

WISCONSIN MONITOR

Wisconsin Monitor
OR
Monitorial Instructions

FOR THE USE OF
SYMBOLIC LODGES OF
FREE AND ACCEPTED
MASONS
UNDER THE JURISDICTION OF
THE GRAND LODGE OF WISCONSIN



ADOPTED BY THE
GRAND LODGE OF WISCONSIN

JUNE FOURTEENTH
NINETEEN HUNDRED TWENTY-FIVE

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RESOLVED

That the report of the Committee on Revision of Monitor be adopted, and that the Masonic Guide or Monitorial Instructions for the use of Symbolic Lodges of Free and Accepted Masons under the Jurisdiction of the Grand Lodge of Wisconsin, as submitted by the Committee be adopted and is hereby made the OFFICIAL MASONIC GUIDE for this Grand Jurisdiction.

This resolution was unanimously adopted by the Grand Lodge, June fourteenth, nineteen hundred twenty-five.

PREFACE

In presenting this MASONIC GUIDE for the use of Symbolic Lodges under this Grand Jurisdiction, the Committee having charge of compiling and re-arranging the "work" have had these paramount thoughts in mind:

FIRST:—*What constitutes a Masonic Guide? What subject matter should it contain?*

SECOND:—*Accuracy, conciseness and simplicity; avoiding such parts and subjects as are unessential and may well be omitted without tending to detract from the beauty and impressiveness of the "work".*

THIRD:—*A correct and logical co-relation of the written and unwritten "work", so that there may be complete harmony of thought and uniformity of terms used in both.*

In addition to the Monitorial Instructions arranged for use in the Entered Apprentice, Fellowcraft and Master Mason Degrees, this MONITOR contains in full and complete

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—
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form, properly indexed, the Ceremonies of Installation of Officers, Masonic Funerals, Lodge of Sorrow, Reception of Grand Officers, Consecrating and Constituting New Lodges, Laying Foundation Stones, Dedicating Masonic Lodges, Order of March for the different ceremonies, together with suitable prayers and odes which may be used.

It has been the desire of the Committee to consistently refrain from all unnecessary reference to the Constitution, Laws, Edicts and Decisions of the Grand Lodge, as we believe these, being printed in a separate volume, should be studied and constantly referred to by all Master Masons, especially Officers of Lodges, for a correct understanding of the laws governing the Craft in this Jurisdiction.

**WILLIAM F. WEILER
DAVID B. GREENE
JOHN E. LANGDON
HERBERT W. DIXON**
Committee.

MASONIC JURISPRUDENCE

It is **ESSENTIAL** that all Masons, especially **OFFICERS OF LODGES**, should be well grounded in Masonic Law and well informed in regard to the customs and usages of the Craft. This knowledge may best be obtained by a thorough reading and study of the "Constitution, Laws, and Edicts of the Grand Lodge," the By-Laws of the Subordinate Lodges, and by conversation with well informed brethren.

A MASON'S DUTY

The duty devolves upon every Mason, no matter what his occupation, to preserve the reputation of the Fraternity unsullied. If the conduct of an individual member tends to bring Masonry into disrepute or to injure the Institution, such conduct is unmasonic and should not be allowed to remain unnoticed.

EXAMINATION AND AVOUCHMENT

By regulation of this Grand Jurisdiction there are only two modes of avouchment allowed in a Subordinate Lodge.

- 1:—By a brother who has sat in Lodge with the visitor.
- 2:—By an examination had by order of the ranking officer.

Documentary evidence cannot be permitted to take the place of "strict examination".

The following is a suitable form for a Test Oath:

I, ———, do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed, and raised to the sublime degree of Master Mason, in a regularly constituted Lodge of such; that I am not now under sentence of suspension or expulsion, and know of no just reason why I should not hold Masonic intercourse with my brethren. So help me God.

RECEPTION OF GRAND MASTER

The Grand Master, being in waiting in the Ante-room, is announced by the Tiler, and this announcement is reported by the Junior Deacon to the Worshipful Master. The Worshipful Master orders the Senior Deacon or some other ranking officer, to meet the Grand Master at the door and escort him to the Altar. The Grand Master is welcomed at the Altar by the Worshipful Master, after which the Senior Deacon (or other officer) is ordered to escort him to the East, or the Worshipful Master may conduct him.

Arriving in the East, the Worshipful Master introduces the Grand Master to the brethren and the Grand Honors are given. (Battery.)

The Worshipful Master will then offer his gavel and station to the Grand Master. If the Grand Master declines to preside, the Worshipful Master will resume.

The Grand Master comes into the Lodge-room covered; the Worshipful Master uncovers when the Grand Master enters; no other brethren to be admitted into the Lodge with him; if brethren seek admission they must enter before or after the Grand Master has been received.

Grand Officers other than the Grand Master, are received in the same manner, except that the Worshipful Master does not offer his station or gavel, nor are they covered.

Grand Officers, as well as all permanent members of the Grand Lodge, are entitled to be received with the Grand Honors and to a seat in the East.

The Worshipful Master should call up his Lodge when a Grand Lodge Officer or a permanent member of the Grand Lodge enters the Lodge-room.

OPENING

1. **Congregate:**—The Worshipful Master having signified his intention to proceed, every brother must assume his necessary Masonic clothing, and be seated. If an officer with the jewel of his office and repair to his appropriate station or place.

2. **Purge:**—Ascertain, in an appropriate manner, the right of each one to be present.

3. **Tile:**—Ascertain if the external avenues of the Lodge are securely guarded.

4. **Lecture:**—When inquiry is made of the proper officers as to their knowledge of the lectures and of the duties they will be called upon to perform, certain mystic rites are employed by which each brother signifies his concurrence in the ceremonies and his knowledge of the degree in which the Lodge is opened.

OPENING PRAYER

Supreme Architect of the Universe, in Thy Name we have assembled, and in Thy Name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so

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

(Response. So mote it be.)

CLOSING PRAYER

Supreme Grand Master, Ruler of Heaven and earth; now that we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may each one of us practice, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word. Amen.

(Response. So mote it be.)

(or)

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together; and continue to us Thy presence,

protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as we are about to separate, and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds, that we may each one of us practice, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word. Amen.

(Response. So mote it be.)

BENEDICTION

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

(Response. So mote it be.)

(or)

And now may the blessing of Heaven rest upon each and every one of us, now and forevermore. Amen.

(Response. So mote it be.)

PUBLIC GRAND HONORS

The public Grand Honors are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times.

(Hands are brought together over the head and at thighs without sound.)

(These are not the Honors to be given at the reception of a Grand Officer.)



ENTERED APPRENTICE

FIRST SECTION

Before the candidate is prepared for the First Degree, he must give unequivocal answers to the following questions, to be propounded by the Senior Deacon. (Should be committed.)

1:—Do you seriously declare, upon your honor, that unbiased by 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 Established Usages and Customs of the Fraternity?

During the preparation of a candidate only the Junior Deacon and Stewards should be in the preparation-room with him. Levity and jesting have

no place in the beautiful ceremonies of Initiation. Remember! First impressions are usually lasting ones. Each officer and member of the Lodge should see to it that the right impression is made.

JUNIOR DEACON'S ADDRESS TO CANDIDATE

(Before Preparation.)

(Should be committed.)

X Mr. ———, the Institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to Ancient Usage, by types, emblems and allegorical figures. The members of this Lodge request that you lay aside all thought of levity and address your mind to the solemn truths with which they will endeavor to invest you. Be assured that nothing will be required of you that does not tend towards your own good or towards your usefulness to your fellow-men.

You are now about to tread the path which all Masons have traveled before you; therefore, in conformity to the Ancient Regulations, it is necessary that you be * * * * *

Are you willing to submit to these regulations? (Candidate answers.)

We will then prepare you for your Initiation into our Mysteries, as all have been prepared who have gone this way before you.

(or)

Mr. ———, the institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematic of an event which all must sooner or later experience. It is emblematic of

You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors, or even his own reputation, will not gain him admission into the Celestial Lodge above; but, previous to his gaining admission there, he must become poor and penniless, *** dependent on the sovereign will of our Supreme Grand Master; and, in order to impress these truths more forcibly upon your mind, it is necessary that you

Are you willing to submit to these regulations? (I am.) We will prepare you in a suitable manner for your initiation, as all have been prepared who have gone this way before you.

o o o

* * * * *

PRAYER

(The following or some other suitable invocation must be used at the reception of a candidate.)

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention. Grant that this candidate for Freemasonry 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 secrets of our Art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor and glory of Thy Holy Name. Amen.

(Response. So mote it be.)

(or)

Almighty God, in whom alone is our trust, and whose watchful care is ever over us, bless

us in the exercise of those kind and social affections Thou hast given us. May we cherish and display them as our honor and our joy. May this, our friend, who is about to become our brother, devote his life to Thy service, and rightfully consider the principles of his engagements. May he be endowed with wisdom to direct him in all his ways; strength to support him in all his difficulties, and beauty to adorn his moral conduct. Let Thy Fatherly hand ever be over him, and so lead him in the knowledge and the obedience of Thy Divine Laws, that, having finished his course below, he may at last pass peacefully and joyfully to those mansions prepared for him in Thy Temple above—that house not made with hands, eternal in the heavens. Amen.

(Response. So mote it be.)

* * * * *

LESSON

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

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

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

(The following ode may be used in place of the lesson if desired. Tune—Auld Lang Syne.)

*Behold! how pleasant and how good,
For brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity.*

*'Tis like the oil on Aaron's head,
Which to his feet distils:
Like Hermon's dew, so richly shed,
On Zion's sacred hills.*

*For there the Lord of Light and Love,
A blessing sent with power:
O, may we all this blessing prove,
E'en life forevermore.*

*On Friendship's Altar rising here,
Our hands now plighted be,
To live in love with hearts sincere,
In peace and unity.*

CIRCUMAMBULATION

* * * * *

It is a duty incumbent on every Master of a Lodge, before the full Ceremony of Initiation takes place, to explain to the candidate the nature of his solemn engagements, and, in a manner peculiar to Masons alone, to require his cheerful acquiescence. The language of the assurance is not mandatory and should be brief.

 ASSURANCE

* * * * *

LIGHT * *

* * * * *

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, SQUARE AND COM-
 PASSES

* * * * *

The Holy Bible is to rule and guide our faith; the Square to square our actions; and the Com-

passes to circumscribe and keep us within due bounds with all mankind.

* * * * *

As the sun rules the day and the moon governs the night, so ought the Worshipful Master endeavor to rule and govern his Lodge with equal regularity.

* * * * *

 APRON

* * * * * About to present you with a lamb-skin, or white leathern apron. It is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, 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 it with equal pleasure to yourself and honor to the Fraternity. * * * *

* * * * * Let this make a deep and lasting impression on your mind, * * *

* * * * * You now stand * * *
 a just and upright Mason * * * *

WORKING TOOLS

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

The Twenty-four inch Gauge is an instrument made use of 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. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and the relief of a distressed worthy brother, eight for our usual avocations, and eight for refreshment and sleep.

The Common Gavel is an instrument made use of 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 minds and consciences of the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

ENTERED APPRENTICE

SECOND SECTION

You have now passed through all the forms and ceremonies of your Initiation; many of which may have appeared to you light and trifling and such as might have been omitted. I assure you they are not, but are such as have been adopted and practiced in all regular and well governed Lodges from time immemorial, and for reasons which I will now explain.

