.

INST. OFFICER: First, I present you with the Three Great Lights of Masonry: the Holy Bible, Square, and Compasses.

The Bible, the Great Light of Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

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

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

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

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

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

You now receive in your special charge the Charter, by the authority of which this Lodge is held. As its lawful custodian, you are carefully to preserve and duly transmit it to your successor in office.

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

And, lastly, I place in your hands the Gavel, an additional insignia of your rank and authority. Wield it, my brother, with prudence and discretion—firmly, but never arbitrarily—to the end that good order and harmony may be preserved.

I now seat you in the Oriental Chair, and cover you with that distinction which, in this Lodge, it is your privilege alone to wear.

Installing Officer will take the Master by the hand, place him in the chair, place a hat on his head, uncover, and then call up the Lodge. The Master will also rise and hold his gavel on his left breast with his right hand.

INST. OFFICER: Worshipful Master, behold your brethren. Brethren, behold your Worshipful Master and join with me in giving the Grand Honors.

The Grand Honors are given (3 x 3). If the ceremony be private the brethren may form a procession, single file, and, under direction of the Marshal, make three circuits of the hall. As he passes the East, each brother will salute the Master (who remains standing in his place), in the manner peculiar to the several degrees; during which may be sung the following or other appropriate

INSTALLATION ODE

Air—*America*

- 1 Hail, Masonry Divine,
Glory of Ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

- 2 Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share;
Thou art divine.
- 3 Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

W. M. seats the lodge.

Newly installed Master may now install other officers. This privilege, however, is usually waived in favor of the original installing officer, and in such case the Master uncovers.

INST. OFFICER: Brother Marshal, you will now conduct the Wardens, Treasurer and Secretary to the Altar for obligation. (*To those Officers standing*) Place your right hand over your heart and repeat after me: I solemnly promise, upon the honor of a Mason, that I will, to the best of my ability, strictly comply with the Constitutions and Regulations of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington, the By-Laws of ----- Lodge, No. -----, and all Ancient Masonic Usages, so far as the same shall come to my knowledge, and will carefully and punctually perform all the duties appertaining to my office.

In presenting the officers, the Marshal will announce the name of the brother and the office to which he has been elected, re-elected, or appointed; and, when installed, conduct him to his station or place in the Lodge.

SENIOR WARDEN

INST. OFFICER: Brother -----, you have been elected Senior Warden of this Lodge, and will now be invested with the jewel of your office (*the Marshal places the jewel*). The Level reminds us that we are descended from the same stock and partake of the same nature; and, although distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of human greatness, reduces us to the same state.

Your regular and punctual attendance is essentially necessary. In the absence of the Master, you are to govern the Lodge; in his presence, you are to assist him in the government of it. Your fitness for such important duties doubtless led to your selection for the office by your brethren; and it will be your duty, in evincing your love for Masonry and your attachment to the Lodge, so to act as to justify the full confidence of your brethren. Bro. -----, *look well to the West*.

JUNIOR WARDEN

Brother -----, you have been elected Junior Warden of this Lodge, and will now be invested with the Jewel of your office. The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to

observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of Craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but also careful to observe that none of the Craft convert the means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and we have no doubt that you will be ever watchful, whether at labor or refreshment, that the *high twelve* of observation may not find you with your work, and that of the Craft you superintend, unperformed. Bro. -----, *look well to the South.*

TREASURER

Brother -----, you have been elected Treasurer of this Lodge, and will now be invested with the jewel of your office. It is your duty to take charge of the stocks and other property of the Lodge; *to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, pay them out by order of the Worshipful Master and consent of the Lodge.* We trust that your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY

Brother -----, you have been elected Secretary of this Lodge and will now be invested with the jewel of your office. As the prosperity and success of the Lodge in a great measure depend upon the ability, faithfulness and assiduity of the Secretary, the office you assume carries with it great responsibilities, of which, we trust, you have a full appreciation. It is your duty *to observe the will and pleasure of the Worshipful Master; record all proceedings of the Lodge proper to be written, transmit a copy of the same to the Grand Lodge when required; receive all moneys due the Lodge, pay them over to the Treasurer, taking his receipt therefor.* Your good inclination to Masonry and your Lodge will induce you to discharge the duties of your office with fidelity; by so doing you will merit the esteem and applause of your brethren.

CHAPLAIN

[Rev.] Brother -----, you have been appointed Chaplain of this Lodge. The Holy Bible [which is the chart and text-book of your sacred calling] is the Great Light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. From it we learn our duty to God, our neighbors and ourselves. Teach us from its life-giving precepts, and you will have faithfully fulfilled your sacred and important trust. It is fitting that an emblem of the sacred volume should be the jewel of your office, with which you will now be invested.

MARSHAL

Brother -----, you have been appointed Marshal of this Lodge, and will now be invested with the baton as the appropriate emblem of your office. It is your duty to form and conduct all processions of the brethren of the Lodge on all public occasions; and to attend to such other interests, in the practice of our rites, as occasion may require and the Worshipful Master direct.

DEACONS

Brothers ----- and -----, you have been appointed Deacons of this Lodge, and will now be invested with the jewels of your office; and we place in your hands these rods, which you will bear in the performance of official duty as symbols of your deputed authority. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, we entrust to your care, not doubting your vigilance and attention. You will repair to your respective places in the Lodge.

STEWARDS

Brothers ----- and -----, you have been appointed Stewards of this Lodge, and will now be invested with the jewels of your office; and we place in your hands these rods, which you will

bear in the performance of official duty, as symbols of your deputed authority. You are to assist the Deacons and other officers in the performance of their respective duties; and, when the Lodge is at refreshment, it will be your province to see that the tables are well furnished, and to extend to members and visiting brethren such attentions as circumstances may suggest. Your regular and early attendance at our meetings will afford the best proof of your zeal, and of your attachment to the Lodge.

ORGANIST

Brother -----, you have been appointed Organist of this Lodge, and will now be invested with the jewel of your office. Under the direction of the Worshipful Master, you will conduct the musical services of the Lodge. As harmony is the strength and support of all institutions, may the harmony over which you preside strengthen and support every gentle and ennobling emotion of the soul.

TYLER

Brother -----, you have been appointed Tyler of this Lodge, and will now be invested with the jewel and implement of your office. As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowards and eavesdroppers, and see that none pass or re-pass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing the approach of every

unworthy thought, word, or deed, and preserving consciences void of offense toward God and man. We trust your regard for good order will prompt you to the faithful discharge of your duties.

An appropriate ode may now be sung, after which the Installing Officer will deliver the following:

CHARGE TO THE MASTER

INST. OFFICER: Worshipful Master (*who rises*), the superintendence and government of the brethren who compose this lodge having been committed to your care, you cannot be insensible to the obligations which devolve on you as their head, nor to your responsibility for the faithful discharge of the important duties pertaining to your office.

The honor, reputation and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

As a pattern for imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcefully impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught

in it; and, by amiable, virtuous and discreet conduct, to convince mankind of the goodness of the Institution; so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrow; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence.

In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Freemasonry, and, above all, the Holy Scriptures, which are given as the rule and guide of your faith, you will be enabled to acquit yourself with honor and to merit the confidence reposed in you.

CHARGE TO THE WARDENS

INST. OFFICER: Brothers Senior Warden and Junior Warden (*who rise*), you are too well acquainted with the principles of Freemasonry to warrant a distrust that you will be found wanting in the discharge of your respective duties. What you have seen praiseworthy in others, you should carefully emulate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by due regard for the laws, in your own conduct, that you can expect obedience to them from others.

You are assiduously 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 Master, you will succeed to higher duties;

your acquirements, therefore, must be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

CHARGE TO THE LODGE

INST. OFFICER: • • • Brethren of ----- Lodge, No. ----, such is the nature of our constitutions, that as some must, of necessity, teach and rule, so others must, of course, learn and obey. Humility in both is an essential duty. The officers who have been selected to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are entrusted, and you are of too generous disposition to envy their preferment. I, therefore, trust that you will have but one aim—to please each other, and to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Fraternity has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be trans-

mitted through your Lodge, pure and unimpaired, from generation to generation.

INST. OFFICER: Brother Marshal, you will make proclamation that the officers of ---- Lodge, No. ----, have been duly installed.

PROCLAMATION

MARSHAL: I am directed to proclaim, and I do now proclaim, that the Worshipful Master, Wardens and other officers selected to govern ---- Lodge, No. ----, have been duly installed into their respective stations and places.

A CLOSING ODE

may be sung; after which the W. M. will call up the brethren and the Chaplain will pronounce the

BENEDICTION

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

RESPONSE: So mote it be.

The Lodge will be closed in the customary manner.

DIVISION IV.

LAYING CORNER-STONES

In no instance is it proper for Masons to lay the corner-stone of any other than a public or Masonic edifice; and then only by special request from the proper authorities.

On the face or front side of the stone for Masonic buildings should be cut: Laid by the M.'W.'Grand Lodge of F.' & A.'M.'. of Washington, _____, A. L. 59_____, _____, Grand Master.

A cavity must be cut in the stone on the under side for the box of deposits.

A triumphal arch is usually erected at the place where the ceremony is to be performed. A convenient and safe platform should be built, for the officers and choir.

The ceremony is conducted by the Grand Master in person or by a Special Deputy, and can be varied according to conditions existing, the number present, and the character of the edifice to be erected. If it be a national, state or city public building, the chief executive officers may be assigned places of honor in the procession, but not as actual participants in the ceremonial exercises.

At the time appointed, the Grand Lodge will be opened in a convenient place; the brethren assume their proper clothing and jewels, wearing white gloves; the necessary instructions are given. Martial music should be provided.

GRAND MASTER: The Grand Lodge of Free and Accepted Masons of Washington has been requested to lay the corner-stone of_____. The Grand Marshal will form the brethren in procession, and we will proceed to the place designated.

The procession is then formed, under the direction of the Grand Marshal, and moves substantially in the following

FORMATION

Grand Marshal	Band of Martial Music;
	Escort of the Day;
	Grand Tyler, with drawn sword;
	Grand Stewards, with white rods;
	Chief Magistrate and Civil Officials
	(if the building be for public purposes);
	Master Masons, by twos;
	Masters and Past Masters;
	Principal Architect, or Superintendent of Construction,
	with Square, Level, Plumb and Trowel;
	Grand Bible Bearer, with Great Lights;
	Grand Standard Bearer and Grand Sword Bearer;
	Grand Orator and Grand Historian;
	Grand Chaplain and Grand Lecturer;
	Grand Secretary, carrying box and roll containing list of deposits;
Past Grand Officers, according to rank;	
Junior Grand Warden, with vessel of Oil;	
Senior Grand Warden, with vessel of Wine;	
Deputy Grand Master, with vessel of Corn;	
Grand Master,	
supported by the Grand Deacons, with blue rods.	

The procession, on arriving at the arch, opens to the right and left, facing inward. The Grand Master (preceded by the Grand Marshal) advances between the lines, the officers following in reverse order, to the platform. The other brethren surround the platform, forming a hollow square.

The Grand Master, commanding silence, announces, in appropriate remarks, the purpose of the occasion; after which may be sung the following or other suitable

ODE

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

CHORUS

Then sound the Great Jehovah's praise,
To Him the glorious structure raise.

Now swell the choir in solemn tone,
And hovering Angels join;
Religion looks delighted down
When Votaries press the shrine.

CHORUS

Then sound, etc.

Blest be the place, thither repair
The true and pious train;
Devotion makes her anthem there,
And Heaven accepts the strain.