* * * * *

The following Lessons and Scripture quotations are appropriately introduced:

At the building of King Solomon's Temple there was not heard the sound of an ax, hammer or any tool of iron. * * * *

It is the internal and not the external qualifications of a man that should recommend him to be made a Mason.

We read in the Book of Ruth that it was the manner in former time concerning redeeming and changing, that, to confirm all things, a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel. * * *

Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you * *

No man should ever engage in any great or important undertaking without first invoking the blessing of Deity.

No atheist can be made a Mason.

The left is said to be the weaker part of man.

The right hand was said by our ancient brethren to be the seat of fidelity, which we sometimes see represented by two right hands joined; at others, by two human figures holding each other by the right hand. * * * *

The lamb has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as the badge of a Mason, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

* * * * *

Should you ever meet a friend * * * destitute circumstances, you should contribute as liberally to his relief as you could without material injury to yourself.

In operative masonry, the first stone of a building is usually laid in the northeast corner.

* * * * *

ENTERED APPRENTICE

THIRD SECTION

The third section of this degree relates more particularly to the Lodge. It explains its form, supports, covering, furniture, ornaments, lights and jewels, how situated and to whom dedicated.

A LODGE

A lodge is composed of a constitutional number of Masons, duly assembled, with the Holy Bible, Square and Compasses, and a Charter or Warrant empowering them to work.

Our Ancient Brethren were accustomed to meet on a high hill or in a low vale. * *

FORM OF A LODGE

The form of a Lodge is an oblong square, extending from east to west and between the north and south, from the center to the surface, and from the earth to the highest heavens. It is said to be thus extensive to denote the universality of Masonry, and that Masonic Charity should be equally extensive.

SUPPORTS

It is supported by three great pillars, denominated Wisdom, Strength and Beauty, because

it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

These pillars are represented by the three principal officers of the Lodge, the W. M., S. and J. Ws.

The W. M. represents the pillar of wisdom.

* * * * *

The S. W. represents the pillar of strength.

* * * * *

The J. W. represents the pillar of beauty.

* * * * *

COVERING

The covering of a Lodge is the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of that mysterious 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 to all mankind.

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

FURNITURE

The furniture of a Lodge is the Holy Bible, Square and Compasses. The Bible is dedicated to God, the Square to the Master, and the Compasses to the Craft.

The Bible is dedicated to God, it being the inestimable gift of God to man, * * * * * the Square to the Master, it being the proper emblem of his office, and should continually remind him of the duty he owes to the Lodge over which he is elected to preside; and the Compasses to the Craft, for by a due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds with all mankind.

ORNAMENTS

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

The Mosaic pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it.

The Mosaic Pavement is emblematic 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 faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

LIGHTS

A Lodge has three lights, situated east, west and south—none in the north; none in the north because.

JEWELS

A Lodge has six jewels—three immovable and three movable.

The immovable Jewels are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of conduct.

The movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board.

The Rough Ashlar is a stone taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellow Craft. The Trestle-board is for the master workman to draw his designs upon.

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

fect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-board we are also 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 and Revelation, which is our spiritual, moral and Masonic Trestle-board.

LODGES—HOW SITUATED

All Lodges are, or ought to be, situated due east and west, because King Solomon's Temple was so situated; King Solomon's Temple was so situated because, after Moses had safely conducted the Children of Israel through the Red Sea, when pursued by Pharaoh and his hosts, he, by Divine command, erected a tabernacle and situated it due east and west, to perpetuate the remembrance of that remarkable east wind which wrought their mighty deliverance, and likewise the better to receive the rays of the rising sun. As this tabernacle was a model for King Solomon's Temple, so ought all Lodges to be situated due east and west.

DEDICATION

R Lodges were anciently dedicated to King Solomon, who was said to have been our first Most Excellent Grand Master. But Masons, in modern times, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were said to have been two eminent Christian patrons of Masonry; and since their time there is, or ought to be, represented in every regular and well governed Lodge, a certain Point within a Circle; the Point representing an individual brother, the Circle the boundary line of his duty, beyond which he is never to suffer his passions or prejudices to betray him. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; upon the top rest the Holy Scriptures. In passing around this Circle we necessarily touch upon both lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed it is impossible that he should materially err.

TENETS

R The tenets of our profession are Brotherly Love, Relief and Truth.

R **BROTHERLY LOVE:**—By the exercise of brotherly love we are taught to regard the whole human species as one family—the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are bound to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

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

R **TRUTH** is a Divine attribute, and the foundation of every virtue. To be good men 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 the heart

and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

Were I to ask you * * * * . They are four * * * and allude to the four cardinal virtues, Temperance, Fortitude, Prudence and Justice.

TEMPERANCE is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, 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 the 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 the former, should be deeply impressed upon the mind of every Mason, as a

safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge.

PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on 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. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained.

JUSTICE is that standard or boundary of right which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but 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 prin-
ciples thereof E B I M T. ST. CH. Y. R.
W. M. F. C. L. O. F. G. L. O. F. M. F. R.

In ancient times Entered Apprentices

* * * * *

FREEDOM, FERVENCY AND ZEAL

* * * * *

CHALK, CHARCOAL, CLAY

There is nothing freer than Chalk, the slight-
est touch of which leaves a trace behind.

Nothing more fervent than Charcoal, to
which, when well ignited, the most obdurate
metals will yield.

Nothing more zealous than Clay, or our Moth-
er Earth, which is continually imparting for
man's necessities, and as constantly reminding
us that as from it we came, so to it we must all
sooner or later return.

The following may also be used if desired:

Our Mother Earth alone, of all the elements, has
never proved unfriendly to man; the bodies of water
deluge him with rain, oppress him with hail, and
drown him with inundations. The air rushes in
storms, prepares the tempest, and lights up the vol-
cano; but the earth, ever kind and indulgent, is

found subservient to his wishes. Though constantly
harassed, more to furnish the luxuries than the nec-
essaries of life, she never refuses her accustomed
yield, spreading his path 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 he is
called upon to pass through the "dark valley of the
shadow of Death", she once more receives him and
piously covers his remains within her bosom. This
admonishes us that from it we came and to it we must
shortly return.

RE

Such is the arrangement of the different Sec-
tions of the First Lecture, which, with the forms
adopted for the opening and closing of a Lodge,
comprehend the whole of the first degree of
Masonry.

The whole is a regular system of morality,
veiled in allegory, which will unfold its beau-
ties to the candid and industrious inquirer.

CHARGE AT INITIATION

As you are now introduced into the first prin-
ciples of Masonry, I congratulate you on being
accepted into this Ancient and Honorable Fra-
ternity—ancient, as having subsisted from time
immemorial; and honorable, as tending, in every
particular, so to render all men who will be con-
formable to its precepts. No institution was

ever raised on a better principle or more solid foundation, nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. Many of the greatest and best men in all ages have been encouragers and promoters of the Art, and never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

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

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

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor or prejudice bias your integrity, or influence you to be guilty of a dishonorable action.

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

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

Finally, keep sacred and inviolable the mysteries of the Fraternity, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

FELLOWCRAFT

FIRST SECTION

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* * * * *

The Square of Virtue should be the rule and guide of our conduct in all future transactions with mankind.

LESSON

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 following ode may be used in place of the lesson, if desired. (Tune—What Fairy Like Music.)

*Come Craftsmen, assembled, our pleasures to share
Who work by the Plumb and remember the Square;
While trav'ling in love on the Level of Time,
Sweet hope shall light on to a far better clime.*

FELLOWCRAFT

39

*We'll seek in our labors the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our Altar a tribute we'll bring,
While joined in true friendship, our anthem
we sing.*

*See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true.
When Order shall cease, and when temples
decay,
May each fairer columns immortal survey.*

(or)

*O, welcome brother, to our band,
Though strong its numbers now;
And high its lofty pillars stand,
And noble arches bow.*

*Now let our ardent prayers arise,
For blessings on his brow,
And bear our offerings to the skies,
For him who joins us now.*

*O, welcome, if thy heart be true,
Thou'lt find with us a home;
We're daily adding columns new,
Unto our glorious dome.*

CIRCUMAMBULATION

* * * * *

It is a duty incumbent on every Master of a Lodge, to explain to the candidate the nature of his solemn engagements as a Fellowcraft; and, in a manner peculiar to Masons alone, to require his cheerful acquiescence. The language of the assurance is not mandatory and should be brief.

 ASSURANCE

* * * * *

MORE LIGHT * *

* * * * *

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, SQUARE AND COMPASSES

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APRON

* * * * * The Working Tools of this degree which are, the Plumb, Square and Level.

The Plumb is an instrument made use of, by operative masons, to raise perpendiculars; the Square, to square their work; and the Level, to prove 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 ever remembering that we are traveling upon the Level of Time to that "undiscovered country from whose bourne no traveler returns."



FELLOWCRAFT

SECOND SECTION

Masonry is considered under two denominations—Operative and Speculative.

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

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admir-

ation the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

We work in Speculative Masonry only, but our ancient brethren wrought in Operative as well as Speculative Masonry. * * * *

They worked six days before receiving their wages, but did not work on the seventh, for in six days God created the Heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

* * * * *

PILLARS

PEACE, UNITY and PLENTY

* * * * *

These globes are two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

The sphere with the parts of the earth delineated on its surface is called the terrestrial globe,

and that with the constellations and other heavenly bodies, the celestial globe.

THE USE OF THE GLOBES

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

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There are three degrees conferred in every regular and well governed Lodge. The three principal officers are the Worshipful Master, Senior and Junior Wardens.

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ORDER IN ARCHITECTURE

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

OF ITS ANTIQUITY

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 the top 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 base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

CLASSIFICATION

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian, and Composite.

The ancient and original orders of architecture, revered by Masons, are no more than three, the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the

Romans have added two; the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three alone show invention and particular character, and essentially differ from each other, the 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, are we indebted for what is great, judicious and distinct in architecture.

* * * * *

THE FIVE HUMAN SENSES

Which are Hearing, Seeing, Feeling, Smelling, and Tasting. The first three, Hearing, Seeing and Feeling, are deemed peculiarly essential among Masons. * * * *

The SEVEN LIBERAL ARTS AND SCIENCES are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

The fifth, Geometry, is most revered by Masons. By this science the Architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer

to mark out ground for encampments; the geographer to give us the dimensions of the world and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of mathematics.

* * * * * The number Seven is held in high estimation among Masons.

* * * * *

What does it denote?

How is it represented?

Whence did it originate as a * * * ?

(Waterford)

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CORN, WINE and OIL

* * * * *

PLENTY, HEALTH and PEACE

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G

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THE MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By Geometry, we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down,

being improved by experience and time, have produced works which are the admiration of every age.

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

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

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CHARGE

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

It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

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

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a Divine

and moral nature, is enriched with the most useful knowledge. While it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred, and in your new character it is expected that you will conform to the principles of the Fraternity, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

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MASTER MASON

FIRST SECTION

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The Compasses are peculiarly dedicated to this degree, and the Master Mason is taught that between their points are contained the most excellent tenets of Freemasonry: Friendship, Morality and Brotherly Love.

LESSON

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

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

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

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

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

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

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. (Ecclec. xii.)

(The following ode may be used in place of the lesson, if desired. Tune—Bonny Doon.)