CHORUS

Then sound, etc.

If the building be intended for public purposes, the architect, or person having its construction in charge, will address the Grand Master, stating the purpose for which the structure is designed, and requesting that the corner-stone be laid according to the ancient forms and ceremonies of the Craft, if the building be intended for Masonic purposes, the address will be varied accordingly. The Grand Master will make the following or some other appropriate response:

GRAND MASTER: From time immemorial it has been the custom of the Fraternity of Free and Accepted Masons, on invitation, to lay, with their ancient ceremonies, the corner-stone of buildings being erected for the worship of God, for charitable, educational, or Masonic purposes, or for the administration of free government.

No man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. Brother Grand Chaplain, you will lead us in

PRAYER

GRAND CHAPLAIN: Almighty, Eternal God, Creator and Upholder of the Universe, Who, in the beginning, laid the foundations of the earth! The heavens are the work of Thy hands; and children of Thy creation, we, too, create and make; plan and mould. By Thy kind Providence, we are assembled here today to lay this foundation stone. Thou, O God, knowest our needs in this present work; in Thee is our wisdom; in Thee is our strength; Vouchsafe to us, we implore Thee, grace, wisdom and understanding, that we may discharge the solemn duties of this hour to Thy honor and glory. We fervently implore Thy blessing on all who shall be engaged in the erection of this building. From this corner-stone, well tried, true and trusty, may the good work advance to completion in peace and harmony. And to Thy name will we give all the praise, both now and forever. Amen!

RESPONSE: So mote it be.

Preparations are now made for laying the corner-stone. When the stone is raised, the Grand Master will say:

GRAND MASTER: Right Worshipful Grand Secretary, it has been the custom, on occasions like the present, to deposit within a cavity in the stone, placed usually in the Northeast corner of the edifice, certain memorials of the period in which it was erected, so that if, in the lapse of ages, the fury of the elements or the slow but certain ravages of time should lay bare its foundations, an enduring record may be found by succeeding generations, to bear testimony to the energy, industry and culture of our time.

You will now deposit, in the corner-stone, the memorials prepared for that purpose, the list of which you will first read.

The Grand Secretary reads the list and deposits the box, containing the memorials, etc., in the aperture of the corner-stone, the Grand Lodge all standing, and the band playing.

MASTER ARCHITECT: Most Worshipful Grand Master, I present you the Working Tools of operative masonry, which are considered by our Craft the most valued jewels of the Lodge—symbols of important truths, and teaching lessons of wisdom and morality.

The principal Architect of the building then presents the WORKING TOOLS to the Grand Master, who retains the Trowel, and delivers the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden. The Grand Master then addresses his officers as follows:

GRAND MASTER: Right Worshipful Brethren, with your assistance and that of the Craft, I will now proceed to lay the Corner-Stone of this building according to the custom of the Fraternity. Worshipful Grand Marshal, you will prepare to lower the stone.

The Grand Master then spreads the cement and the stone is lowered into place amid the strains of solemn music. The brethren may now be seated.

GRAND MASTER: Right Worshipful Deputy Grand Master, what is the proper Jewel of your office?

DEP. GRAND MASTER: The Square.

GRAND MASTER: What are its Moral and Masonic uses?

DEP. GRAND MASTER: To square our actions by the square of virtue, and to prove our work.

GRAND MASTER: Apply that implement to the corner-stone; attest its value and workmanship and make report.

The Deputy Grand Master, after applying the square to the stone at three places, reports:

DEP. GRAND MASTER: Most Worshipful Grand Master, I find the stone to be square and well fitted for its use. The craftsmen have performed their duty acceptably.

GRAND MASTER: Right Worshipful Senior Grand Warden, what is the proper jewel of your office?

SR. GR. WARDEN: The Level.

GRAND MASTER: What is its use?

SR. GR. WARDEN: Morally and Masonically, it teaches equality, and it is used to lay horizontals.

GRAND MASTER: Apply that implement to the corner-stone and make report.

SR. GR. WARDEN (after applying Level): Most Worshipful Grand Master, I find the stone to be level. The work of the craftsmen has been well done.

GRAND MASTER: Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

JR. GR. WARDEN: The Plumb.

GRAND MASTER: What is its use?

JR. GR. WARDEN: Morally and Masonically, it teaches rectitude of conduct, and it is used to try perpendiculars.

GRAND MASTER: Apply that implement to the several sides of the corner-stone, and make report.

JR. GR. WARDEN (*after applying Plumb*): Most Worshipful Grand Master, I find the stone to be true and plumb. The craftsmen's work is well performed.

GRAND MASTER (*striking the stone three times with his gavel*): Brethren, this corner-stone has been tried and tested by the proper implements of Masonry. The craftsmen have well and skillfully performed their duty, and I do now declare this stone to be well formed, true and trusty, and correctly laid, according to the ancient ceremonies of our Craft. Let it now be consecrated.

CONSECRATION

The Deputy Grand Master then approaches with the vessel of Corn and, scattering it on the stone, says:

DEP. GRAND MASTER: I scatter this Corn as a symbol of plenty. May heavenly blessings be bounteously showered upon us, and ever inspire the hearts of our people with Virtue, Wisdom and Gratitude. Amen!

RESPONSE: So mote it be.

The Senior Grand Warden then advances and pours the Wine upon the stone, saying:

SR. GR. WARDEN: I pour this Wine as a symbol of strength and gladness. May the Great Ruler of the Universe bless and prosper our

national, state and city governments, and may our Union of States be preserved and cemented in a bond of Friendship and Brotherly Love, which shall endure through all time. Amen!

RESPONSE: So mote it be.

The Junior Grand Warden then advances and pours the Oil on the stone, saying:

JR. GRAND WARDEN: I pour this Oil as a symbol of peace and joy. May its blessings abide with us continually, and may our Father in heaven shelter and protect the widow and orphan; shield and defend them from the trials and vicissitudes of the world; and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrow and trouble no more. Amen!

RESPONSE: So mote it be.

The Grand Master, extending his hands, pronounces the following

INVOCATION

GRAND MASTER: May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessities, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all a supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy. Amen!

RESPONSE: So mote it be.

The Grand Master then strikes the stone three times with his Gavel. The Public Grand Honors are given (3 x 3).

GRAND MASTER: Brother Architect, having laid the corner-stone of this structure, I now return to you these implements of operative masonry, having full confidence in your skill and ability to perform the important duties entrusted to you.

To the unmeditative man, the ceremony we have just performed may be barren and meaningless; but to the thoughtful student it is permeated with the symbolism of the building of human character. In that sense, we all are architects; and as I return to you these implements, I admonish you to use them carefully in superintending the erection of this temporal building; and I also charge these, my brethren, to use them in a symbolical sense to try and to test each thought, each word, and each action, that no stones may go into their spiritual buildings that are not Just, Right and True.

Brother Grand Marshal, you will make proclamation that this corner-stone has been laid in *Ample Form*.

PROCLAMATION

GRAND MARSHAL: I am directed to proclaim, and I do now proclaim, in the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington, that the corner-stone of the -----, here to be erected, has this day been found Square, Level and Plumb, and has been laid in *Ample Form*, agreeably to the ancient usages and customs of the Fraternity.

An address by the Grand Orator (or other person selected for the occasion) follows. At the close of the address, sing "America" or the following

ODE

Air: America

Let notes of gladness tell
Thoughts that each bosom swell,—
The work begun!
Hope's joyous thoughts we bring,
While to our Heavenly King
Friends now united sing,—
Hearts joined as one.

Where laid the Corner-Stone,
Ever in kindness known,
Be man's best good!
Though years shall pass away,
Though human works decay,
Ever by Heaven's own ray
Be truth renewed.

May in proportions true,
Rising to grateful view,
The work ascend!
Long may it safely stand,
Untouched by ruthless hand,
Till, true to Heaven's command,
All time shall end.

BENEDICTION

GRAND MASTER: The benediction will now be pronounced by the Grand Chaplain.

GRAND CHAPLAIN: The Lord bless us, and keep us: the Lord make His face to shine upon us, and be gracious unto us: the Lord lift upon us the light of His countenance, and give us peace. Amen!

RESPONSE: So mote it be.

The procession re-forms and marches to the hall, where the Grand Lodge is closed.

DIVISION V.

DEDICATION OF MASONIC HALLS

Halls or Temples used *exclusively* for Masonic purposes should be dedicated.

The ceremony is conducted by the Grand Master, or by his Deputy specially commissioned for that purpose.

On the day appointed, the Grand Master and other members of the Grand Lodge meet in a convenient hall or place contiguous to the hall to be dedicated, and open the Grand Lodge.

The Lodge-room is arranged as usual, and with a table for the Symbolic *Lodge* (or carpet) placed the same as for the ceremony of Constituting a Lodge.

The Grand Master is waited upon by a messenger from the Lodge, who addresses him as follows:

MESSENGER: Most Worshipful Grand Master, the brethren of ---- Lodge, No. ----, being animated with a desire to promote the honor and interests of the Craft, have provided a suitable meeting place for their convenience and accommodation; and they now desire that it be solemnly dedicated to Masonic purposes, agreeably to ancient forms and usage.

GRAND MASTER: It is well; inform the brethren that in due time we will comply with their request.

The Grand Master and Grand Lodge are then escorted, in procession, to the hall. The procession may be formed and arranged to suit the particular occasion, having reference to the number and rank of those present; generally the same as in constituting a Lodge.

On arriving at the hall, the procession halts; the brethren open ranks, face inward, and all, except the Grand Officers, march in reverse order, between the lines, into the hall.

The Symbolic *Lodge* is placed on the table prepared for it.

The officers of the Lodge, invested with their proper jewels and clothing, will assume their respective stations and places. The Lodge should not be opened.

The Grand Master, preceded by the Grand Marshal, then advances between the lines of the Grand Officers, the procession following in reverse order.

As the Grand Master enters the hall, the brethren are caused to stand and give the Grand Honors (3 x 3).

On entering the hall, the Grand Lodge Officers pass once around the Symbolic *Lodge*, halting in front of the West, and the vessels of Corn, Wine and Oil and the tapers (lighted) are placed, respectively, at the East, West and South of the Symbolic *Lodge*.

The Grand Officers march around to their respective stations, and the officers of the Lodge resign their seats to them. The Great Lights are placed upon the Altar by the Grand Bible Bearer.

Instrumental music should accompany the marching.

All being seated, an appropriate ode, or chant, may be sung by the choir.

The principal Architect, or brother having the management of the building in charge, addresses the Grand Master.

ARCHITECT: Most Worshipful Grand Master, having had in charge the construction of this edifice, and, to the best of my ability, having accomplished the task assigned me, I beg leave to surrender to you the implements committed to my care when the foundation of the structure was laid (*presents to the Grand Master the Square, Level and Plumb*), humbly hoping that our designs, and our labor in the erection of this edifice, may meet your approbation and be crowned with success.

GRAND MASTER: Brother Architect, the skill and fidelity displayed, in the execution of the trust reposed in you at the beginning of this undertaking, have secured the entire approbation of the Grand Lodge. In this, I am pleased to congratulate you; and we sincerely pray that this

Hall may continue a lasting monument to the good taste and to the spirit and liberality of its founders.

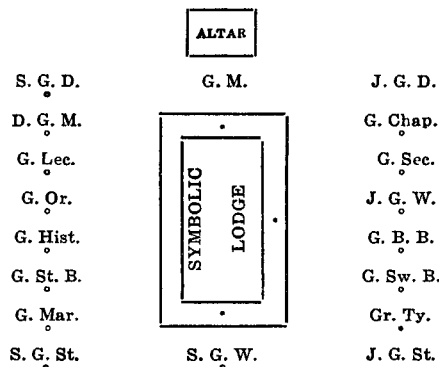
DEP. GRAND MASTER: Most Worshipful Grand Master, the Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated, according to ancient forms and usage.