Let us remember in our youth,

Before the evil days draw nigh,

Our great Creator and His truth,

Ere memory fail and pleasures fly;

Or sun or moon or planets light,

Grow dark or clouds return in gloom,

Ere vital spark no more incite:

When strength shall bow and years consume.

*Let us in youth remember Him,
 Who formed our frame, and spirits gave,
 Ere windows of the mind grow dim,
 Or door of speech obstructed wave:
 When voice of bird fresh terrors wake,
 And music's daughters charm no more,
 Or fear to rise, with trembling shake
 Along the path we travel o'er.*

*In youth, to God let memory cling,
 Before desire shall fail, or wane,
 Or ere be loosed life's silver string,
 Or bowl at fountain rent in twain:
 For man to his long home doth go,
 And mourners group around his urn.
 Our dust to dust again must flow
 And spirits unto God return.*

CIRCUMAMBULATION

* * * * *

It is a duty incumbent on every Master of a Lodge, to explain to the candidate the nature of his solemn engagements as a Master Mason, and, in a manner peculiar to Masons alone, to require his cheerful acquiescence. The language of the assurance is not mandatory and should be brief.

ASSURANCE

* * * * *

FURTHER LIGHT * *

* * * * *

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, SQUARE AND COMPASSES

* * * * *

A MASTER, OR OVERSEER OF THE WORK

* * * * * Entitled to The Working Tools of this degree, which are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is an instrument made use of by operative masons, to spread the cement which unites a 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.

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LABOR—REFRESHMENT

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MASTER MASON

SECOND SECTION

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REFRESHMENT—LABOR

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The Second Section is of pre-eminent importance. It exemplifies an instance of virtue, fortitude and integrity seldom equaled and never excelled in the history of man. It recites the legend or historical tradition on which the degree is founded—a legend whose symbolic interpretation testifies to our faith in the resurrection of the body and the immortality of the soul.

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HOMAGE TO DEITY

* * * * *

FUNERAL DIRGE

*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 near!
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 this friend and brother home.*

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

* * * * *

PRAYER

Thou, O God, knowest our down-sittings and our uprisings, 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 woman is of few days, and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not

cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. But, 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.)

(or)

X O Thou great and glorious God, who canst alone defend amid the manifold dangers which beset our pathway through life, 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. And, O God, we pray that Thou wouldst raise this, our brother, from his fallen estate, and guide him evermore in an upright walk and conversation. May the still, small voice of Thy Spirit whisper in his ear the words of wisdom. Let Thy fatherly hand ever be about him, and do Thou, O God, direct his feet in the paths of peace. May his breast safely keep and guard the trust which friendship there reposes. And when at last he

shall have diligently executed in the rough quarries of earth the designs which Thou hast inscribed upon his trestle-board, and shall be stricken down by the ruthless S. M. of death, may he be raised to the life eternal, be found worthy of fellowship with the good, and in the Grand Lodge above be permitted to see Thee face to face, to worship Thee there in the beauty of holiness for ever and ever. Amen.

(Response. So mote it be.)

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HISTORICAL ACCOUNT

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MASTER MASON

THIRD SECTION

The Third Section of this degree explains many important particulars relating to the building of King Solomon's Temple.

This magnificent structure was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

It was symbolically supported by three great Pillars denominated Wisdom, Strength and Beauty, because there should be wisdom to contrive, strength to support and beauty to adorn all great and important undertakings.

These Pillars also represent our three ancient Grand Masters, Sol. K. of I., H. K. of T. and H. A.

The Pillar of Wisdom represents Sol. K. of I., because by his wisdom he erected that monument of magnificence which immortalized his name.

The Pillar of Strength represents H. K. of T., because he aided and assisted K. S. in that great and glorious undertaking.

The Pillar of Beauty represents our Grand Master H. A., because by his cunning work the Temple was beautified and adorned.

R There were employed in its building, three Grand Masters, 3,300 Masters or Overseers of the Work, 80,000 Fellow Crafts, and 70,000 Entered Apprentices, or bearers of burdens. All these were classified and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt that universal peace and tranquillity which pervaded the world at this important period.

MASTER'S CARPET

R I will now direct your attention to the emblems delineated on the Master's Carpet; every figure thereon affords a striking lesson of the strictest morality.

THE THREE STEPS

R 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 Fellow Crafts, we should apply that 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 reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

R

THE POT OF INCENSE

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.

R

THE BEE-HIVE

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

R

THE BOOK OF CONSTITUTIONS

The Book of Constitutions, guarded by the Tiler's Sword, reminds us that we should be

ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in mind those truly Masonic virtues, Silence and Circumspection.

R THE SWORD POINTING TO A NAKED HEART

The Sword, pointing to a Naked Heart, demonstrates that Justice will sooner or later overtake us; and, although our thoughts, words and actions may be hidden from the eyes of 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 merit.

R THE ANCHOR AND ARK

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

THE FORTY-SEVENTH PROBLEM OF EUCLID

R The Forty-seventh Problem of Euclid was the invention of our ancient friend and brother, the great Pythagoras. It teaches Masons to be general lovers of the arts and sciences.

R THE HOUR GLASS

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

R THE SCYTHE

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! what havoc the Scythe of Time makes in the human race. If by chance we should escape the numerous evils incident to

childhood and youth, and with health and 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 into the land where our fathers have gone before us.

R TLCOFTWINDYRAGE
* * * * *

SETTING MAUL, SPADE, COFFIN

TOMMYTUDOOBMAH120FTY46
MSCO, TSP*W*DH*G*W*EE*LD*OO
TEV*3*MR*MOSE*SOE*6*2*00*03

EVERGREEN

TELEOFTDPWSRFTOM*BAER
*H*EE*TA*F*SV* (W*ELL)
W*H*N*H*N*E*E

RR. The following may be used if desired:

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the evergreen or everliving sprig of Faith in the merits of the lion of the tribe of Judah; which strengthens us, with confidence and composure, to look forward to a blessed immortality.

Then let us imitate the good man in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master,

to translate us from this imperfect to that all perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE

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

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

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

The Ancient Landmarks of Masonry, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established Usages and Customs of the Fraternity.

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

* * * * *

(The following may be used after the charge if desired.)

Now, brethren, let us see to it, and so regulate our lives by the Plumb-line of Justice, squaring our actions by the Square of Virtue, that when the Grand Warden of Heaven shall call for us we may be found ready. Let us cultivate assiduously the noble tenets of our profession—Brotherly Love, Relief and Truth. From the Square learn morality; from the Level, equality; and from the Plumb, rectitude of

life. Let us imitate, in all his varied relations, him * * * *. Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God, and his inflexible fidelity to his trust. As the evergreen which bloomed at the head of his grave betrayed the place of * * * * so may virtue, by its everblooming loveliness designate us as Free and Accepted Masons.

With the Trowel spread liberally the cement of brotherly love and affection. Circumscribed by the Compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dew already glistens on our brow, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshment in the Paradise of God. Then by the benefit of a pass—a pure and blameless life—with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides; where, seated at the right hand of our Supreme Grand Master, he will be pleased to pronounce us just and upright Masons. Then shall we be fitly prepared as living stones for

that spiritual building, that house not made with hands eternal in the heavens, where no discordant voice shall be heard, but all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love Divine shall ennoble every heart, and hosannas exalted employ every tongue.

(or)

Your representation of * * * * is a type of the upright man through life. Endowed, like the widow's son, with intellect and power to carry out the designs of the Grand Architect of the Universe, he enters by the South Gate upon the sunny period of youth; here he is met by allurements which, like the * * would turn him from the path of duty, but deaf to the siren tones, and sustained by the unerring dictates of a monitor within, he moves on to the West Gate, or middle period of life; here he is assailed by misfortune, by disease and trials, tempting him to betray his trust, but with fidelity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly, and arrives in age at the East Gate, that opening through which he looks out upon a better and brighter world. Here he is met by the inexorable enemy to whom all

must yield. At the fatal blow of death he sinks to the dust and is buried in the rubbish of his earthly nature, but not forever. By the Acacia or evergreen that bloomed at the head of his grave, we are reminded of that immortal part which survives the tomb, and as the remains of our lamented brother were raised from their humble resting place by the S. G. of the Grand Master and carried as near the unfinished S. S. as the Jewish Law would permit, so when we are called from these earthly tabernacles may we be conveyed to the Holy of Holies, there to rest secure in the protecting love of our Heavenly Father, through the boundless realms of a never-ending happiness.

In cases where, in the presentation of an apron, an actual gift is made, the following may with propriety be used. On all other occasions it would be improper and out of place.

* * * * Lamb-skin, or white Leathern Apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any order that can be conferred upon you, at this time or any future period, by king, prince, potentate, or any other person except he be a Mason. It may be that,

in coming years, upon your brow will rest the laurel leaves of victory; from your breast may yet hang jewels fit to grace the diadem of an eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity rest upon your honored shoulders; but never again from mortal hands—never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and of all perfection, be bestowed upon you, as this which I now confer. Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct; a never-ending argument for nobler deeds, for higher thoughts, for purer actions.

And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I now place in your hands. It is yours—yours to wear throughout an honorable life, and at your death to be placed upon the casket which shall enclose your lifeless

remains, and with them deposited in the silent tomb.

And when at last your trembling soul stands naked and alone before the Great White Throne, may it be your portion, oh, my brother, to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant. Enter thou into the joy of Thy Lord."

I trust that you will wear it with equal pleasure to yourself and honor to the Fraternity.

(or)

BY PAST GRAND MASTER C. C. ROGERS

"Masonry is a song of the human soul." Along its pathway, for centuries, courageous, manly men have trod the Master's Carpet, drawing their inspiration from its sacred treasures of poetry, philosophy, tradition, art, science, history. Backward lies the past, on whose milestones are inscribed the wisdom of our Masonic lore. About us, the transcendent thought and life of men, who today lend dignity and stability to our Craft, while before us lies the future, resplendent with the brightest hope.

At your Initiation, and at the very threshold of this Lodge, you were taught that the Lamb-

skin was an emblem of innocence and the badge of a Mason.

The king, wrapped in his purple robes; the judge, clothed in his ermine; the statesman, crowned with the laurel wreath of fame, as well as he with sunburnt face, who earns his daily bread by the sweat of his brow, have each deemed it an honor to wear this emblem of innocence, this badge of a Mason.

To keep alive the memory of this occasion, the brethren of this Lodge have requested me to present you with such an apron. Now the sunlight of hope gladdens your heart, and the vigor of health and manhood is pictured upon your countenance, yet on the morrow your eyes may be closed in eternal sleep, and then this apron will be laid upon your casket. But so long as life shall last, my brother, wear it so that no word of reproach will ever come to you, or to the Fraternity which has entrusted it to your keeping.

Accept it then, with the blessing and benediction of the brethren who surround you.

Finally, when the fateful hour comes, on which you too must descend into the narrow house, into that better life, whose billows kiss the eternal shore, may it be in the words of the

poet; "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

(or)

BY PAST GRAND MASTER EUGENE S.
ELLIOTT

X I now have the pleasure of presenting you with the lamb-skin or white leathern apron. It is the emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, when worthily worn. And from the time when the memory of man runneth not to the contrary, this emblem, plain and unadorned, has been the peculiar clothing of all Free and Accepted Masons. The prince commanding the resources of empires and the citizen toiling in humble poverty, have alike worn it with the consciousness that it has lightened the labors of the one, and added dignity to the powers of the other. It may be that you are, or yet will be, so firmly intrenched in the hearts of your fellow men and so deserving of their gratitude, that they will elevate you to the highest position of honor, trust and emolument, and cause your name to be inscribed high upon the pillars of worldly fame. But never before have you

had, and never again, my brother, will you have a higher mark of favor and confidence bestowed on you than this, which I, as the representative of these brethren, and of the Craft throughout the world, am about to bestow.