GRAND MASTER: Right Worshipful Deputy Grand Master and brethren, it is with pleasure that we accede to your request, and we will now proceed, according to ancient usage, to dedicate this Hall.

The Grand Lodge Officers will assemble around the Symbolic *Lodge*, under the direction of the Grand Marshal.

The Symbolic *Lodge* (or carpet) is now uncovered by the Grand Marshal; and, while solemn music is played, the Grand Lodge Officers form around the Symbolic *Lodge*, the Grand Master at the East of it.

FORMATION



G. Deacons and G. Stewards cross rods.

The Grand Officers march once around the *Lodge* and halt; the music ceases; and, all kneeling (on the right knee), the Grand Chaplain offers the following

PRAYER OF DEDICATION

GRAND CHAPLAIN: Great Architect of the Universe! Maker and Ruler of all worlds! Deign, from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us, at this and at all times, Wisdom in all our doings; Strength of mind in all our difficulties; and the Beauty of harmony in all our communications. Permit us, O Thou Author of Light and Life, Great Source of Love and Happiness, sol-

emply now to dedicate this Hall to the honor of Thy glory. Amen!

RESPONSE: So mote it be.

All arise and the procession again moves slowly once around the *Lodge*, while a passage of Scripture (1 Kings, vii, 15-22) may be read by the Grand Chaplain, or the choir may sing the following

ODE

Air: *Old Hundred*

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

The procession having again made the circuit around the *Lodge*, the Grand Master standing at the East, the Deputy Grand Master presents the vessel of Corn to the Grand Master, saying:

DEP. GRAND MASTER: Most Worshipful Grand Master, in the dedication of our Temples it has been our custom from time immemorial to pour Corn upon the *Lodge*, as an emblem of nourishment. I therefore present you this vessel of Corn, to be employed according to ancient usage.

The Grand Master then, striking thrice on the *Lodge* with his gavel, scatters the Corn on the *Lodge* (or carpet), saying:

GRAND MASTER: In the name of the Great Jehovah, to Whom be all honor and glory, I do solemnly dedicate this Hall to *Freemasonry*.

The *private* Grand Honors are then given, if the ceremony be in private; if the ceremony be in public, then, instead, the *public* Grand Honors are given (8 x 8).

The procession then moves twice around the *Lodge*, while the following stanza is being sung:

Bring with thee Virtue, brightest maid;
Bring Love, bring Truth and Friendship here;
While kind Relief will lend her aid
To smooth the wrinkled brow of care.

The Senior Grand Warden presents the vessel of Wine to the Grand Master, saying:

SR. GR. WARDEN: Most Worshipful Grand Master, Wine, an emblem of refreshment, having been used by our ancient Brethren in the dedication of their Temples, I present you this vessel of Wine, to be used on the present occasion, according to ancient Masonic custom.

The Grand Master pours the Wine upon the *Lodge* (or carpet), saying:

GRAND MASTER: In the name of the Holy Saints John, I do solemnly dedicate this Hall to *Virtue*.

The *private* Grand Honors are given, if the ceremony be in private; if *public*, the *public* Grand Honors—(3 x 3); after which the procession moves solemnly three times around the *Lodge*, while the following stanza is being sung:

Come, Charity, with goodness crowned,
Encircled in thy heavenly robe;
Diffuse thy blessings all around,
To every corner of the Globe!

The Junior Grand Warden presents the vessel of Oil to the Grand Master, saying:

JR. GR. WARDEN: Most Worshipful Grand Master, Oil is an emblem of that peace and joy which should animate every bosom on the completion of important undertakings. I therefore present you this vessel of Oil to be used according to ancient Masonic custom.

The Grand Master then pours the Oil upon the *Lodge* (or carpet), saying:

GRAND MASTER: In the name of the whole Fraternity, I do solemnly dedicate this Hall to *Universal Benevolence*.

The *private* Grand Honors are given, if the ceremony be in private; if *public*, the *public* Grand Honors are given (3 x 3), after which the following stanza is sung:

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

The Grand Chaplain (all kneeling) then delivers the

INVOCATION

GRAND CHAPLAIN: May the Lord, the Giver of every good and perfect gift, bless the brethren, here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the *Corn* of Nourishment, the *Wine* of Refreshment, and the *Oil* of Joy. Bless all our brethren, the children and the widow, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. May we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss ineffable and eternal. Amen!

RESPONSE: So mote it be.

GRAND MASTER: Glory be to God on high!

RESPONSE BY THE BRETHREN: As it was in the beginning, is now, and ever shall be, world without end. Amen!

The Symbolic Lodge is then covered by the Grand Marshal: the Grand Officers return to their stations and places, and the Grand Master delivers the following or some other appropriate

CHARGE

GRAND MASTER: Brethren, the ceremonies we have performed are not unmeaning rites, nor the amusing pageant of an idle hour, for they have a solemn and instructive import. Permit me to point out to you, and to impress upon your minds, the ennobling sentiments they are so well adapted to inspire.

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

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

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

Following our ancient constitutions, with mystic rites we dedicate this Hall to the honor of *Freemasonry*.

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

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

This Hall is also dedicated to *Virtue*.

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

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to *Universal Benevolence*, in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection for those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed.

How many pleasing considerations attend the present assembly! While, in almost every other association of men, political animosities, contentions and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and

to engage in plans to perfect individual and social happiness.

In conclusion, we offer our congratulations to the Worshipful Master, Wardens, Officers and Members of this Lodge. We commend their zeal, and hope it will meet with ample recompense. May their Hall be the home of Piety, Virtue and Benevolence! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound! And when they, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in that building of God, that Hall not made with hands, eternal in the heavens.

The Grand Master then addresses the Grand Marshal as follows:

GRAND MASTER: Worshipful Brother Grand Marshal, make proclamation that this Hall has been solemnly dedicated, in *ample* form, to the purposes of Freemasonry.

PROCLAMATION

GRAND MARSHAL: I am directed by the Most Worshipful Grand Master to proclaim, and I do now proclaim, that this Hall has been solemnly dedicated, in *ample* form, to the purposes of Freemasonry.

The Grand Chaplain is conducted to the Altar and pronounces the

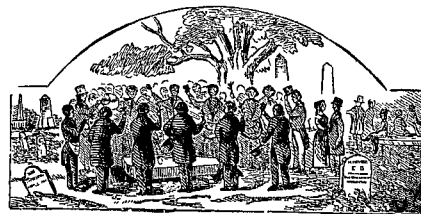
BENEDICTION

GRAND CHAPLAIN: Almighty and Everlasting God! Giver of every good and perfect gift! Bless,

we beseech Thee, this Hall which we have this day dedicated and consecrated. Send down upon Thy servants who shall here assemble the healthful spirit of Thy grace. Guide us through life; and when our labors are ended, gather us into Thy mansion above, and Thine shall be the glory, for ever and ever. Amen!

RESPONSE: So mote it be.

The Grand Lodge may re-form in procession and march to the apartment where it first convened, or it may be closed in the Hall, as its convenience may dictate.



DIVISION VI.

FUNERAL SERVICE

Masonic burial is a privilege, not an absolute right. The Lodge may bestow or deny it; and it may be extended to non-affiliated Masons in good standing, as well as to members of the Lodge. It is for the Lodge or its Master to determine. No worthy Master Mason should be denied this sacred Rite.

In case of the death of a sojourner, the Master should immediately telegraph the deceased brother's Lodge, asking for instructions.

No Freemason can be interred with the formalities of the Fraternity unless he shall have been raised to the M. M. degree. Fellowcrafts and Entered Apprentices are not entitled to Masonic obsequies, nor can they, as Masons, join in processions on such occasions.

The Master, or a Warden in his absence (or a competent brother called by him to preside for the time being), shall officiate in the funeral ceremonies, during all of which the Lodge shall remain open on the M. M. degree. The brethren shall be properly clothed, and none but Master Masons in good standing shall assume our funeral habiliments.

All brethren in attendance at a funeral should be decently clothed in black, wearing white gloves, aprons outside of outer garments, crape upon the left arm, and the customary evergreen on left lapel of coat.

The Master's gavel, Wardens' columns, Deacons' and Stewards' rods, Marshal's baton and Tyler's sword should be tied with black crape.

The Secretary should prepare, in duplicate, an Obituary Roll, containing the name of the deceased, date and place of birth, dates of receiving the degrees, date and place of death, date of burial and name of Lodge performing the service; after the Roll is read it is copied in the minutes and deposited in the archives of the Lodge; and the duplicate, tied with crape, deposited in the grave.

A Lodge shall not attend a funeral in Masonic clothing unless so requested by the brother in his life-time, or by his near relatives after his death. When the Lodge attends, it shall have entire charge of the funeral procession and ceremonies after the minister has performed his duties at the house or church.

If societies composed solely of Masons be invited to take part in the procession, they shall serve as an escort to the Lodge, and shall follow the musicians. Societies not so composed shall follow the mourners. The Lodge performing the ceremony shall be immediately in front of the hearse. The pall-bearers shall be Master Masons, clothed as such, and selected in advance with the approval of the relatives. The Officer officiating at the grave and delivering the funeral ritual shall be a Master Mason.

It is proper for a Lodge to escort the remains of a brother to the place of shipment when interment is to take place elsewhere.

The House or Church Service may, if deemed advisable, be extended to include the entire service to the conclusion of the Funeral Hymn.

For the purpose of the burial of the dead the Master may open his Lodge in the lodge-room of any constituent Lodge of the Jurisdiction, or in any convenient, safe place.

The brethren having assembled, the Master will open the Lodge on the M. M. degree of Masonry, state the purpose for which it has been convened, and instruct the members in the funeral grand honors, etc.

The Lodge service then follows, all standing:

LODGE SERVICE

(All brethren should join in the responses.)

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

RESPONSE: *Man walketh in a vain shadow; he heapeth up riches, and can not tell who shall gather them.*

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

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

MASTER: Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

RESPONSE: *All flesh shall perish together, and man shall turn again unto dust.*

MASTER: As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

RESPONSE: *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

MASTER: Let us die the death of the righteous, and let our last end be like theirs.

RESPONSE: *God is our God forever and ever; He will be our Guide, even unto death.*

The Master then reads, or causes to be read, the Obituary Roll, after which:

MASTER: Almighty Father! Into Thy hand we commend the soul of our departed brother.

RESPONSE (*giving the Private Grand Honors*): The will of God is accomplished! So mote it be! Amen!

PRAYER

CHAPLAIN: Most Glorious God! Author of all good, and Giver of all mercy! Pour down Thy blessings upon us, we beseech Thee, and strengthen our solemn engagements with the ties of sincere affection. Endue us with fortitude and resignation in this dark hour of our sorrow. May the present instance of mortality remind us of the short tenure of our earthly existence, and draw us more closely to Thee, our only refuge in time of need; so that when the solemn moment shall arrive at which we, too, must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and, after our departure hence in peace and in Thy favor, we may be received into Thine everlasting kingdom, to enjoy the just reward of a virtuous and well-spent life. Amen!

RESPONSE: So mote it be.

Solemn music may here be introduced, during which a procession is formed, if the body be not in the Lodge-room.

The procession will move to the house or church, and thence to the place of sepulcher, in the following formation:

The Tyler, with drawn sword
Musicians
Stewards, with white rods
Master Masons
Treasurer and Secretary
Senior and Junior Wardens
Past Masters
The Bible Bearer

Marshal

(The Bible, Square and Compasses, on a cushion covered with black cloth, carried, if practicable, by the oldest member of the Lodge, and supported by the Deacons with crossed rods.)

The Chaplain, and the attending clergyman if a
Mason
The Master

* * *
Pall Bearers *  * Pall Bearers
* * *

(Upon the coffin, a Masonic apron)

The Mourners

Honorary pall-bearers not members of the Fraternity may walk on the outside of the Lodge pall-bearers.

HOUSE OR CHURCH SERVICE

(May be omitted if deemed advisable.)

On the arrival of the head of the procession at the house of the deceased, or at the church, the procession will halt in front of the entrance, open ranks and face inward, forming two parallel lines; the stewards cross rods.

After the non-Masonic services are concluded (if any be held), the Master, preceded by the Marshal, will advance between the lines, followed by the other officers in reverse order, into the house, the brethren closing in, with heads

uncovered. The Master will take his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left, and the Chaplain on the left in rear of the Master. The station of the Bible-bearer, holding before him the Great Lights, will be at the foot of the coffin; the Deacons and Stewards with blue and white rods crossed—the former near the head and the latter at the foot of the coffin. The Pall-bearers will form in line on either side of the coffin, between the Deacons and the Stewards; the brethren form a rectangle (or circle, if more convenient) around all.

HYMN

An appropriate Hymn may be sung.

MASTER: My brothers, it is an act of grace and of wondrous mercy that we are privileged to speak to the Eternal God; to make appeal to Him as to a father. Let us therefore ask of Him power and assistance to fulfill our duties in this life, and His gracious blessing in the fuller life to come.

PRAYER

CHAPLAIN: Most holy and glorious Lord God, the Giver of all good gifts and graces: Pour down Thy blessing upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and draw our attention toward Thee, our only Refuge in time of need; that when the solemn moment shall arrive for us to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence in peace, and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, with our departed friends, perfect happiness, as durable as is the eternity of God. Amen.

RESPONSE: So mote it be.

MASTER: My brothers, let us draw inspiration from the Volume of the Sacred Law:

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth.

We spend our years as a tale that is told. The days of our years are three-score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

The following may be read by the Master or sung as a

HYMN

[*Air: St. Anne, Common Meter*]
 "Our God, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home.

Before the hills in order stood,
 Or earth received her frame,
 From everlasting Thou art God,
 To endless years the same.

Our God, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while troubles last,
 And our eternal home."

EULOGY

Biographical sketch and eulogy may here be introduced.

HYMN

An appropriate hymn may be sung.

MASTER: The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?

In the time of trouble He shall hide me in His tabernacle; yea, in the secret place of His dwelling shall He hide me.

God is our refuge and strength: a very present help in time of trouble. Therefore will not we fear, though the earth be moved and though the mountains be carried into the midst of the sea. The Lord of hosts is with us. Trust therefore in

the Lord for with Jehovah there is mercy and with Him is plenteous redemption.

God shall wipe away all tears; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away.

Like as a father pitieth his children, so the Lord pitieth them that fear Him. For the mercy of the Lord is from everlasting to everlasting. With everlasting kindness will I have mercy on thee, saith the Lord. The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed saith the Lord whose mercy endureth forever. It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are fresh every morning and are renewed every evening.

It is good that a man should hope and quietly wait for the salvation of the Lord.

The Lord hath established His throne in the heavens; and His kingdom ruleth over all.

Therefore because of the Lord's faithfulness which faileth not, even in the darkest night, "Hope sees a star and listening love hears the rustle of an angel's wing."

At the option of the Master the House or Church Service may be continued to include the following, or

The procession is again formed and moves, with the body, to the grave (or place of incineration), where the ceremonies are concluded.

The brethren should not leave their places in the procession, without permission of the Master. Upon arriving at the place of cremation or burial, the same formation shall

take place as at the "House or Church Service": the mourners (within the circle) at foot of grave. The services will then be resumed, as follows:

SERVICE AT GRAVE OR CREMATORY

MASTER: From time immemorial it has been a custom of the Society of Free and Accepted Masons, on proper request, to accompany the remains of a brother to their final resting-place.

In conformity with this ancient usage, and in accord with our loving duty to our brother, we are assembled here as Masons to offer tribute of our affection and to testify before the world our faith in the Almighty Father and His beneficent goodness to us, His children.

With becoming reverence, then, let us supplicate the Divine Grace to insure the favor of that Eternal Being whose goodness and power know no bounds; that on the arrival of the momentous hour when the fading taper of human life shall faintly glimmer in the socket of existence, our faith may draw aside the sable curtain, and our hope may sustain and cheer the departing spirit.

PRAYER

CHAPLAIN: Almighty and Eternal God — in Whom we live and move and have our being, we beseech Thee to be present with us in this hour and during all the days of our earthly life; lead us by the hand of love; point out to us the pathway of duty. Pour out Thy continual blessing upon the relatives and friends of our departed brother. Lead them to know that he is waiting to greet them in a world where light and bliss are

eternal. Grant us Thy divine assurance, oh! most merciful God, to redeem our mis-spent time, and, in the important duties which Thou hast assigned us in the erection of our spiritual temple, give us *wisdom* to direct us, *strength* to support us and the *beauty* of holiness to adorn our labors and render them acceptable in Thy sight, so that, when our labors here on earth are ended, we may be with Thee amidst the radiant splendor of eternal truth. Amen!

RESPONSE: So mote it be.

MASTER: We commit the body of our brother to the kindly embrace of mother earth, in a sleep so profound that the giant tread of the earthquake shall not disturb it; but his spirit has winged its flight to that blissful Lodge which will remain open during the endless ages of eternity. In that Heavenly Sanctuary, the Mystic Light, unmingled with darkness, will reign unbroken and perpetual; and there, amid the sunbeam-smiles of Immutable Love, under the benignant bend of the All-Seeing Eye, by the Infinite Grace of the Almighty Father, we shall meet again.

The Apron is taken from the coffin and handed to the Master: the coffin, in case of burial, is then lowered into the grave, but not covered with box-cover.

LAMBSKIN APRON

MASTER (*holding up apron, unfolded*): The Lambskin, or white leather apron, is an emblem of innocence, and the badge of a Mason. Its pure and spotless surface is an ever-present reminder of that purity of life so essentially necessary to gaining admission into the Celestial Lodge

above. This emblem I now place on the casket of our brother, as a symbol of his labors in our Craft, and as a token of our brotherhood with him and our kindred sonship with the Father. (*Places apron upon the casket.*) Thy day of toil on earth, my brother, is over. Thou hast entered upon a greater field of labor and love.

SCROLL

MASTER: This scroll, on which is inscribed the name of our departed Brother, I now deposit with his remains (*drops it in the grave*). He has passed away, never more to return. His name is inscribed in the Book of Life.

THE SPRIG OF ACACIA

MASTER (*holding up sprig*): The Evergreen, which once marked the temporary resting-place of one illustrious in Masonic legend, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an imperishable, immortal spirit, which survives this death, and which will never, never, never die. By it we are admonished that we, too, like our brother, whose remains now lie before us, shall soon be clothed in the habiliments of death; yet, through the loving-kindness of the Supreme Grand Master, we may confidently hope that our souls will hereafter flourish in eternal spring.

The brethren face to the left and move in procession around the coffin or grave, each depositing a sprig of evergreen as he passes the head. While depositing the evergreen, they sing the following

FUNERAL HYMN

Air: *Pleyel's Hymn*

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

Here, another guest we bring!
Seraphs, of celestial wing,
To our fun'ral altar come;
Waft a 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!

FUNERAL GRAND HONORS

(Must be given at place of interment)

Having resumed their original positions, the Funeral Grand Honors are given, as follows: Raise and extend the arms to the front (palms of hands inward, fingers extended), at an angle of about forty-five degrees, eyes cast upward, repeating together the words: *His Spirit hath ascended on high*, then lower the arms, hand extended (palms downward) to a horizontal position, repeating the words: *We commit his body to the tomb (flames)*; then cross the arms upon the breast, right hand resting over the heart, left arm overmost, repeating the words: *And cherish his memory forever*. This ceremony to be given three times.

MASTER: Reverently we commit the body of our brother to the grave (flames)—earth to earth (*drops earth from hand, by three distinct pauses, on coffin*); ashes to ashes (*drops earth as before*); dust to dust (*drops earth as before*). Though our brother has passed beyond our mortal view, yet we can trustingly leave him in the hands of a beneficent Being, who doeth all things well; who is glorious in His holiness, wondrous in His power, and boundless in His goodness and love.

(In case of BURIAL)

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

Soft and safe to thee,
my brother, be this
earthly bed! Fragrant
be the acacia that here
shall bloom! May the
year's earliest buds unfold
their beauties o'er this
thy resting-place! May
each springtime renew
their loveliness! And
here may the sweetness
of the summer's last
rose linger longest!

With firm faith and reliance
in the Supreme Grand
Master of the Universe,
we know that we shall
meet once more in
realms beyond the
skies. Until then,
dear friend and brother,
until then, farewell!

BENEDICTION

CHAPLAIN: The Lord bless us,
and keep us: The Lord
make His face to shine
upon us, and be gracious
unto us: The Lord lift
upon us the light of His
countenance, and give us
peace. Amen!

RESPONSE: So mote it be.

In some instances the grave is filled by the brethren (no profanes); each taking turn, all assisting more or less, thus completing a true Masonic burial.

Thus, the service ends. The procession will be re-formed by the Marshal and return to the Lodge room. The Lodge will be closed in due form.

(In case of CREMATION)

The Master then approaches the casket, and says:

May we, my brother,
whom you have left behind,
go forth with a firm
resolution to cultivate
the spirit of Truth and
Brotherly Love; those
virtues which, when
subjected to the chastening
fires of Time, alone remain,
unconsumed, in all their
strength and beauty!

FUNERAL SERVICE

OVER ASHES OF A CREMATED BROTHER

Place urn containing ashes upon a draped table, floral Square and Compasses on one end, Brother's apron upon the other end.

Lodge officers form in V shape facing audience, Master at apex, Wardens at his right and left, Bible Bearer at one end of formation, Chaplain at other end.

MASTER: From time immemorial it has been a custom of the Society of Free and Accepted Masons, on proper request, to perform the last rites over the remains of a departed Brother.

In conformity with this ancient usage, and in accord with our loving duty to our brother, we are assembled here as Masons to offer tribute of our affection and to testify before the world our faith in the Almighty Father and His beneficent goodness to us, His children.

With becoming reverence, then, let us supplicate the Divine Grace to insure the favor of that Eternal Being whose goodness and power know no bounds; that on the arrival of the momentous hour when the fading taper of human life shall faintly glimmer in the socket of existence, our faith may draw aside the sable curtain, and our hope may sustain and cheer the departing spirit.

PRAYER

CHAPLAIN: Almighty and Eternal God—in Whom we live and move and have our being, we beseech Thee to be present with us in this hour and during all the days of our earthly life; lead us by the hand of love; point out to us the pathway of duty. Pour out Thy continual blessing

upon the relatives and friends of our departed brother. Lead them to know that he is waiting to greet them in a world where light and bliss are eternal. Grant us Thy divine assurance, oh! most merciful God, to redeem our mis-spent time, and, in the important duties which Thou hast assigned us in the erection of our spiritual temple, give us wisdom to direct us, strength to support us and the beauty of holiness to adorn our labors and render them acceptable in Thy sight, so that, when our labors here on earth are ended, we may be with Thee amidst the radiant splendor of eternal truth. Amen!