This emblem, worn by King Solomon when arrayed in all his glory, and which invested with additional dignity the immortal Washington, and which has been eagerly sought and worthily worn by the best men of your own generation, I now present to you. If you disgrace it, the disgrace will be augmented by the consciousness that within this Lodge you have been taught the principles of a correct and moral walk.

Its spotless white is emblematical of that purity of life and uprightness of personal manhood which, we hope and expect, will hereafter distinguish you in all your social and personal affairs. It is now yours to wear, so long as the vital spark of life shall animate your mortal frame: and when at last, whether in youth, manhood or age, your spirit having winged its flight to that house not made with hands, and when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours—

yours to be placed with the evergreen upon the casket which shall enclose your remains and be buried with you.

And may you so wear this emblem of spotless white, my brother, that no act of yours shall stain its purity or cast reflections upon an Institution which has outlived the fortunes of kings and the mutations of empires.

May you so wear it and so live, my brother, that "when your summons comes to join that innumerable caravan which moves to the pale realms of shade, where each shall take his chamber in the silent halls of death, thou go not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by that unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams".



LAWS AND EDICTS RELATING TO FUNERALS

A Master Mason, only, can be buried with Masonic Rites.

At Masonic funerals the active pall bearers should be Master Masons.

Entered Apprentices and Fellow Crafts may be allowed in all processions, except funeral processions.

A Lodge is prohibited from burying a deceased brother with Masonic ceremonies; or from joining in the funeral procession thereof as a Lodge, or in a body, unless it has entire control thereof.

It may permit the Templars or other organizations of which deceased was a member to act as an escort.

The Grand Master has no power by dispensation to authorize a Lodge to join in the funeral procession of a deceased brother unless the funeral is conducted by a Masonic Lodge.

The only Masonic clothing permissible at a Masonic funeral is white gloves and aprons, the officers' jewels and collars.

There can be no question about the right and propriety of a Lodge crossing the state line to conduct burial services without special authority from the Grand Master so to do.

A Lodge to bury a deceased worthy member with Masonic Rites, if requested by him during his lifetime, or by his near relatives after his death. In all other cases Masonic honors may be granted or withheld by the Lodge.

While a Lodge is not obliged to bury a non-affiliated or an excluded Mason with Masonic Rites, it may do so, at its own discretion.

No communication shall be held on Sunday, except for conducting a Masonic funeral, or a Lodge of Sorrow.



SUGGESTIONS TO THE WORSHIPFUL MASTER

The Worshipful Master of a Lodge, having received notice of a Master Mason's death, and of his request to be buried with the ceremonies of the Craft, fixes the date and hour for the Lodge to assemble and orders the Secretary to notify the members thereof.

In case of the death of a present or past Grand Lodge Officer, notice should be immediately sent to the Grand Master or Grand Secretary.

The ceremonies observed on the occasion of funerals are highly appropriate. They are performed as a Masonic duty, and as a last token of respect and affection to the memory of a departed brother. All Masons should deem it their duty to attend and participate.

All the brethren who walk in procession should observe, as much as possible, a uniformity in their dress; dark clothes with white gloves and aprons, a band of black crape on the left arm, and a sprig of evergreen on the left lapel of the coat, are most appropriate. The apron must always be worn on the outside of the coat.

The most profound solemnity and decorum should be observed in a funeral Lodge, in the public exercises and in the procession.

The Worshipful Master of the Lodge should see that a sufficient quantity of evergreen, white gloves and aprons, and black crape, are in readiness for the brethren at the appointed time and place; also provide conveyances, if any are required, and that all other necessary preparations are made before opening the Lodge.

The Worshipful Master, or other officer in charge, should announce all details to the brethren in Lodge assembled that confusion and embarrassment may be avoided and the proper dignity and solemnity given to the ceremony.

The funeral ceremonies being performed while the Lodge is open on the Master Mason Degree, the Holy Bible, Square and Compasses must be present at all times. The Worshipful Master or one of the Wardens must also be present.



BURIAL SERVICE

IN THE LODGE

The time fixed for the communication having arrived, and the brethren being assembled in the Lodge-room, the Worshipful Master opens the Lodge on the Master Mason Degree.

He then states the purpose of the communication, reads the roll, on which has been inscribed the full name, age, date of birth and death, Masonic history, and other items relating to the departed brother, of interest to the Craft, and deposits it in the archives of the Lodge.

The following or some other suitable prayer may be offered:

PRAYER

Most glorious God! Author of all good, and Giver of all mercy! 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 approaching fate, and draw our attention toward Thee, our only refuge in time of need;

that when that awful moment shall arrive, when we are about to quit this transitory existence, 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 Thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

(Response. So mote it be.)

The Worshipful Master then appoints a Marshal, and details a sufficient number of brethren to act as pall bearers (all of whom should be Master Masons), and gives such other directions and information as the occasion requires.

The procession is formed, under the direction of the Marshal, in two files, which moves to the church or residence of the deceased. (For formation, order of march and other directions, see page 168.)



BURIAL SERVICE

IN THE RESIDENCE OR CHURCH

Masonic Services and Church Services **MUST NOT BE MINGLED.**

(The following may be used in the church or residence if desired or the casket borne out without any ceremony.)

Immediately after the benediction or closing service by the clergyman the apron is placed on the casket, the Worshipful Master takes his place at the head of the casket, the brethren standing around.

W. M.—Brethren: We are called upon to mourn the loss of one of our companions. The mortal remains of a beloved brother lie before us, overtaken by that fate which must sooner or later overtake us all.

As Freemasons we are taught that when clouds gather darkly, when sorrow and affliction come nearest to our hearts, to look with humble supplication to the Grand Architect of the Universe for that comfort and support which He alone can give. Let us reverently unite in prayer:

PRAYER

Our Father, which art in Heaven, we seek Thy blessing on this occasion; strengthen us for the performance of the duties this event devolves upon us; may our thoughts be drawn toward Thee, the Giver of all good and the sure refuge of Thy children in their stressful hours. Grant that when our parting hour shall come, the record of our lives shall be clear. May our Faith dispel the gloom of death, and may the Hope of a glorious immortality cheer surviving friends, and assure them of a joyful reunion where "the tears are wiped from all eyes." Amen.

(Response. So mote it be.)

The body is borne to the hearse. The procession is reformed and moves to the grave. (For formation see page 169.)

AT THE GRAVE

Having arrived at the grave, the body is placed ready for depositing therein (or may be lowered level with the ground.) The Worshipful Master, Wardens, Chaplain, and Past Master with Holy Writings, take position at the head, the mourners at the foot of the grave, and the brethren form a square around them.

(For formation at the grave see page 170.)

W. M.—Brethren! The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are assembled among the habitations of “the silent city”, to behold the “narrow house” appointed for all living.

Around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breeze fans their verdant covering—they heed it not; the sunshine and the storm pass over them—they are not disturbed. Stones and lettered monuments symbolize the affection of surviving relatives and friends, yet no sound proceeds from them save that silent but thrilling admonition, “seek ye the narrow path and the straight gate that lead unto eternal life.”

We are again admonished of the uncertainty of life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand side by side; and it is a melancholy truth that, as soon as we begin this earthly life, that moment we begin to die.

The last offices we pay to the dead are useless except as they contribute lessons for the living.

The cold form enclosed in the “narrow house” before us is alike insensible to our sorrows and our ceremonies. He has gone to accomplish the destiny of all our race, and his body to the profound slumber of the grave, there to be resolved with its original elements.

What, then, are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty—when nature has paid her just debt?

The monarch at whose bidding nations pay obedience, 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 common sepulchre. In the grave all ranks are leveled, all distinctions are done away.

Our present meeting and proceedings will have been vain and useless if they fail to excite our serious reflections and strengthen our resolutions for amendment.

Let us each embrace the present moment, and while time and opportunity offer, prepare for that hour which must surely come, when the pleasures of this world will cease, and when the reflections consequent upon a well-spent life will alone afford us comfort and consolation.

Let us here resolve to maintain, with greater assiduity, the dignified character of our profession. May our Faith be evinced in a correct moral walk and deportment; may our Hope be bright as the glorious mysteries that will be revealed hereafter; and our Charity boundless as the wants of humanity.

And, having faithfully discharged the great duties which we owe to God, our neighbor, and ourselves—when at last it shall please the Grand Master of the Universe to send His Tiler, Death, to summon us into His eternal presence—may the record of our whole lives pass such inspection that it may be given unto each of us to “eat of the hidden manna”, and to receive the “white stone with a new name written”, that will insure perpetual and unspeakable happiness in the Paradise of God.

The apron is taken from the casket and handed to the Worshipful Master, and a hymn may be sung. The Worshipful Master then proceeds:

W. M.—Forasmuch as it has pleased Almighty God, in His providence, to take out of the world the spirit of our departed brother, we therefore commit his body to the ground. Earth to earth, ashes to ashes, dust to dust.

The Worshipful Master, holding up the apron continues:

W. M.—The Lambskin, or white apron, is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter when worthily worn.

This emblem I now deposit in the grave of our departed brother. Here we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release, nor will the innocence of youth or the charms of beauty propitiate his purpose.

The Worshipful Master holding the evergreen in his hand continues:

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

W. M.—We consign the body of our beloved brother to its kindred dust.

(Drops sprig of evergreen into the grave.)

We commend his spirit to God who gave it.
(Raises right hand.)

And cherish his memory here.

(Places right hand over the heart.)

W. M.—The brethren will left face and moving around the grave bid our beloved brother farewell.

The brethren will move in single file around the grave, and severally drop into it the sprig of evergreen, during which ceremony the Funeral Dirge or other appropriate hymn may be sung.

(For formation see page 170.)

The brethren having regained their original places, the Worshipful Master continues:

W. M.—Brethren! Together with the Funeral Grand Honors.

The Funeral Grand Honors are to be given as follows: Both arms are crossed on the breast, the left uppermost, the open palms of the hands striking the shoulders. They are then raised above the head, the palms of the hands striking each other then dropped on the thighs, with the head bowed. (Hands are brought together over the head and at thighs without sound.) These are repeated three times.

The Worshipful Master then continues:

W. M.—From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of inter-

ment, and there to deposit them with the usual formalities.

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

Having, with the usual Masonic ceremonies, committed the body of our brother to its kindred dust, we leave him in the hands of a Being who doeth all things well.

To his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we can most truly say that we deeply, sincerely and most affectionately sympathize with you in your afflictive bereavement, and would remind you that He who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the widow and the fatherless in the hour of their desolation, and will fold the arms of His love and protection around those who put their trust in Him.

Then let us each, in our respective spheres, so improve this warning, that when at last the record of our lives is finished, we may receive

the thrilling invitation, "Come ye blessed, inherit the Kingdom prepared for you from the foundation of the world".

The following may be used if desired.

W. M.—Soft and safe to thee, my brother, be this, thine earthly bed; bright and glorious be thy rising from it. May the earliest buds of Spring unfold their beauties over this, thy resting place; and here may Summer's last rose linger longest. Though the cold blast of Autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their destruction is not final; for, in the gentle Springtime, they will bloom again.

So, my brother, in the bright morn of the world's resurrection may this, thy frail body, now laid low by the chilling blast of death, come forth in immortal glory, in realms beyond the sky. Until then, my brother, farewell. Farewell!

The following or some other suitable prayer may be used.

PRAYER

Almighty and most merciful God, in whom we live, and move, and have our being, and before

whom all men must appear to render an account for the deeds done in the body, we do most earnestly beseech Thee, as we surround the grave of our departed brother, to impress upon our minds the solemnity of this day.

May we ever remember that "in the midst of life we are in death", and so live and act our several parts as we would have desired to have done, when the hour of our departure is at hand.

And, O gracious Father, vouchsafe us, we pray Thee, Thy Divine assistance, to redeem our misspent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us, strength commensurate with our tasks to support us, and the beauty of holiness to render all our performances acceptable in Thy sight.

And at last, when our labors on earth are ended, may we obtain an entrance into that spiritual home, that house not made with hands, eternal in the heavens. Amen.

(Response. So mote it be.)

The procession is then reformed and returns to the Lodge-room where the Lodge is closed in due form.

LODGE OF SORROW

PREPARATION OF THE LODGE ROOM

The Lodge-room should be appropriately draped in black, and the several stations covered with the same emblem of mourning.

On the Worshipful Master's pedestal is a skull and lighted taper.

In the center of the room is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

At each corner of the platform should be placed a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time.

During the first part of the ceremonies the lights in the room should burn dimly. Arrangements should be made to cause the lights

to be increased to brilliancy at the appropriate point of the ceremony.

On the catafalque should be a pair of white gloves, a lamb-skin apron, and, if the deceased brother had been an officer, the appropriate jewel of his office. Where the Lodge of Sorrow is held in memory of several brethren, shields bearing their names should be placed around the catafalque.

OPENING THE LODGE

The officers being in their places, and the brethren seated, the Worshipful Master will call up the Lodge, and say:

W. M.—Brother Senior Warden. For what purpose are we assembled?

S. W.—To honor the memory of those brethren whom death hath 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.

W. M.—Brother Junior Warden. What sentiments should inspire the souls of Masons on occasions like the present?

J. W.—Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of the Great Architect of the Universe.

W. M.—Brethren: Commending these sentiments to your earnest consideration and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow open.

Chaplain—Great Architect of the Universe, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present, look down upon Thy children, who still wander amid the delusions of time—who still tremble with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy Divine light to penetrate our hearts, that in them may awaken and bloom the certainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand. Amen.

(Response. So mote it be.)

An appropriate hymn may be sung.

W. M.—(Taking the skull in his hand.) Brethren in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

Behold this emblem of mortality, once the abode of a spirit like our own; beneath this mouldering canopy once shone the bright and busy eye; within this hollow cavern once played the ready, swift, and tuneful tongue; and now, sightless and mute, it is eloquent only in the lessons it teaches us.

Think of these brethren who, but a few short days since, were among us in all the pride and power of life; bring to your minds the remembrance of their wisdom, their strength, and their beauty; and then reflect that "to this complexion have they come at last"; think of yourselves, thus will you be when the lamp of your brief existence has burned out. Think how soon death, for you, will be a reality. Man's life is like a flower, which blooms to-day and to-morrow is faded, cast aside, and trodden under foot.

When we look back upon the happy days of childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of

the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last hour had come, our whole earthly life would seem but as the space of time from yesterday until to-day.

Let these reflections convince us how vain are all the wranglings and bitterness engendered by the collisions of the world; how little in dignity above the puny wranglings of ants over a morsel of food or for the possession of a square inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bickerings, the jealousies and heart-burnings, the small triumphs and mean advantages we have gained; but rather the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of mortality, is mouldering in its parent dust.

Let the proud and vain consider how soon the gaps are filled that are made in society by those who die around them; and how soon time heals the wounds that death inflicts upon the loving heart; and from this let them learn hu-

mility, and that they are but drops in the great ocean of humanity.

A suitable hymn may be sung.

The Chaplain will read appropriate passages from Scripture.

An interval of profound silence will be observed. Twelve strokes will be slowly sounded on the gong. The lights in the Lodge room will be turned low, and the four brethren will extinguish the tapers near which they are placed. The Chaplain will then offer the following

PRAYER

Our Father Who art in Heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and on the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distresses or troubles may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are

equally infinite, and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fulness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand. When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forevermore. Amen.

(Response. So mote it be.)

The Wardens, Deacons and Stewards will now approach the East and form a procession. (For formation see page 167.)

The procession will move once around the catafalque to slow and solemn music. On arriving in the East it will halt and open to the right and left. The Junior Warden will then advance to the catafalque and, placing upon it a bunch of white flowers, will say:

J. W.—In memory of our departed brethren I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

The Junior Warden will return to his place and an interval of profound silence will be observed. The procession will again move as before, to the sound of slow music twice around the catafalque. It will open as before, and the Senior Warden will advance to the catafalque and placing upon it a bunch of white flowers, say:

S. W.—As the sun sets in the West, to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the Heaven shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in Heaven.

The Senior Warden returns to his place, and an interval of silence will be observed. The procession will then move three times around the catafalque to solemn music as before. Arriving in the East the Master will advance and place upon the urn a wreath of evergreen, and say:

W. M.—It is appointed unto all men once to die, and after cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen, symbol of our faith in immortal life, that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest.

The Master will return to his place, and a period of silence will be observed. The Chaplain will advance to the Altar, and read:

Chaplain—But some man will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written,

the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which was spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave, where is thy victory?" the lights in the room will be raised to brilliancy, and the four brethren seated around the catafalque will relight the tapers. The Chaplain will return to his place in the East, and a suitable ode of a cheerful character will be sung.

The Orator will then pronounce the Eulogium.

Another appropriate ode may be sung.

CLOSING THE LODGE

W. M.—Brother Senior Warden, our recollection of our departed friends has been refreshed, and we may now ask ourselves, were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions, as Masons should answer.

S. W.—Man judgeth not of man. He whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead; with her, the good that her sons have done lives after them, and the evil is buried with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that a Mason dies of whom nothing good can truthfully be said, she will mournfully and pityingly bury him out of her sight in silence.

W. M.—Brethren, let us profit by the admonitions of this solemn occasion, lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep it may be the privilege of the brethren to strew white flowers upon our graves and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be closed.

S. W.—Brother Junior Warden, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Worshipful Master that it be closed. Make due announcement to the brethren, and invite them to assist.

J. W.—Brethren, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be closed.

W. M.—Let us unite with our Chaplain in an invocation to the Throne of Grace.

PRAYER

W. M.—This Lodge of Sorrow is now closed.



INSTALLATION CEREMONIES

LAWS AND EDICTS

Officers—Qualifications: Must be a Master Mason and affiliated with the Lodge, except the Tiler, who must be an affiliated Mason.

The Master must have served one term as Warden in some Lodge. There are two exceptions to this rule.

1st. A new Lodge.

2nd. When an Actual Past Master, Warden or Past Warden refuses to serve, or there is no Warden or Past Warden, present at the election, qualified to serve. The selection always to be approved by the Grand Master.

A brother can be installed Master without having received the Past Master's Degree.

All officers, before entering upon their duties, must be installed.

Officers hold until their successors are elected and installed.

The five ranking officers to be elected annually within a month previous to the festival of St. John the Evangelist, December the twenty-seventh. The installation of officers to be on or

before the said festival day. If for any reason not so elected or installed, to be elected and installed as soon thereafter as practicable.

Officers shall be installed by the Grand Master, the Master, or an Actual Past Master. To have priority in the order named. The Master, when installed, may install all other officers of the Lodge. If an officer is re-elected or re-appointed a re-installation while unnecessary, is recommended. An officer, except the Master and Wardens, may be installed by proxy, but this should be done only in case of emergency.

A brother against whom charges have been preferred cannot be installed while the same are pending.

The officers of a Lodge under Dispensation cannot be installed.

Every Subordinate Lodge in this Jurisdiction must be held by virtue of a Charter from this Grand Lodge, or a dispensation issued by authority of law, nor shall a chartered Lodge proceed to work until it shall have been regularly constituted and its officers installed.

It is not proper, after a Lodge is opened, to call from labor to refreshment for the purpose of installing officers. In case of a public in-

stallation, the Lodge should be opened before the assembling of the audience, or else in a separate room.

A Lodge and a Chapter of the Order of the Eastern Star (if duly authorized to occupy the same Lodge room) may hold public or private installation of officers in the same Lodge room on the same evening.

The Lodge **MUST BE OPENED** on the Master Mason degree.



CEREMONY OF INSTALLATION

The newly elected and appointed officers are all arranged according to rank, before the Altar by the Marshal, the Worshipful Master-elect on the right, all facing the East. (See diagram, page 171.) The Installing Officer orders them to face the West, and says:

Installing Officer—Brethren, you now behold before you the officers who have been duly elected and appointed to serve this Lodge for the ensuing Masonic year, and now declare themselves ready for installation. If any of you have any reasons to urge why they should not be installed, you will now make them known or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install them.

The Installing Officer then orders the officers to face the East, brings up the Lodge, and offers the following or some other suitable prayer (or) he may request the Chaplain, Marshal or some other Master Mason to do so.

PRAYER

Almighty God, Thou art our God and the God of our fathers before us; in Thee we live, and

move, and have our being. Make us conscious of Thy nearness. Shed the light of Thy wisdom into our hearts, that the spiritual world may become more real to us. We thank Thee for all the opportunities of life. May we grow in all that makes for true manhood. Let Thy light so shine that the day may be hastened when Thy will shall be done on earth as it is in Heaven. Help us, we pray Thee, and all good men who by noble toil are trying to better the world. Bless the brethren who now stand before Thee and are about to be intrusted with the responsibility of conducting the affairs of this Lodge; give them grace to see the true way, to dispense the true light to the uninformed brethren. Bless all our brethren and all people, and to Thy Holy Name shall be the glory evermore. Amen.

(Response. So mote it be.)

Installing Officer—Each officer will place his right hand over his heart, say I, pronounce his name, and repeat after me; all speaking in unison:

Promise upon my honor as a Mason, that I will, to the best of my ability, conform to and abide by the Ancient Landmarks, Regulations and Usages of Masonry, the Constitution and

Edicts of the Grand Lodge and the By-Laws of this Lodge, and faithfully perform the duties of the office for which I have been selected.

The officers are then seated and the Marshal presents the Worshipful Master-elect before the Installing Officer in the East, saying:

Marshal—Most Worshipful Grand Master: I present my worthy brother, ———, to be installed Worshipful Master of this (new) Lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the Fraternity wheresoever dispersed over the face of the earth, I doubt not he will discharge his duty with fidelity.

Installing Officer—My Brother: Previous to your investiture, it is necessary that you should signify your assent to those Ancient Charges and Regulations which point out the duty of a Master of a Lodge.

The Installing Officer then reads, or causes to be read, a summary of the Ancient Charges to the Worshipful Master-elect, as follows:

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

Answer:—I do.

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

Answer:—I do.

3. You agree not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decisions of the law and the constituted authorities?

Answer:—I do.

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

Answer:—I do.

5. 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 in Lodge convened, in every case consistent with the Constitutions of the Fraternity?