RESPONSE: So mote it be.

MASTER: The earthly remains of our brother have been committed to the flames; but his spirit has winged its flight to that blissful Lodge which will remain open during the endless ages of eternity. In that Heavenly Sanctuary, the Mystic Light, unmingled with darkness, will reign unbroken and perpetual; and there, amid the sun-beam-smiles of Immutable Love, under the benignant bend of the All-Seeing Eye, by the Infinite Grace of the Almighty Father, we shall meet again.

LAMBSKIN APRON

MASTER (*holding up apron, unfolded*): The Lambskin, or white leather apron, is an emblem of innocence, and the badge of a Mason. Its pure and spotless surface is an ever-present reminder of that purity of life so essentially necessary to gaining admission into the Celestial Lodge above.

This emblem I now place upon the ashes of our brother, as a symbol of his labors in our Craft, and as a token of our brotherhood with him and our kindred sonship with the Father. (*Drops apron, by three distinct pauses, upon the urn.*) Thy day of toil on earth, my brother, is over. Thou hast entered upon a greater field of labor and love.

THE SPRIG OF ACACIA

MASTER (*holding up sprig*): The Evergreen, which once marked the temporary resting-place of one illustrious in Masonic legend, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an imperishable, immortal spirit, which survives this death, and which will never, never, *never* die. By it we are admonished that we, too, like our Brother, whose ashes now lie before us, shall soon be clothed in the habiliments of death; yet, through the loving kindness of the Supreme Grand Master, we may confidently hope that our souls will hereafter flourish in eternal spring.

FUNERAL GRAND HONORS

His Spirit hath ascended on high,
We commit his ashes to the ———
And cherish his memory forever.

AT PLACE OF FINAL COMMITMENT

MASTER: Reverently we commit the ashes of our brother to ———. Though our brother has passed beyond our mortal view, yet we can trust-

ingly leave him in the hands of a beneficent Being, who doeth all things well, who is glorious in His holiness, wondrous in His power, and boundless in His goodness and love.

May we, my brother, whom you have left behind, go forth with a firm resolution to cultivate the spirit of Truth and Brotherly Love; those virtues which, when subjected to the chastening fires of Time, alone remain, unconsumed, in all their strength and beauty!

With firm faith and reliance in the Supreme Grand Master of the Universe, we know that we shall meet once more in realms beyond the skies. Until then, dear friend and brother, until then, farewell!

BENEDICTION

CHAPLAIN: The Lord bless us, and keep us: The Lord make His face to shine upon us, and be gracious unto us: The Lord lift upon us the light of His countenance, and give us peace. Amen.

RESPONSE: So mote it be.



OPTIONAL FUNERAL SERVICE

Authorized by Grand Lodge, 1935

Part I

INTRODUCTION

MASTER: Brother Senior Warden, in this hour of sorrow what duties devolve upon us as Masons?

SENIOR WARDEN: To honor the memory of a Brother whom death has taken from us; to contemplate our own approaching dissolution; and, by the remembrance of immortality, to raise our souls above the considerations of this transitory existence.

MASTER: Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like the present?

JUNIOR WARDEN: Calm sorrow for the absence of a Brother gone before; earnest solicitude for our own eternal welfare; and firm faith in the wisdom and goodness of the Great Architect of the Universe.

MASTER: Brother Secretary, has a scroll been prepared, that the memory of our Brother may not depart from us?

SECRETARY: It is hereon written and shall also be preserved in our archives.

MASTER: You will read the scroll and place it with the remains of our Brother.

Secretary reads and deposits scroll.

CHAPLAIN: O Thou that hearest prayer, unto Thee shall all flesh come. Let Thy mercy, O

Lord, be upon us according as we hope in Thee. Amen.

ALL: So mote it be.

At the option of the Master, Part I, above, may be omitted. If it be omitted, the Scroll should be deposited just after the Evergreen in Part IV.

Part II

MASTER: Again we are standing in the presence of the great Mystery we call Death. The roll of the workmen has been called and another has not answered to his name.

In their narrow house before us lie the mortal remains of a Brother, overtaken by that fate which must sooner or later overtake us, and which neither power nor station, virtue nor bravery, wealth nor honor, nor tears of kindred and friends can avert. In this inexorable end of mortality is taught an important lesson, endlessly repeated: that each of us must, ere long, pass through the valley of the shadow of death.

[Very eloquent, my brethren, are the pale, still lips of the dead. With a pathos and impressiveness which no living lips can equal they preach to us sermons that cannot be translated into words. Most persuasively they explain how vain and empty are all hatreds, jealousies, disputes and rivalries; all struggles for wealth, for place and power, for rank and preference.]

[In the grave all ranks are leveled and all distinctions done away. The monarch at whose bidding nations pay tribute and the poor beggar at his gate are equals in the hour of death. The one must part with his sceptre and crown; the

other has no further use for his wallet and rags; and each is indebted to mother earth for a sepulchre. For them, both, earth's dim glories have faded, like the stars at morning, in the dawn of immortality.]

[This solemn scene stirs up these reflections with a force which should give us pause.]

He who slumbers here in the peace that passeth understanding was our Brother. With him we have walked in the pilgrimage of life and kept ward and watch in its vicissitudes and trials. He is remembered in scenes to which the world was not a witness; where the richer attributes of humanity were exhibited without disguise.

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

As Freemasons we are taught, when clouds gather darkly, when affliction and sorrow come nearest our hearts, to look to the Great Architect of the Universe for comfort and support. Let us ask of Him power and assistance to do our duty, and His favor for those who are afflicted in even greater measure than ourselves.

CHAPLAIN: Heavenly Father, we come to Thee in this bereavement, seeking that consolation which Thou, alone, canst give. By communion with Thee we would strengthen our faith that in passing from this earth we are but entering that mystic borderland where clouds and shadows are unknown. While we mourn the departure

of a beloved Brother from the circle of our fraternity, we believe that he has entered into a higher brotherhood, to engage in nobler duties and in more exalted work; to find rest from earthly labor and refreshment from earthly care. As we, too, shall come, one by one, to the end of the day, may the twilight be illumined by a radiant glow; and may we fall asleep without alarm and fearless, with the sublime conviction that we shall be raised through the power of the Lion of the Tribe of Judah, and find a new home and perfect haven in that spiritual building, that house not made with hands, eternal in the heavens. Amen.

ALL: So mote it be.

HYMN

"Abide With Me"

At the option of the Master, Part III on page following may be omitted.

Part III

MASTER: What man is he that liveth and shall not see death?

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

JUNIOR WARDEN: When he dieth he shall carry nothing away; his glory shall not descend after him.

MASTER: If a man die, shall he live again?

SENIOR WARDEN: And they that sleep in the dust of the earth shall awake.

JUNIOR WARDEN: And ye shall know I am the Lord when I have brought you up out of your graves.

MASTER: Where now is our departed Brother?

SENIOR WARDEN: He is gone to that undiscovered country from whose bourne no traveler returns.

MASTER: Can we offer any precious thing to redeem him?

JUNIOR WARDEN: We have not the ransom. The place that knew him shall know him no more forever.

MASTER: When our Brother died, did he carry nothing away with him?

CHAPLAIN: He has fulfilled his destiny; naked came he into the world and naked he has departed out of it.

MASTER: Hear, then, the conclusion of the whole matter: It is the Lord, only, Who can give, and it is the Lord Who hath taken away.

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

All extend arms full length upward and outward, hands open, palms inward, eyes looking up and hold until end of "So mote it be."

MASTER: Almighty Father, into Thy hands we commend the soul of our departed Brother.

CHAPLAIN: The will of God is accomplished.

ALL: So mote it be.

HYMN

"Lead Kindly Light"

COMMITMENT

If Commitment Service, only, is said, it should, invariably, begin here.

Part IV

MASTER: From time immemorial it has been the custom of the fraternity of Free and Accepted Masons, upon proper request, to accompany the remains of a Brother to the place of disposition, there to deposit them with the ceremonies of the Craft. In conformity to this ancient usage we are assembled in the character of Masons to offer the last tribute of our affection for him, herein demonstrating, also, our steady attachment to the principles of our institution.

[The last sad offices paid to the dead are not only tokens of affectionate regard for their memory, but serve also as admonitions for us to prepare for our own approaching dissolution. We are too apt to regard these daily instances of mortality unmoved — except momentary sorrow — and forget that our frail bodies must soon yield to the Scythe of Time, as ripened grain to the reaper. The inanimate form of our Brother, which lies before us, is a striking instance of the certainty that we, too, will be called upon to go the way of all flesh.]

[If, when the summer days of youth are slowly wasting into the nightfall of age, and the shadows of past years grow deeper and deeper as life wears to its close, we can look back upon a righteously spent life, we may, with feelings of satisfaction, be as "one who wraps the drapery of his

couch about him and lies down to pleasant dreams."]

Let us learn anew some lessons from our own beautiful symbols:

Senior Warden takes apron from coffin and presents to Master.

MASTER: Brother Senior Warden, of what is the lamb an emblem?

SENIOR WARDEN: Of innocence.

MASTER: By the lambskin, therefore, the Mason is reminded of that purity of life and conduct so essential to his gaining admission into the Celestial Lodge above. This emblem, full of significance, you will deposit, Brother Senior Warden, on the coffin of our Brother.

Junior Warden takes evergreen and presents to Master.

MASTER: Brother Junior Warden, of what is this an emblem?

JUNIOR WARDEN: Of immortality.

MASTER: The evergreen, which once marked the resting place of one illustrious in Masonic legend, is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny in the world beyond the shadows; and that there dwelt for a time within this tabernacle of clay, as there abides in each of us, an imperishable spirit over which the grave has no dominion and death no power.

Master and Bible-bearer move, each to his right, and simultaneously deposit evergreen, then resume stations; Senior and Junior Wardens follow, then others, in pairs, one from each side of coffin.

If full service is held at one place (at crematory or grave) Part IV will end here. If commitment is elsewhere, continue as follows:

CHAPLAIN: O Thou, Who are the Resurrection and the Life, bless to the strengthening of our souls the thoughts and experiences of this hour. May we go from this place with deeper sympathy, stronger faith, more earnest purpose, so that when our toils here shall have ceased we may be raised to the enjoyment of immortal life in that Kingdom where faith and hope shall end, and love and joy prevail throughout the eternal ages. Amen.

ALL: So mote it be.

HYMN

"It Is Well With My Soul"

If earth-burial is to be had the Master will here direct: "Brethren, the service will be resumed at the cemetery." If cremation, Part V, of the service, will follow.

Part V

GRAND HONORS

All step forward, uncover and deposit hats on ground, or floor, at feet. All make signs, once only. Master, only, pronounces words.

1. (*Stretch arms full length downward toward coffin, hands open, palms outward*)

MASTER: His body we consign to the tomb (*flames*).

2. (*Cross arms over breast, left over right, hands open, palms flat against shoulders*)

MASTER: His memory we cherish here..

3. (*Extend arms full length upward and outward, hands open, palms inward, eyes looking up*)

MASTER: His soul we commend to God, Who gave it.

4. (*Drop hands, palms against thighs. Secure hats; recover*)

MASTER: Reverently we commit the body of our Brother to the grave (*flames*)—(*Takes earth, if a grave; petals of flowers, if at church or crematory; and drops on coffin*). Earth to earth;

SENIOR WARDEN (*Does likewise*): Ashes to ashes;

JUNIOR WARDEN (*Likewise*): Dust to dust.

CHAPLAIN: Grand Master of the Universe, grant that what we have heard may sink deep into our hearts and bring forth in every one of us the fruit of righteous living. And when life's journey with us is ended—when the silver cord is loosed and the golden bowl is broken, when the pitcher is broken at the fountain and the wheel broken at the cistern—in that moment of mortal extremity may the lamp of Thy love dispel the gloom of the dark valley, and may we be enabled to work an entrance into the Celestial Lodge above; and in Thy glorious presence, amidst its ineffable mysteries, enjoy a union with the souls of departed friends perfect in happiness and as durable as is the eternity of God. Amen.

ALL: So mote it be.

If full service is held in one place

HYMN

at end of Part IV may be sung here.

MASTER: And now we bid him sleep until God shall wake him, as he surely will, on his eternal morrow. We have His promise, and are confident in the expectation that this seeming end is but

the sleep of the winter time, the tarrying within the ante-chamber; and that perchance even now the spirit has awakened to a profound recognition, the ante-chamber been abandoned for the glorious mansion of the Father.

[There may have been storm-clouds along the road he traversed here, some dangerous pitfalls; there may be the knowledge of errors and of wrongs, marking the frailties which beset us all; but for his brethren there shall be recollection only of acts of kindness, of helpfulness, of striving for reconciliation and peace with Him Whom we have now and then called our Father.]

[So, with the knowledge that all is indeed well with this Brother, we leave him in God's eternal peace. Soon we, too, shall arrive at the temporary end where joy seems to cease, the clouds to lower and gloom to reign; but in this seeming end there will be, as now, the rich undertone of a great hope, the consolation of a sublime faith, the knowledge of a love that embraces a boundless charity; and, sustained and soothed by a promise of eternal life, we shall go into the great darkness undismayed and unafraid, knowing that the night of death shall give way to the glorious morning of the resurrection, that sorrow shall be turned into joy and this mortal put on immortality.]

With firm faith in the Supreme Grand Master of the Universe, we know that we shall meet again. Until then, dear friend and Brother, until then, farewell!

CHAPLAIN: The Lord bless us, and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift upon us the light of his countenance, and give us peace. Amen.

ALL: So mote it be.

ADDENDA

GRAND HONORS

The *public* Grand Honors, used in Installation, Dedication and like ceremonies, are given by *three times three*.

The *private* Grand Honors are the signs of the several degrees, given on specific occasions only.

The *funeral* Grand Honors are given in unison, thus: Raise and extend the arms to the front (palms of hands inward, fingers extended), at an angle of about forty-five degrees, eyes cast upward, repeating the words: *His spirit hath ascended on high*. Then lower the arms, hands extended (palms downward) to a horizontal position, repeating the words: *We commit his body to the tomb (flames)*. Then cross the arms upon the breast, right hand resting over the heart, left arm overmost, repeating the words: *And cherish his memory forever*.

This ceremony should be given three times.

RECEPTION OF VISITORS

The reception of visitors with the honors due their rank is an ancient custom of the Fraternity; but no Mason has the right to *demand* that he be accorded the Grand Honors of Masonry.

The Worshipful Master of the Lodge is the sole judge of what honors, if any, shall be tendered to visitors.

When the M. W. Grand Master visits a Lodge, the Worshipful Master should direct the Marshal or Senior Deacon, or some distinguished member or members of the Lodge, to meet the Grand Master in the Tyler's room and to remain with him until the proper time for his introduction,

after the opening of the Lodge; then to escort him to the Altar, where, after the usual salutation, he shall be introduced to the Worshipful Master; whereupon, the Worshipful Master shall meet him at the Altar, tender him greetings, then escort him to the East; and, after introducing him to the Lodge, accord him the Grand Honors. (*Private Grand Honors if lodge is at labor.*)

Until the M. W. Grand Master shall have accepted the gavel, the Worshipful Master of the Lodge is in full charge, and should remain covered.

In the reception of other Grand Lodge Officers a similar ceremony of introduction may be used.

MASONIC CALENDAR

Freemasons, in affixing dates to their official documents, have a calendar peculiar to themselves, differing according to various Rites.

Masons of the York and French Rites add 4,000 years to the Christian era, calling it ANNO LUCIS—YEAR OF THE LIGHT, abbreviated A. L.; thus for A. D. 1930, it would be A. L. 5930. This is not for the reason that they believe Freemasonry to be coeval with creation, but because of its symbolic reference to the Light of Masonry.

In the Ancient and Accepted Scottish Rite the Jewish calendar is used, adding 3760 years to the Christian era; thus: for A. D. 1930, it would be A. M. or ANNO MUNDI—year of the world, 5690. Sometimes the Hebrew year is used, which begins on the first of the month Tisri, corresponding to September 17th, V. E., using the initials A. H.—ANNO HEBRAICO—Hebrew year.

Royal Arch Masons date from the year in which Zerubbabel began to build the Second Temple, adding 530 to the Christian era; thus: for A. D.

1930, it would be A. I. 2460, or ANNO INVENTIONIS—the year of the Discovery.

Royal and Select Masters, when not using the common Masonic date, ANNO LUCIS, date from the year in which King Solomon's Temple was completed; adding 1,000 to the Christian era; thus: for A. D. 1930, it would be A. Dep. 2930, or ANNO DEPOSITIONIS—the year of the Deposit.

Knights Templar date from the organization of the order—A. D. 1118. Their style is A. O.—ANNO ORDINIS, in the year of the Order. Subtract 1118 from the present year.

AMPLE OR DUE FORM

When any Masonic service is performed by the Grand Master, as the opening or closing of a Lodge or the Grand Lodge, it is said to be in *ample form*; when done by the Deputy Grand Master, or by a duly installed Master presiding in a Lodge, or by any other qualified officer, it is said to be in *due form*.

APRON

The Apron of a Master Mason should be a plain white lambskin, fourteen inches wide by twelve inches deep, and may have sky-blue lining and edging. No other color is allowable. Officers and Past Masters may have the emblems of their rank, in silver, on their aprons.

At the initiation of every candidate, he should be *presented*, as his own property, with a white lambskin apron. No *substitute* should be used.

COLLAR

The Collar of a Lodge officer, when used, is of blue velvet. This may be trimmed appropriately with silver lace and silver thread emblems.

JEWELS

The Jewels of Lodge officers shall be of silver or of white metal, to be worn either suspended from a blue velvet collar or as a badge on the left breast. None but officers may wear jewels, except Past Masters, the latter wearing them attached to a blue collar-ribbon, or as a badge worn on the left breast. The jewels of a Past Master and of officers of a Lodge are:

Past Master—The Blazing Sun within the Compasses extended on a quadrant.

Master—The Square.

Senior Warden—The Level.

Junior Warden—The Plumb.

Treasurer—The Crossed Keys.

Secretary—The Crossed Pens.

Chaplain—The Bible within a Circle.

Marshal—Baton in a Square.

Senior Deacon—The Square and Compasses united with a Sun.

Junior Deacon—The Square and Compasses united with a Moon.

Stewards—Cornucopia in a Circle.

Organist—Lyre in a Circle.

Tyler—The Crossed Swords.

The Deacons' rods shall be blue, the Stewards' rods white, surmounted by their proper jewels in silver or white metal.

DRESS

Uniformity in dress on all public Masonic occasions should be observed. Masons should wear dark clothes and hats. Aprons shall be worn

outside of outer garments. White gloves are indispensable.

LODGE MINUTES

The minutes of *each* communication (special as well as stated) shall be read and corrected (if necessary) and approved by the Lodge before it is closed, and, having been approved, cannot be *altered* or *expunged*; read again from the regular record-book, for information, at the next stated communication, and then presented to the Master for his approval and signature.

A dispensation creating a new Lodge, and the charter, when issued, must be copied at length upon the records of the Lodge; also all special dispensations issued by the Grand Master.

VOTING

Every member of the Lodge present at any balloting therein for the degrees or for affiliation *must vote*, unless excused by unanimous consent.

A full vote is not necessary on business matters. It is imperative only in balloting on a petition and in a Masonic trial.

Except in balloting, the opinions or votes of members should be signified by the raising of the left hand.

PARLIAMENTARY USAGE

Freemasonry is said to be a *law unto itself*, or, as Dr. Mackey puts it: "Freemasonry has an organization peculiar to itself." Applying this to the *work of the Lodge*, it will be seen that where Masonry comes into conflict with any of the rules of order governing other organizations or societies, parliamentary law, as such, is inapplicable to Masonic government.

Every Master, or presiding officer, of a Lodge, in order efficiently and creditably to discharge his duties in the government of the Lodge, should familiarize himself with the well-established principles of parliamentary law; for in doing so he can readily determine what particular points are applicable to Masonic government. The prerogatives of the Master and the privileges of the members are the important factors entering into the question, and a good understanding of these and of parliamentary usage renders easy of solution any problem likely to arise in the Lodge.

The *business* of a Lodge is that which it does chiefly in common with other societies; the *work* is technically that of conferring degrees and imparting instruction; the *ceremonies*, private and public, are among its "rights and privileges" and are peculiar to Masonry. The Master's prerogatives, under the established Constitutions of the Fraternity, in wise discretion reach over all, without discrimination.

In the consideration of any proposition or business matter before the Lodge, all debate must be conducted with order and decorum, and in accordance with the fraternal principles of the institution.

It is a general rule of *parliamentary* law that two separate or independent propositions cannot be entertained before a deliberative body at the same time. Rules of order adopted by a deliberative body, together with what are known as "subsidiary motions" or "privileged questions," in parliamentary law, regulate debate and govern in the disposition of all questions considered; and when a question is under debate no motion can be received but to *adjourn*, to *lay on the table*, for the *previous question*, to *postpone to a day certain*, to *commit*, to *amend*, or to *postpone indefin-*

itely. These several motions take precedence in the order stated. There are other questions and recognized rules of order governing deliberative discussion, auxiliary to the foregoing and common to parliamentary practice, which need not be mentioned here. Of those repugnant to the practice which governs in Masonic Lodges are the following:

1. *Adjournment*. By the law of Masonry, no motion to adjourn can be entertained; it is *out of order* and violative of the prerogatives of the Master. At his "will and pleasure" all debate is at an end without motion; so, also, will the Lodge be closed at his "will and pleasure."

2. *Previous question*. This is repugnant to Masonry and cannot be entertained. A late distinguished brother, a master in the science of parliamentary law, says: "Freemasonry knows no previous question."

3. *Appeal*. No appeal can be taken from the decision of the Master to the body of the Lodge. The Master is responsible "*for the good conduct of his Lodge*"; the Lodge has no power to overrule his decision on any question, but the Lodge has its recourse if the Master commits, in its judgment, a flagrant error, by appeal to the Grand Master or to the Grand Lodge.

In addition to the foregoing, it is well to understand that no such body as a *committee of the whole* is known to Masonry. The Master, or the Grand Master, is, at his "will and pleasure," *ex-officio* a member of any committee.

Voting by *roll call*, except in Grand Lodge, is impracticable and very generally inadmissible in a Masonic Lodge, from the nature of its *Constitution*. See "Balloting," "Elections," "Voting," etc., WASHINGTON MASONIC CODE.

DIGNITY AND DECORUM

In the work and ceremonials of the Lodge, no levity or departure from manly dignity and the strictest rules of decorum is admissible in any circumstances.