Answer:—I do.

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

Answer:—I do.

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

Answer:—I do.

8. You agree to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of Freemasonry?

Answer:—I do.

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

Answer:—I do.

10. You agree to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Freemasonry?

Answer:—I do.

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

Answer:—I do.

12. 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?

Answer:—I do.

13. You admit that no new Lodge can be formed without permission of the Grand Lodge, and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the Ancient Charges of the Craft?

Answer:—I do.

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

Answer:—I do.

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

Answer:—I do.

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?

Answer:—I do.

Installing Officer—Brother ———, in consequence of your cheerful conformity to the Charges and Regulations of the Craft, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

The new Master is then regularly invested with the jewel of his office, and the furniture and implements of his Lodge.

The various implements of the profession are emblematic of our conduct in life, and upon this occasion are carefully enumerated.

The Holy Writings, that great light in 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 by rule and line, and to harmonize our conduct by the principles of morality and virtue.

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

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

The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to 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 the Charter, by the authority of which this Lodge is held. You are carefully to preserve it, and in no case should it ever be out of your immediate control. At the expiration of your term of office you will deliver it to your successor.

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

* * * * *

THE GAVEL

* * * * *

The new Master is then placed on the left of the Installing Officer, who, calling up the brethren will say:

Master, behold your brethren!

Brethren, behold your Master! Salute him with the Grand Honors.

Worshipful Master, seat your Lodge. . . .

The other officers are then respectively presented to the Installing Officer by the Marshal, and a charge delivered to each of them, after which the Marshal conducts them to their respective stations and places.

SENIOR WARDEN

Brother ———, you have been elected Senior Warden of this Lodge, and are now invested with the jewel of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and, though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for 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, reduce us to the same state.

Your regular attendance at our stated communications is essentially necessary. In the absence of the Master you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. LOOK WELL TO THE WEST.

JUNIOR WARDEN

Brother ———, you have been elected Junior Warden of this Lodge, and are now invested with the jewel of your office.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale 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 the 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 carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance or excess.

Your regular and punctual attendance is particularly requested and I have no doubt you will faithfully perform the duties which pertain to your station. **LOOK WELL TO THE SOUTH.**

TREASURER

Brother ———, you have been elected Treasurer of this Lodge, and are now invested with the jewel of your office.

It is your duty to receive all moneys from the hands of the Secretary, keep just and regular account of the same, and pay them out by order of the Worshipful Master, with the consent of the Lodge. I trust 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 are now invested with the jewel of your office.

It is your duty to observe all the proceedings of this Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, and pay them over to the Treasurer, taking his receipt therefor.

Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

CHAPLAIN

(To be used when a Lodge has a Chaplain.)

Rev. Brother ———, you have been appointed Chaplain of this Lodge, and are now invested with the jewel of your office.

It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to Heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

SENIOR AND JUNIOR DEACONS

Brothers — —, and — —, you have been appointed Deacons of this Lodge, and are now invested with the jewels of your respective offices.

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. These rods I trust to your care, not doubting your vigilance and attention.

STEWARDS

Brothers — —, and — —, you have been appointed Stewards of this Lodge,

and are now invested with the jewels of your respective offices.

Your duties are to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

TILER

Brother — —, you have been appointed Tiler of this Lodge, and are now invested with the jewel, together with the implement of your office.

As the sword is placed in the hand of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, and to post a sentinel over our actions, thereby excluding every unqualified and unworthy thought, word and

action, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the Institution.

The Installing Officer then charges the officers and members as follows:

TO THE MASTER

Worshipful Master: The Grand Lodge having committed to your care the superintendence and government of the brethren who constitute this Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your station.

The honor, reputation and usefulness of your Lodge will materially depend on 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.

For a pattern of imitation consider the great luminary of nature, which, rising in the east, regularly diffuses light and lustre 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. Forcibly 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 have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that, when any one 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 sorrows; 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 Masonry, and above all the Holy Scriptures, which are given as a rule and guide to our faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

TO THE SENIOR AND JUNIOR WARDENS

Brother Senior and Junior Wardens: You are too well acquainted with the principles of Masonry to warrant any apprehension that you will be found wanting in the discharge of your

respective duties. Suffice it to mention that what you have seen praiseworthy in others, you should carefully imitate; 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 a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the promptings of a good conscience.

TO THE BRETHREN

Brethren of ——— Lodge No. ———; Such is the nature of our Constitution that, as some must necessarily rule and teach, so others must of course learn to submit 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 pro-

priety and the laws of the Institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim; to please each other, and 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 as Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The Marshal then proclaims the installation of the officers in the following manner:

Marshal—In the name of The Most Worshipful Grand Lodge of the State of Wisconsin, I proclaim the officers of ——— Lodge No. ———, duly installed.

I PROCLAIM IT IN THE SOUTH.

I PROCLAIM IT IN THE WEST.

I PROCLAIM IT IN THE EAST.

Brethren, salute your officers with the Grand Honors of Masonry. (Battery.)

Should the installation follow the constituting of a new Lodge the Marshal will make the following proclamation:

Marshal—In the name of The Most Worshipful Grand Lodge of the State of Wisconsin, I proclaim this new Lodge, by the name of _____ Lodge No. _____, duly constituted, and its officers installed.

I PROCLAIM IT IN THE SOUTH.

I PROCLAIM IT IN THE WEST.

I PROCLAIM IT IN THE EAST.

Brethren, salute your officers with the Grand Honors of Masonry. (Battery.)

Addresses may then be made by the newly installed officers, or others, followed by a season of social enjoyment.

The Lodge is then closed in due form. (Only Master Masons being present.)

CEREMONIES OF CONSECRATING AND CONSTITUTING NEW LODGES

PREPARATION

The following preparations should be made before the Grand Lodge is convened and the Worshipful Master of the new Lodge should attend to all the details connected therewith.

A plain box about 4x8 inches should be neatly covered with bleached muslin and placed upon a stand or small table about equal distance between the Altar and the East.

The stand should be covered with a white table-cloth and the box placed thereon, and over all should be another white table-cloth reaching nearly to the floor.

The elements of consecration, Corn, Wine and Oil, are carried by the Deputy Grand Master, Senior and Junior Grand Wardens. These articles are provided by the Grand Lodge, and are to be found in the trunk containing the Grand Lodge aprons and other paraphernalia, which is forwarded by the Grand Secretary to

the Worshipful Master of the new Lodge in advance of the ceremonies.

The ceremonies of Consecrating and Constituting new Lodges can be performed only by the Grand Lodge, presided over by the Grand Master (or some other Master Mason, to whom he has delegated his authority) but in case of the absence of any of the other Grand Officers, the Worshipful Master should appoint brethren to commit the several parts so that they may be able to act as Grand Officers if required.

When all is ready for the Ceremonies of Consecration the three lesser lights should be placed in triangular form around the stand upon which rests the box representing the Lodge, and the Grand Master informed that the new Lodge is ready to receive him.

CONSECRATING

On the day and hour appointed, the Grand Master (or the Master Mason duly authorized by him to perform the service) and the Grand Officers meet in a convenient room near the Lodge to be constituted, and open the Grand Lodge.

After the officers of the New Lodge are examined by the Deputy Grand Master, he conveys the following message to the Grand Master:

D. G. M.—Most Worshipful Grand Master: The officers and brethren of ——— Lodge, who are now assembled in their Lodge-room, have instructed me to inform you that the Most Worshipful Grand Lodge of the State of Wisconsin was pleased to grant them a Charter, authorizing them to form and open a Lodge of Free and Accepted Masons in the town of ——. They are now desirous that their Lodge should be consecrated, and their officers installed in Due and Ancient Form, for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge will then proceed to the hall of the new Lodge, and enter.

(For line of march in case there is a public procession or in case the Grand Lodge must march any considerable distance, see page 163.)

(For line of march single file for entering the Lodge, see page 164.)

When the Grand Lodge enters the Lodge-room, the new Lodge is called up and a suitable hymn is sung while the officers and members of the Grand Lodge take their positions in parallel lines on each side of the Altar, facing inward. The brethren composing the Grand Lodge enter in single file, and are arranged in such a manner that the Grand Stewards stand on

opposite sides immediately in front of the emblematic Lodge. (For formation see page 165.)

When the Grand Lodge is in position, the Worshipful Master of the New Lodge introduces the Grand Lodge, and the (Public) Grand Honors are given.

The Deputy Grand Master then addresses the Grand Master as follows:

D. G. M.—Most Worshipful Grand Master: A number of brethren, duly instructed in the mysteries of Freemasonry, having assembled together at stated periods by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular Lodge, agreeably to the Ancient Usages and Customs of the Fraternity.

G. M.—Right Worshipful Deputy Grand Master: The records, having been examined by a Committee, were found to be correct, and were approved and the action of the Committee affirmed by the Grand Lodge.

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 regularly constituted Lodge, which the Grand Secretary will now read.

G. Sec.—Reads the Charter.

G. M.—We shall now proceed, according to Ancient Usage, to constitute these brethren into a regular Lodge.

CONSECRATION

The Grand Master and the Grand Officers all devoutly kneel. The Lodge is uncovered by the Grand Stewards, solemn music being performed during the ceremony, and the first clause of the Consecration Prayer is given by the Grand Master or the Grand Chaplain, as follows:

CONSECRATION PRAYER

Great Architect of the Universe, Maker and Ruler of all worlds, deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this time 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, Thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy Glory. Amen.

(Response. So mote it be.)

The brethren arise and the Deputy Grand Master presents the vessel of Corn, the Senior Grand Warden the vessel of Wine, and the Junior Grand Warden the

vessel of Oil to the Grand Master, who pours the elements of Consecration upon the Symbolic Lodge. The Grand Master or Grand Chaplain then continues:

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge may be imbued with wisdom to instruct their brethren in all their duties. May Brotherly Love, Relief and Truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world.

Bless all the brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in the love of each other.

Finally, 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.)

A piece of solemn music is rendered while the Lodge is covered.

The Grand Master then dedicates the Lodge in the following words:

G. M.—To the memory of the Holy Saints John we dedicate this Lodge. May every brother revere their character and imitate their virtues. Amen.

(Response. So mote it be.)

Appropriate music should be rendered.

CONSTITUTION

The Grand Master then constitutes the new Lodge in the form following, all the brethren standing.

G. M.—In the name of the Most Worshipful Grand Lodge of the State of Wisconsin, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of the Craft 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.)

G. M.—This new Lodge having been solemnly consecrated and dedicated, we will proceed to constitute the Lodge by installing its officers.

The officers of the new Lodge then vacate their respective stations and places, and divest themselves of the jewels of office, which are given to the Grand Marshal and placed by him near the Altar.

(For formation see page 171.)

Continue as in the Installation Ceremony page 111-128, except say "this new Lodge" in all cases where "this Lodge" occurs.



CEREMONIES OF LAYING FOUNDATION STONES

The laying of the corner or foundation stone of an edifice in accordance with Masonic Rites can be performed only by the Grand Lodge, presided over by the Grand Master, in person, (or by some Master Mason appointed by him for that purpose.) These ceremonies cannot be performed on Sunday nor if the walls of the edifice are erected or practically so. Before definitely setting the date and hour for the ceremony the Lodge or other organization must get the consent and approval of the Grand Master.

The foundation stone, if it be for a Masonic building, is usually placed in the north-east corner AND SHOULD BE ENGRAVED WITH THE DATE AND YEAR OF MASONRY AND THE GRAND MASTER'S NAME.