IMPARTING LECTURES

The lectures and explanatory instructions must invariably follow the esoteric work as soon as that is concluded. To defer them is not only destructive of good impressions, but virtually a breach of fidelity. Ample time should be assigned to the work, beforehand, and it must be given in full.

DEVOTIONAL EXERCISES

During the devotional exercises of the opening and closing ceremonies, the brethren should stand erect, arms folded.

At a funeral and other *outdoor* ceremonial occasions, the head is not uncovered except during prayer or when otherwise the name of the Deity is mention.

PROFICIENCY EXAMINATIONS

The proficiency examinations, as well as imparting lectures to the candidate in the Lodge, should be from the East, and in a tone of voice so distinct that all may hear.

ADDENDUM FOR INFORMATION ONLY

NOT OFFICIALLY APPROVED BY GRAND LODGE

ON the recommendation of the Grand Lecturer, with the approval of the Grand Master, the following Glossary taken from the "Guide to Pronunciation and Lodge Practices" compiled for the Committee on Research and Education of the Grand Lodge of Free and Accepted Masons of Washington, by M. W. Brother Ralph E. Tije, P.G.M., assisted by M. W. Brother Walter F. Meier, P.G.M., is appendaged to this edition of the Washington Monitor and Freemason's Guide. Although not having official approval by action of Grand Lodge, it is believed worthy of consideration of the Craft in determining the correct pronunciation of the words listed therein, and to make it more generally available, is appendaged for information only.

The compilers state the diacritical markings and pronunciations are those used in Webster's International Dictionary, Fifth Edition, 1934 and 1936. Those for such names as are not included therein have been taken from the best and most reliable authorities obtainable. Mackey's Encyclopaedia has also been used as a reference.

John I. Preissner,
Grand Secretary.

Explanation of markings for pronunciation.

VOWELS

ā as in ale	ȳ as in charity
ā chaotic	ō old
â care	ô obey
ǣ add	orb
ǻ account	odd
ā arm	soft
ā ask	connect
ā sofa	food
ē eve	foot
ē here	ou out
ē event	oi oil
ē end	ū cube
ǣ silent	ū unite
ē maker	ū urn
ī ice	ū up
ī ill	ū circus

CONSONANTS

- c before *e, i, y* = s
- c before *a, o, u* = k
- ch chair, chew, chase
- ch is pronounced as *k* in *architecture, chaos*, and other words of Greek origin.
- ph is pronounced as *f* in *philosophy* and other words of Greek origin.
- th then
- th thin
- tūr nature
- dū verdure
- zh z as azure
- tion as an ending in *nation, station*, is pronounced -*shun*.
- zier or -sier as an ending in *glazier, Frasier*, etc., is pronounced as one syllable -*zier*.
- A final -e in English is not pronounced and so in the diacritical markings is omitted from the word.
- Dashes (-) indicate division into syllables.
- Accent is indicated by *ˈ*. In words of four syllables a secondary accent occurs and is similarly marked, but is generally not so heavy as the first, and is indicated by *ˈ*.
- An apostrophe (') before a final -d or -t indicates that the vowel in the syllable is not clearly pronounced, but is "obscured."
- In the endings -ible and -able, the -ble is indicated by *b'le*.
- In the common plurals -s is used in the pronunciation to avoid confusion.

Abraham (ă'-bră-hăm). The founder of the Hebrew nation.

acacia (ă-kā-shă). Do not pronounce the second syllable like cash.

Adoniram (ăd-ô-nî-răm).

affinity (ă-fin'-i-tî). Relationship in spirit or kind.

agreeably (ă-grē'-ă-bli). It is an adverb; do not confuse with the adjective *agreeable*. Do not say *agreeably*. In conformity with.

alimentary (ăl'-i-mên'-tă-rî). Pertaining to the digestive tract.

allegorical (ăl'-ê-gôr'-i-k'l). An allegory is a story told through symbols, or an idea so expressed.

ancient (ăn'-shënt). Old, time-honored.

anoint (ă-noint'; ă-noin'téd). To apply oil to, or pour oil on, particularly holy oil as a sign of elevation to kingship or consecration to priesthood.

apartments (ă-pärt'-měnts). Rooms; not compartments, a word which is not applied to buildings.

appurtenances (ă-pûr'-tē-năn-sěz). Things which pertain to a thing or office.

apron (ă-prûn). The badge of a Mason.

architect (ăr'-kî-těkt). One who designs buildings. The first syllable is NOT *arch*.

architecture (ăr'-kî-těk'-târ). The art or science of building. Note that the first syllable is not *arch*.

archives (ăr'-kîvz). A place for the safe keeping of records; the records themselves.

artificer (ăr-tîf'-i-sēr). A craftsman or skilled laborer. Note the *f* on the end of the second syllable.

arts (ărts). Branches of learning, as in the lecture of the F.C. degree. In E.A. degree: skills.

ashlar (ăsh'-lēr). A block of stone from which a column, capital, or other finished product is carved or hewn.

assiduity (ăs'-i-dû'-i-tî). Diligence.

assiduously (ă-sîd'-û-ûs-îl). Devotedly, attentively.

atrocious (ă-trôs'-i-tî). Evil nature, revolting character of an act; the act itself.

august (ô-güst'). Majestic, noble, dignified.

auspicious (ôs-pîsh'-ûs). Favorable, having a suggestion of happy outcome.

barbarous (băr'-bă-rûs). Ruthless, having the character of a barbarian or savage.

Belshazzar (běl-shăz'-ēr or běl-shăz'-zăr).

beneficient (bē-něf'-i-sěnt). Doing or producing good.

benevolence (bē-něv'-ô-lěns). Well-wishing, desire to help.

Benjamin (bēn'-jă-măn).

Bezaleel (bē-zăl'-ê-ěl).

Boaz (bô-ăz). The first syllable like *bow* (and arrow); the second like *as*.

brethren (brěth'-rěn). Note that the vowel in the first syllable is *e*, not *o*. There are no such words as "brothren" or "brothern." The term is used in speaking of Masons, and in this connection is preferable to "brothers."

Callimachus (kă-lîm'-ă-kûs). A Greek architect of the Fifth century B.C. The reputed inventor of the Ionic column.

canopy (kăn'-ô-pî). A tent-like covering. "Canopy of heaven," the sky.

casualty (kăzh'-û-ăl-tî). Accident, chance event.

celestial (sē-lēs'-chăl). Heavenly.

chapters (chăp'-i-těrs). The ornamental tops or capitals of pillars.

chasten (chās'-'n). Two syllables. The *t* is not pronounced. To correct by discipline.

circumambulation (sūr-kūm-ām-bū-lā'-shūn). A walking around.

circumscribed (sūr'-kūm-skrib-'d). Literally encircled; hence limited.

circumspection (sūr'-kūm-spēk'-shūn). Adaption to place and conditions.

clandestine (klān-dēs'-tīn). Not regular. There is no *d* on the end of the word.

clefts (klēfts). Not *cliffs* or *difs*. Openings, narrow passages, fissures.

commemoration (kō-mēm'-ō-rā'-shūn). A service in memory of a person or event, or for the purpose of recalling the virtues of a person, or the significance of a person or event.

compasses (kūm'-pās-ēz). This plural is the form preferred in speaking of the instrument; and is the one we use Masonically.

competency (kōm'-pē-tēn-sī). Fullness, a sufficient amount of anything, as of wisdom, sometimes applied to material things, as money.

contemplative (kōn-tēm'-plā-tīv). Thoughtful.

cornice (kōr'-nis). The ornamented slab placed above the capital of a pillar, and extending beyond it.

corporeal (kōr-pō'-rē-āl). Pertaining to the material body. Do not pronounce as *corpora*.

countenancing (koun'-tē-nān-sīng). Giving approval to.

cowans (kou'-ānz). Profanes, pretenders, intruders, particularly those seeking to obtain the secrets of Masonry unlawfully.

Degree (dē-grē').

denominate (dē-nōm'-i-nāt). Named, designated.

dentils (dēn'-tīls). Small rectangular projecting blocks on the capital of a pillar, so-called from their resemblance to teeth.

deputy (dēp'-ū-tī). A substitute.

deputed (dē-pūt'-ēd). Appointed as a substitute.

derogatory (dē-rōg'-ā-tō'-rī). Expressing a low estimation of, or disdain for.

destined (dēs'-tīnd). The accent is on the first syllable. Decead.

destitute (dēs'-tī-tūt). Lacking means, as without money or food.

dialect (dī'-ā-lēkt). A local or sectional form of a language.

diameter (dī-ām'-ē-tēr). A measure from side to side of a circle through the center.

discipline (dīs'-i-plīn). An imposed system of training. Do NOT say dis-sip'-plīn.

discrete (dis-krēt'). Careful.

dissimulation (dī-sīm'-ū-lā'-shūn). Hypocrisy, false pretense.

diurnal (dī-ūr'-nāl). Daily.

divest (dī-vēst'; dī-vēst'-īng). Not dī'-vēst; the accent is on the second syllable. To remove from.

ecliptic (ē-klīp'-tīk). The imaginary line followed on the earth's surface by the direct ray of the sun during the year.

effluvia (ē-flōō'-vī-ā). Out-flowings, off-givings.

emblematical (ēm'-blē-māt'-i-kāl). Symbolical, representing.

embordered (ēm-bōr'-dērd). Having a border. Do not confuse with *embroidered*, which means adorned with needle work.

- endue** (ĕn-dū'). To fill with some quality or power.
- entablature** (ĕn-tăb'-lă-tūr). The slab above the cornice on which the roof plate rests.
- Entered Apprentice.** The second word does not have a *d* on the end.
- Ephesus** (ĕf'-ĕ-sūs). A city in Asia Minor.
- Ephraimites** (ĕ'-frā-īm-īts or ĕ'frā-mits). A tribe of Hebrews east of the Jordan river.
- equivocation** (ĕ-kwiv'-ō-kă'-shŭn). Saying one thing and secretly meaning another.
- err** (ūr; ūr-ing). To make mistakes.
- escape** (ĕs-kăp'; ĕs-kăpt'). The second letter is not *x*.
- esoteric** (ĕs'-ō-tĕr'-ĭk). That secret portion of Masonry which is known only to the initiates, as distinguished from that which is Monitorial or written out.
- Ethiopia** (ĕ'-thī-ō'-pī-ă). A part of Africa from which tradition says part of the jewels and gold for the Temple came. Not necessarily modern Abyssinia.
- Euclid** (ū'-klīd). The first mathematician to systematize the science of geometry.
- Eureka** (ū-rĕ'-kă).
- exalted** (ĕg-zôl'-tĕd). Morally or spiritually uplifted.
- exemplary** (ĕg-zĕm'-plă-rĭ). Worthy of imitation; an example.
- exemplifies** (ĕg-zĕm'-plĭ-fiz). Illustrates.
- exhort** (ĕg-zôrt'). To encourage, to inspire to greater effort.
- existence** (ĕg-zĭs'-tĕns). Life; being.
- exoteric** (ĕk'-sô-tĕr'-ĭk). Those parts of the ritual which are printed and may be read by anyone. Monitorial.
- expedient** (ĕks-pĕ'-dĭ-ĕnt). Advantageous; wise from the end to be gained.