As the foundation upon which the entire structure is supposed to rest, it is considered by operative Masons as the most important stone in the edifice. The symbolism of the stone when duly laid with Masonic Rites is full of significance which refers to its form, its situation, its permanence and to its consecration.

THE CEREMONY

The date and hour appointed having arrived the Grand Lodge is opened in full form in some suitable and secure place, by the Grand Master, or by the brother duly appointed by him to officiate.

The procession is then formed and moves to the place prepared. (For line of march see page 166.)

Civil officers of the city or state when joining in the procession will be formed in the rear of the Grand Lodge.

Arriving at the site of the new building, the Grand Lodge will pass the escort and take their position upon the platform provided. The Grand Master will command silence and the ceremony will begin with the singing of some suitable ode or anthem.

The Grand Chaplain at the request of the Grand Master will offer a suitable prayer.

The Grand Secretary, by order of the Grand Master, then reads a list of the various articles to be deposited in the stone.

The Grand Treasurer, by order of the Grand Master, then deposits the box containing the several articles in the cavity prepared for that purpose.

The cornerstone, upon which is engraved the year of Masonry, the NAME OF THE GRAND MASTER, and such other particulars as may be deemed necessary, is now lowered into place. During the ceremony of setting the stone, soft music is rendered.

The principal Architect then presents the Working Tools to the Grand Master, who hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden; and addresses the Grand Officers as follows:

G. M.—Right Worshipful Deputy Grand Master: What is the proper jewel of your office?

D. G. M.—The Square.

G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions by the Square of Virtue, and prove our work.

G. M.—Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The Deputy Grand Master applies the Square to the four corners of the stone and reports:

D. G. M.—Most Worshipful Grand Master: I find the stone to be square. The Craftsmen have performed their duty.

G. M.—Right Worshipful Senior Grand Warden: What is the proper jewel of your office?

S. G. W.—The Level.

G. M.—What are its moral and Masonic uses?

S. G. W.—Morally, it reminds us of equality, and its use is to lay horizontals.

G. M.—Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The Senior Grand Warden applies the Level to the four corners of the stone and reports:

S. G. W.—Most Worshipful Grand Master: I find the stone to be level. The Craftsmen have performed their duty.

G. M.—Right Worshipful Junior Grand Warden: What is the proper jewel of your office?

J. G. W.—The Plumb.

G. M.—What are its moral and Masonic uses?

J. G. W.—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M.—Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The Junior Grand Warden applies the Plumb to the four corners of the stone and reports:

J. G. W.—Most Worshipful Grand Master: I find the stone to be plumb. The Craftsmen have performed their duty.

G. M.—This cornerstone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our Ancient Craft. Let the elements of Consecration now be presented.

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

D. G. M.—I scatter this Corn as an emblem of plenty. May the blessing of bounteous Heaven be showered upon us and upon all like

patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude. Amen.

(Response. So mote it be.)

The Senior Grand Warden then comes forward with the vessel of Wine, and pouring it upon the stone, says:

S. G. W.—I pour this Wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City governments, preserve the union of the States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time. Amen.

(Response. So mote it be.)

The Junior Grand Warden then comes forward with the vessel of Oil, and pouring it upon the stone, says:

J. G. W.—I pour this Oil as an emblem of peace. May its blessing abide with us continually, and may the Grand Master of Heaven and Earth 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, standing in front of all, and extending his hands, makes the following:

INVOCATION

G. M.—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; long preserve the 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 strikes the stone slowly, three times with the Gavel.

The Public Grand Honors are given at this time.

The Grand Master will deliver the Square, Plumb and Level to the Architect and say:

G. M.—Worthy Sir (or Brother): Having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

An appropriate anthem may be sung, or suitable music rendered.

The Grand Master, or any other Master Mason, may then address the assembly, or any other program given that may have been arranged.

After which the procession is again formed and returns to the place whence it set out, and the Grand Lodge closed with the usual formalities.

CEREMONIES OF DEDICATING MASONIC HALLS

PREPARATION-INSTRUCTIONS

The following preparations should be made before the Grand Lodge is convened and the Worshipful Master of the Lodge should attend to all the details connected therewith.

A plain box about 4x8 inches should be neatly covered with bleached muslin and placed upon a stand or small table about equal distance between the Altar and the East.

The stand should be covered with a white table-cloth and the box placed thereon, and over all should be another white table-cloth reaching nearly to the floor.

The elements of consecration, Corn, Wine and Oil, are carried by the Deputy Grand Master, Senior and Junior Grand Wardens. These articles are provided by the Grand Lodge, and are to be found in the trunk containing the Grand Lodge paraphernalia, which is forwarded by the Grand Secretary to the Worshipful Master of the Lodge in advance of the ceremonies.

Before definitely setting the date and hour for the ceremony of dedication the Lodge must get the consent and approval of the Grand Master.

The ceremonies of dedication can be performed only by the Grand Lodge, presided over by the Grand Master, or by some other Master Mason, to whom he has delegated his authority. The Worshipful Master should appoint brethren to commit the several parts, so that, in case of the absence of any of the other Grand Officers, they may be able to act.

When all is ready for the ceremony of dedication the Grand Master is informed that the Lodge is ready to receive him.

The Grand Lodge is opened in some secure room adjacent to the Lodge by the Grand Master, or other Master Mason appointed by him to preside, and a procession formed which moves to the Lodge.

(For line of march in case there is a public procession or in case the Grand Lodge must march any considerable distance, see page 163.)

(For line of march, single file for entering the Lodge, see page 164.)

During the entrance of the Grand Lodge there will be music, the brethren all standing.

The following is a suitable ode:

(Tune—Italian Hymn.)

*Hail, universal Lord,
By Heaven and earth adored,
All hail, great God!
From Heav'n, Thy dwelling place,
Send down Thy saving grace,
Remember now our race,
O Lord, our God!*

*Hail, universal Lord!
By Heaven and earth adored,
All hail, great God!
Before Thy Throne we bend,
To us Thy grace extend,
And to our prayer attend,
All hail, great God!*

*O, hear our prayer today,
Turn not Thy face away,
O Lord, our God!
Heaven, Thy dwelling place,
Can not contain Thy grace;
Remember now our race,
O Lord, our God!*

*God of our fathers, hear,
And to our cry be near,
Jehovah, God!
The Heaven eternal bow,
Forgive in mercy now,
Thy suppliants here, O Thou
Jehovah, God!*

The Worshipful Master of the Lodge shall then address the Most Worshipful Grand Master as follows:

W. M.—Most Worshipful Grand Master: The brethren of this Lodge, being animated by a desire to promote the honor and interests of the Craft, have prepared a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and should it meet its approbation, that it be solemnly dedicated to Masonic purposes, agreeably to Ancient Form and Usage.

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

Architect—Most Worshipful Grand Master: Having been intrusted with the superintendence and management of the workmen employed in the erection of this edifice, and having according to the best of my ability accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care when the foundation of this

fabric was laid (presenting to the Grand Master the Square, Level and Plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

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

A suitable ode or hymn in honor of Masonry may now be sung.

The Deputy Grand Master rises and says:

D. G. M.—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 Form and Usage.

The Most Worshipful Grand Lodge having examined the several apartments, and the same having met with its approbation, it now

desires that they should be dedicated to Masonic purposes agreeably to Ancient Form and Usage.

G. M.—Right Worshipful Brother: The Grand Lodge will comply with your wishes and proceed to dedicate these apartments according to the forms and usages of Ancient Craft Masonry.

G. M.—Brother Grand Stewards: You will uncover the Lodge.

A piece of music may be rendered during this ceremony.

G. M.—Worshipful Grand Chaplain: Let us invoke the blessing of Deity.

Grand Chaplain—O Thou preserver of men! graciously enable us now to dedicate this house, which we have erected, to the honor and glory of Thy name, and mercifully be pleased to accept this service at our hands.

May all who shall be lawfully selected to rule herein, according to our Constitutions, be under Thy special guidance and protection, and faithfully observe and fulfill all their obligations to Thee and to the Lodge over which they may be called to preside.

May all who come within these consecrated walls have but one heart and one mind, to love, to honor, to fear and to obey Thee, as Thy majesty and unbounded goodness claim; and to love one another, as Thou hast loved us. May every discordant passion be here banished from our bosoms. May we here meet in Thy presence as a band of brethren, who, created by the same Almighty Parent, are daily sustained by the same Beneficent Hand, and are traveling the same road to the gates of death. May Thy Holy Word lie always before us in our Lodges, and virtue, love, harmony and peaceful joy reign triumphant in our hearts. Amen.

(Response. So mote it be.)

The Grand Lodge will now march once around the Lodge until the Grand Master has reached his original position at the head of the Lodge during which all the brethren join in singing the ode.

(For line of march, single file, see page 164.)

(For formation of Grand Officers as seated around Symbolic Lodge, see page 165.)

All the other brethren keep their places and assist in rendering the ode which continues during the procession, except only at intervals of dedication.

ODE

(Tune—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 being around the Symbolic Lodge, the Grand Master having reached the East, the Junior Grand Warden steps forward and presenting the vessel of Corn to the Grand Master, says:

J. G. W.—Most Worshipful Grand Master: In the dedication of Masonic Halls, it has been the 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 by you according to Ancient Usage.

The Grand Master, then striking once with his gavel, pours the Corn upon the Lodge, saying:

G. M.—In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Freemasonry.

The (public) Grand Honors are given once.

The Grand Lodge will march twice around the Lodge, until the Grand Master has reached his original position at the head of the Lodge, during which all the brethren will join in singing the second verse of the ode, as follows:

*Bring with Thee Virtue, brightest maid!
Bring Love, bring Truth, bring Friendship
here:
While kind relief shall lend her aid,
To soothe the wrinkled brow of care.*

The procession being twice around the Lodge, the Senior Grand Warden steps forward and presenting the vessel of Wine to the Grand Master, says:

S. G. W.—Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of Wine, to be used on the present occasion according to Ancient Masonic Form.

The Grand Master, striking twice with his gavel, pours the Wine upon the Lodge, saying:

G. M.—In the name of the Holy Saints John, I do solemnly dedicate this hall to Virtue.

The (public) Grand Honors are given twice.

The Grand Lodge will march thrice around the Lodge, until the Grand Master has reached his original position at the head of the Lodge, during which all the brethren will join in singing the third verse of the ode, as follows:

*Bring Charity, with goodness crowned,
Encircled in Thy heavenly robe,
Diffuse Thy blessings all around,
To every corner of the globe.*

The procession being thrice around the Lodge, the Deputy Grand Master steps forward and presenting the vessel of Oil to the Grand Master, says:

D. G. M.—Most Worshipful Grand Master: I present you, to be used according to Ancient Custom, this vessel of Oil, an emblem of that Joy which should animate every bosom on the completion of every important undertaking.

The Grand Master, striking thrice with his gavel, pours the Oil upon the Lodge, saying:

G. M.—In the name of the whole Fraternity, I do solemnly dedicate this hall to Universal Benevolence.

The (public) Grand Honors are given thrice.

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

The Grand Chaplain, standing before the Lodge, offers the following:

INVOCATION

And may the Lord, the Giver of every good and perfect gift, bless the brethren here assembled in all their lawful undertakings, and grant to each of them, in need, full supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy. Amen.

(Response. So mote it be.)

G. M.—Brother Grand Stewards: You will cover the Lodge.

An appropriate address may be delivered at this time by the Grand Master or some brother appointed for that purpose, or the following may be used:

ADDRESS

Brethren: The ceremonies we have performed are not unmeaning rites, nor the amus-

ing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we have consecrated in the name of the Great Jehovah; which teaches us, in all our work, 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 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 travel of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our Ancient Constitutions, with mystic rites we have dedicated this hall to the honor of Freemasonry.

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

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

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

Freemasonry aims to enliven the spirit of philanthropy, and promote the cause of charity, so we have dedicated 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, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise, may you fulfill the high purposes of the Masonic Institution.

How many pleasing considerations, my brethren, attend the present occasion! While in almost every other association of men, political animosities, contentions and wars interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Fraternity is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract the general approbation of the Fraternity. Indeed, its importance, its credit, and we trust, its usefulness, are advancing to a height unknown in any former age. The present occa-

sion gives fresh evidence of the increasing affection of its friends; and these apartments, fitted up in a style of such elegance and convenience, do honor to Freemasonry, as well as reflect the highest credit on the Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers and members of ——— Lodge No. ———. We commend their zeal, and hope it will meet with the most ample recompense. May this hall be the happy resort of piety, virtue and benevolence. May it be protected from accident, and long remain a monument to the zeal and energy of the brethren of this Lodge, and an honor to Freemasonry. And when they, and we all, shall be removed from the labors of this earthly Lodge, may we be admitted to the brotherhood of the just, in the building of God, that house not made with hands, eternal in the heavens.

A piece of music may be rendered, or other addresses made.

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

MASONIC CALENDAR

The ordinary calendar, or regular era, is not generally used by Freemasons in dating their official documents. They have one peculiar to themselves, differing according to their various rites.

The Masons in all parts of the world working in the York and French Rites, add 4,000 years to the Christian era, calling it ANNO LUCIUS—Year of Light; abbreviated A. . L. .; thus the year 1925 would be A. . L. . 5925.

(This fact has a symbolic reference, not because they believe Freemasonry is, but that the principles and light of the Institution are coeval with the creation.)

Royal Arch Masons date from the building of the second temple—530 years before Christ. Their style is therefore ANNO INVENTIONIS—A. . Inv. .—Year of the Discovery.

Royal and Select Masters frequently use the common Masonic date ANNO LUCIUS but properly they should date from the completion of

Solomon's Temple, which would add 1,000 years to the Christian era. Their style is ANNO DEPOSITIONIS—A. . DEP. .—Year of the Deposit.

Knights Templar date from the organization of the Order—1118. Their style is therefore ANNO ORDINIS—A. . O. .—Year of the Order.

Masons practicing the Ancient Accepted Rite use the Jewish Calendar, which adds 3,760 years to the vulgar era, styled ANNO MUNDI—A. . M. .—Year of the World. Or they sometimes use the Hebrew year, which begins on the 17th of September, or 1st of Tisri, using the initials A. . H. .—ANNO HEBRAICO—Hebrew Year.

Masons of the York Rite begin the year on the 1st of January; but in the French Rite it commences on the 1st of March.

To find the date for the York Rite, add 4,000 to the present year.

To find the date for the Royal Arch, add 530 to the present year.

To find the date for the Royal and Select Masters, add 1,000 to the present year.

To find the date for the Knights Templar, subtract 1,118 from the present year.

To find the date for the Ancient Accepted Rite, add 3,760 to the present year.

SAINTS JOHN DAYS

Saint John the Baptist—June 24th.

Saint John the Evangelist—December 27th.



DEDICATION CEREMONIES

ORDER OF MARCH FOR PUBLIC PROCESSION

Band
Knights Templar Escort
Master Masons
Past Masters
Present Masters

Past Grand Officers

Grand Tiler	Grand Marshal
† Grand Steward	Grand Steward †
Grand Sword Bearer	Grand Pursuivant
Grand Lecturer	Grand Chaplain
Grand Treasurer	Grand Secretary
† Junior Grand Deacon	Senior Grand Deacon †
Junior Grand Warden	Senior Grand Warden
Deputy Grand Master	Grand Master

The Grand Lodge, in a public procession, should always march in files of two. In case of a long procession or if desired, all others may march in files of four or even more. In case several Lodges are represented, they may march in units if desired.

The above order of march is also used for Consecrating and Constituting New Lodges.

† Deacons and Stewards with rods.

DEDICATION CEREMONIES

SINGLE FILE ORDER OF MARCH FOR ENTERING THE LODGE

Grand Marshal
Grand Steward †
Grand Pursuivant
Grand Chaplain
Grand Secretary
Senior Grand Deacon †
Senior Grand Warden
Grand Master. (Covered)
Deputy Grand Master
Junior Grand Warden
Junior Grand Deacon †
Grand Treasurer
Grand Lecturer
Grand Sword Bearer
Grand Steward †
Grand Tiler

In marching during the ode, the Marshal orders "left face" and the Grand Lodge marches around the Symbolic Lodge, maintaining the same positions as above.

The above Order of March is also used for Consecrating and Constituting New Lodges.

† Deacons and Stewards with rods.

DEDICATION CEREMONIES

POSITION OF OFFICERS OF GRAND LODGE WHEN SEATED AROUND THE SYMBOLIC LODGE

EAST

Deputy Grand Master	Grand Master
Junior Grand Warden	Senior Grand Warden
† Junior Grand Deacon	Senior Grand Deacon †
Grand Treasurer	Grand Secretary
Grand Lecturer	Grand Chaplain
Grand Sword Bearer	Grand Pursuivant
† Grand Steward	Grand Steward †
Grand Tiler	Grand Marshal

Architect	Alter	Worshipful Master
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Goblets are carried by the Deputy Grand Master, Senior and Junior Grand Wardens.

Architect presents working tools to the Marshal who carries them to the Grand Master.

The above are also the positions of the Officers of the Grand Lodge for Consecrating and Constituting New Lodges but no architect required.

† Deacons and Stewards with rods

**ORDER OF MARCH
FOR
LAYING FOUNDATION STONES**

Music

**Knights Templar
Master Masons
Worshipful Master**

**Knights Templar
Master Masons
Architect**

Grand Tiler	Grand Marshal
‡ Grand Steward	Grand Steward ‡
Grand Sword Bearer	Grand Pursuivant
Grand Lecturer	Grand Chaplain
Grand Treasurer	Grand Secretary
‡ Junior Grand Deacon	Senior Grand Deacon ‡
Junior Grand Warden	Senior Grand Warden
Deputy Grand Master	Grand Master

† Civil Officers

Civil Officers †

When the procession has arrived at its own length from the building, the Marshal orders a halt and inward face, the Grand Lodge and Civil officers march through the avenue thus formed and take their places on the platform.

‡ Deacons and Stewards with rods.

† Of City or State.

**ORDER OF MARCH
FOR
LODGE OF SORROW**

*** Steward**

Steward *

† Senior Warden

Junior Warden †

*** Senior Deacon**

Junior Deacon *

Worshipful Master

Upon receiving the order to form the procession, the Stewards will march to the West, thence to the East, the other officers falling in, in their respective places as the procession passes their stations.

To disband the procession, the Stewards will march from the East to the South, thence to the West, thence to the East and thence to the South, the officers falling out as they arrive at their stations.

*** Stewards and Deacons with rods.**

† Wardens with Columns

ORDER OF MARCH

LODGE TO CHURCH OR RESIDENCE

Escort

Marshal	Tiler
† Steward	Steward †
Master Masons	Master Masons
† Junior Deacon	Senior Deacon †
Secretary	Treasurer
Past Masters	Past Masters

Bearers

Junior Warden
Chaplain
Worshipful Master

Bearers

Senior Warden
Past Master *
Grand Master

(or)

Escort

Marshal	Tiler
Master Masons	Master Masons

Bearers

Worshipful Master

Bearers

Past Master *

When the Tiler has arrived within the length of the procession from the church or residence, the Marshal will order a halt. He will then order the two lines to face inward and uncover. The Grand Master or Worshipful Master and other officers will advance through the avenue thus formed followed by the procession in reverse order, and, entering the house take their position at the head of the casket.

† Deacons and Stewards should carry rods.

* Past Master or one of the elder brethren with Holy Writings open

ORDER OF MARCH

CHURCH OR RESIDENCE TO GRAVE

Escort

Marshal	Tiler
† Steward	Steward †
Master Masons	Master Masons
† Junior Deacon	Senior Deacon †
Secretary	Treasurer
Past Masters	Past Masters
Junior Warden	Senior Warden
Chaplain	Past Master *
Worshipful Master	Grand Master

Bearers—Hearse—Bearers
Relatives
Friends

(or)

Escort

Marshal	Tiler
Master Masons	Master Masons
Worshipful Master	Past Master *

Bearers—Hearse—Bearers
Relatives
Friends

No organization can be permitted to march between the Lodge and the hearse.

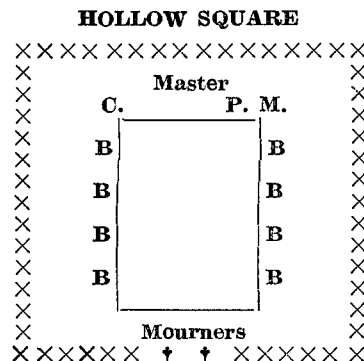
† Deacons and Stewards should carry rods.

* Past Master or one of the elder brethren with Holy Writings open.

MANNER OF FORMING SQUARE AROUND GRAVE.

When the procession has arrived within its own length from the grave, the Marshal will order a halt, inward face and uncover.

The Worshipful Master and other officers will march between the lines to the head of the grave, followed by the procession in reverse order. The lines will file on each side of the grave and halt, facing inward. The bearers will carry the casket between the lines and place it. The lines will then widen out to form the hollow square but will leave an opening at the foot of the grave where the mourners to pass through. When they have entered the square the foot of the lines will join.



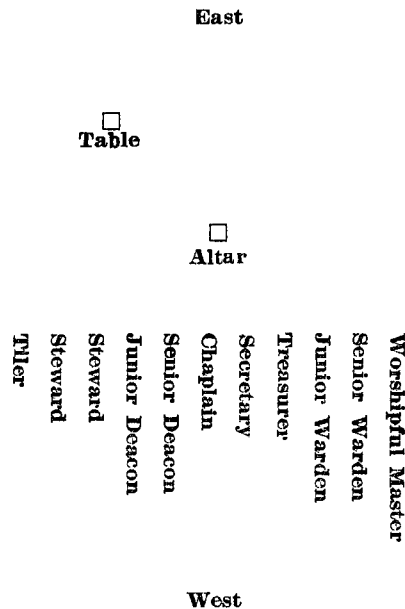
At the proper time the brethren will all face to the left, which will bring their right to the grave, and march around the grave until they have reached their original positions, severally depositing the evergreen as they march. A short pause should be made by each at the grave.

In forming the procession for the return to the Lodge, the brethren will right and left face, and with the Tiler and Marshal at the head march off in two files, the bearers and officers falling in on the rear.

There should be no confusion in forming the square, leaving the grave or in depositing the evergreen.

† Position of Tiler and Marshal.

DIAGRAM FOR CEREMONIES OF INSTALLATION.



The jewels should be conveniently arranged upon a table near the left of the Altar. The Altar must not be used for this purpose.

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