- exuberance** (ĕg-zū'-bĕr-ăns). Great quantity, exceeding expectation.
- Fides** (fĭ'-dĕz). The name of the Roman diety representing fidelity.
- fidelity** (fĭ-dĕl'-ĭ-tĭ). Faithfulness
- fraternity** (fră-tūr'-nĭ-tĭ). A brotherhood, in which blood-bonds are replaced by a common devotion to a principle, code, or creed.
- frieze** (frĕz). Like the word *freeze*. A border.
- harassed** (hă'răst). Annoyed, tortured.
- height** (hit). Note that the word ends in *t*. The perpendicular measure of a thing.
- hele.** Properly pronounced like *heel* or *heal*. Means to "cover up."
- hemisphere** (hĕm'-ĭ-sfĕr). Any half of the earth's surface, as the *western hemisphere*, the *northern hemisphere*.
- hieroglyphics** (hĭ'-ĕr-ō-glif'-ĭks). Literally the symbols in the priestly writings of the Egyptians. Generally, a symbol or sign the meaning of which is known only to the initiated.
- historical** (hĭs-tôr'-ĭ-kăl). According to history, verifiable, capable of documentary proof.
- holden** (hōl'-d'n). Old form of *held*. The words "*be holden*" are two separate words.
- homage** (hōm'-ĭj). Respect, as applied to men; worship, as applied to diety.
- hypocrisy** (hĭ-pōk'-rĭ-sĭ). Insincere pretense.
- idiom** (id'-ĭ-ŭm). The grammatical form peculiar to a language.
- illustrate** (il'-ŭs-trăt or ĭ-lŭs'-trăt). Giving or showing an example.

illustration (il'-ūs-trā'-shŭn). A drawing, picture, or example.

illustrative (i-lŭs'-trā-tīv). Showing by example or picture.

imbrue (im-brōō'). Last syllable like the word *brew*. To stain with blood.

imminent (im'-i-nĕnt). Impending. Do not confuse this word with *eminent*, which means "high" or "exalted."

implications (im"-plĭ-kā'-shŭns). Inferences. Do not confuse this word with *imprecations*, which means "curses."

inclemencies (in-klĕm'-ĕn-sĭz). Severities.

inclement (in-klĕm'-ĕnt). Severe, harsh, painful.

inculcated (in-kŭl'-kā-tĕd). Taught.

incumbent (in-kŭm'-bĕnt). As an adjective: to be obligated. As a noun: one who holds a position.

indiscriminately (in"-dis-krĭm'-i-nĭt-lĭ). Without distinction between.

inestimable (in-ĕs'-tĭ-ma-b'l). Incapable of being estimated, counted, or weighed.

ingenuity (in"-jĕ-nŭ'-i-tĭ). Cleverness.

insidious (in-sĭd'-i-ŭs). Treacherous.

institution (in"-stĭ-tŭ'-shŭn). Anything established. Used by Masons to refer to their brotherhood.

intelligible (in-tĕl'-i-jĭ-b'l). Capable of being understood.

inundation (in-ŭn-dā'-shŭn). Flood, deluge.

invulnerable (in-vi'-ô-lā-b'l). Secure against corruption.

Jachin (jā'-kĭn).

Jedediah (jĕd'-ĕ-dĭ'ā).

Jephtha (jĕf'-thā). The leader of the Israelites against the Ephraimites.

Jethro (jĕth'-rō).

Josephus (jō-sĕ'-fŭs). A Jewish historian.

legendary (lĕj'-ĕn-dĕr'ī). According to popular belief or report, but without proof.

legible (lĕj'-i-b'l). Capable of being read.

lenient (lē'-nĭ-ĕnt). Not strict. Some prefer to pronounce this word lĕn'-yĕnt.

memorial (mĕ'-mō-rĭ-āl). Something to refresh one's memory of a person or incident.

mental reservation (mĕn'-tāl rĕz'-ĕr-vā'shŭn). A secret or unexpressed intention to fulfill only part of an obligation.

mentally (mĕn'-tāl-i). Silently.

meridian (mĕ-rĭd'-i-ŭn). The position of the sun at noon.

metopes (mĕt'-ō-pĕz). In the capital of a Doric column, the spaces between the triglyphs, often adorned with carved work.

modillions (mō-dĭl'-yŭns). Horizontal brackets or supports under the cornice.

monitorial (mōn-i-tō'-rĭ-āl). Containing admonition, instruction, or advice. Commonly applied Masonically to those parts of the ritual, especially the lectures, which are not secret and so are printed in the *Monitor*.

Moriah (mō-rĭ-ā). A hill in Jerusalem on which the Temple of Solomon was built.

mosaic (mō-zā'-ik). An inlay pattern made up of small pieces of colored material. When spelled with a capital letter (Mosaic) the word means "pertaining to Moses."

- oblong square** (õb'-lõng skwâr). A right angle with one side longer than the other.
- orally** (õ'-rål-î). Aloud, spoken.
- order** (õr'-dër).
- penal** (pẽ'-nål). The first syllable like the word *pea*. An adjective: pertaining to punishment.
- penalty** (pẽn'-ål-tî). The first syllable like the word *pen*. A punishment.
- perfect square** (pûr'-fěkt skwâr). A right angle with the sides equal.
- perpetual** (pẽr-pẽt'-û-ål). Everlasting.
- pervades** (pẽr-våds'). Pierces into. Do not say *prevades*.
- Pharaoh** (få'-rõ or får'-õ). The title of the ruler of ancient Egypt.
- phenomena** (fẽ-nõm'-ẽ-nå). Any observable fact or event. Commonly, an unusual incident. The singular is *phenomenon*.
- philosophy** (fî-lõs'-õ-fi). The pursuit of knowledge; a system of beliefs, as in morals, politics, etc.
- philosophical** (fîl'-õ-sõf'-î-kål). Thoughtful, systematic.
- piety** (pi'-ẽ-tî). Three syllables. The first syllable like *pie*. Unswerving devotion to deity.
- pilasters** (pi-lås'-tẽrs). Rectangular supporting architectural members, built in as part of the building, but projecting from it. A column is usually round and stands apart from the wall. A pilaster is really a pier.
- pique, piques** (pẽk, pẽks). An irritation. Pronounce like the word *peek*, or *peaks*.
- planetary** (plån'-ẽ-tẽr-î). Pertaining to the planets.
- plumb** (plûm). An instrument for erecting perpendiculars. The *b* is not pronounced. Derived from the Latin word for *lead*. So named because of the lead weight on the end of the line.

- pomegranates** (põm'-grån-its). Do not pronounce the first *e* as a syllable.
- potentate** (põ'-tẽn-tåt). A ruler, sovereign, or monarch.
- precept** (prẽ'-sěpt). Law, command, principle, instruction.
- premises** (prẽm'-is-ěz). Basic assumptions or truths in an argument.
- preparatory** (prẽ-pår'-å-tõ-rî).
- probationary** (prõ-bå'-shûn-ěr'-î). Stage or period of preparation.
- progressive** (prõ-grěs'-îv). As used in the ritual "a progressive science."
- propounded** (prõ-pound'-ěd). Asked.
- prudentially** (prõõ-dẽn'-shål-î). Wisely, carefully, regardless of danger.
- putrefaction** (pû'-trẽ-fåk'-shûn). Rotting, decay. The first syllable is pronounced like the word *pew*.
- Pythagoras** (pi-thåg'-õ-rås). A Greek philosopher interested in mathematics.
- rational** (rålsh'-ûn-ål). Reasoning, able to think.
- recanted** (rẽ-kånt'-ěd). Renouncing of an oath or pledge.
- recapitulate** (rẽ'-kå-pît'-û-låt). Summarize by renaming the headings or main points.
- reciprocations** (rẽ-sîp'-rõ-kå'-shûns). Mutual congratulations.
- record** (rẽ-kõrd'). A verb meaning to *write down*.
- records** (rẽk'-ěrds). A noun, meaning *written proceedings, minutes, et cetera*.
- regularity** (rẽg'-û-lår'-î-tî). Conforming to regulations or laws.
- reptile** (rẽp'-tîl). The *i* in the second syllable is short.
- repudiate** (rẽ-pû'-dî-åt). Reject, renounce, withdraw from.

respiration (rēs'-pŭ-rā'-shŭn). Breathing.

restraint (rē-strānt'). "The lodge will be free from restraint."

revered (rē-vēr'-'d). Venerated, revered.

Roman Eagle (rō'-mān ē'-g'l). The emblem carried at the head of the Roman legions, as a flag in later days.

ruffians (rūf'-i-āns). Coarse characters.

sanctum sanctorum (sāngk'-tūm sāngk'-tō'-rūm). A Latin phrase meaning "holy of holies." Note that there is no *i* in either word.

scepter (sēp'-tēr). A staff or rod carried by a king or emperor as a sign of authority.

secrets (sē'-krēts). Those parts of Masonry revealed only to the initiated.

sect (sēkt). Do not confuse with sex. A society or group, usually religious.

significance (sig'-nif'-i-kāns). Meaning, import.

sincerity (sīn'-sēr'-i-tī). Without pretense.

solicitation (sō-lis'-i-tā'-shŭn). Request.

speculative (spēk'-ū-lā-tiv).

spherical (sfēr'-i-kāl). Having the form of a globe.

stupendous (stū-pēn'-dŭs). Amazing, astonishing, especially as to size or degree. Notice there are but three syllables in the word, and that there is no *i* in it.

subtily (sūt'-i-tī). Of elusive or delicate quality.

Succoth (sūk'-ōth; sūc-kōth'). A former town in the valley of the Jordan.

sundry (sūn'-drī). Various.

superficies (sū'-pēr-fish'-ēz). A geometrical figure like a square or triangle, a flat surface, the face of a thing.

superfluous (sū-pūr'-floo-ŭs). Four syllables; accent on the second. Too many; more than enough.

symmetry (sīm'-ē-trī). Balanced proportion; beauty arising from harmony in parts or ornaments of a building.

tabernacle (tāb'-ēr-nāk'-l). A shrine, a place of worship; specifically, the tabernacle erected by Moses after the crossing of the Red Sea.

tempestuous (tēm-pēs'-tū-ŭs). Stormy, dangerous.

tenets (tēn'-ēts). Principles, beliefs, doctrines. The first syllable is pronounced like the numeral *ten*, NOT like the word *tea*.

terrestrial (tēr-rēs'-trī-āl). Belonging to the earth.

tessel (tēs'-ēl; tēs'-ē-lāt'-ēd). A checkerwork or mosaic pavement.

traditional (trā-dīsh'-ūn-āl). According to a belief handed down from generation to generation, but not supported by any sure or exact evidence. A tradition need have nothing of the miraculous in it.

transition (trān-zīsh'-ūn). The passing over from one stage to another.

triglyph (tri'-glīf). A projecting rectangular tablet in the frieze of a Doric column.

Tubal Cain (tū'-bāl kān'). Not *two-ball* and not *too bald*. The name has nothing to do with balls or canes. (See *Genesis* IV. 22.)

unbiased (ūn-bī'-āst). Not prejudiced, uninfluenced.

unerring (ūn-ēr'-īng). Making no mistakes or errors, undeviating.

unfeigned (ūn-fānd'). Real, sincere, genuine.

vicissitudes (vī-sīs'-i-tūds). Commonly applied to irregular changes, especially if they are painful.

volute (vŏ-lŭt'). A spiral or scroll-like ornament on an Ionic capital.

votaries (vŏ'-tă-rĭz). Those devoted or dedicated to a cause or a belief.

Zebulun (zĕb'-ŭ-lŭn).

Zedekiah (zĕd'-ĕ-kĭ'-ă).

Zephaniah (zĕf'-ă-nĭ'-ă).

Zeredatha (zĕr'-ĕ-dă'-thă). A former town in the valley of the Jordan river.

Zion (zĭ'-ŏn). The mountain or hill in Palestine on which Jerusalem was built.