

UNABRIDGED EDITION

Shaver's Masonic Monitor,

CONTAINING

ALL THE EXOTERIC RITUAL OF THE WORK AND
LECTURES OF THE THREE DEGREES OF

ANCIENT CRAFT MASONRY;

TO WHICH IS ADDED

THE ANCIENT CEREMONIES OF THE ORDER, AND
THE RITUAL OF A LODGE OF SORROW.

*Compiled in Strict Conformity with
THE WORK.*

WILLIAM M. SHAVER,

Past Grand Master of the M. W. Grand Lodge of Kansas,
COMPILER AND EDITOR.

TENTH EDITION.

TOPEKA, KANSAS:

WM. M. SHAVER AND A. K. WILSON, Publishers.

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OFFICIAL ADOPTIONS.

KANSAS, 1893.

At the 37th Annual Communication of the M.:W.: Grand Lodge of A. F. & A. M. of Kansas, held at Hutchinson February 15 and 16. A. D. 1893, A. L. 5893, the following action was taken:

M.:W.: DAVID B. FULLER, Grand Master, in his annual address, recommended: "It is further recommended that 'Shaver's Monitor,' so-called be adopted as the Official Monitor of this Grand Jurisdiction." (See Proceedings 1893, page 168.)

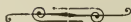
This address was referred to the Committee on Reports of Grand Officers, which reported relative to this recommendation: "That so much of said address as relates to the adoption of 'Shaver's Monitor,' so-called, be approved." This report was adopted by the Grand Lodge. (See same Proceedings, pages 196 and 198.)

OKLAHOMA, 1894.

At the 2d Annual Communication of the M.:W.: Grand Lodge of A. F. & A. M. of Oklahoma, held at Guthrie February 13 and 14, A. D. 1894, A. L. 5894, the following action was taken:

"On motion of Bro. DOUGLAS, the Grand Lodge adopted Shaver's Masonic Monitor as the Standard Monitor for the Jurisdiction of Oklahoma." (See Proceedings 1894, page 41.)

CERTIFICATE OF ENDORSEMENT.



THE Monitor of Ancient Craft Masonry,
compiled by Bro. William M. Shaver,
Custodian of the Work, conforms to the
Work of the M.: W.: Grand Lodge of A. F.
and A. M. of Kansas, and as such we cheer-
fully commend it to the Craft.

JAS. P. HOWE,

GEO. F. POND,

Custodians of the Work, Grand Lodge of
Kansas.

FEBRUARY, 1892.

PREFACE TO FIRST EDITION.

• THE demand of the Craft throughout the State, for a practical, working-text Pocket Monitor of the Three Degrees of Ancient Craft Masonry, arranged in conformity with THE WORK in this Grand Jurisdiction, is the only excuse offered for this publication.

The original editions of the Monitor popularly known as the "Kansas Monitor," being completely exhausted, the Compiler deemed it wisest to prepare this work from the original standards, rather than issue a corrected reprint of a work in which, unquestionably, were errors.

The basis of the present Monitor will be found to be Webb's Freemason's Monitor, edition of 1816, arranged in the form of working-text, according to the best standards, and in the precise order required in the Ritual.

In his researches in the preparation of this work, the Compiler has found many gems

which he believes will be welcomed by the numerous band of Masonic workers who delight to embellish their monitorial ritual, and these are placed in proper position, in the form of optional matter.

Not only the Installation Ceremony and the Burial Service, but also a full compilation of the Ancient Ceremonies, and the Ritual of a Lodge of Sorrow, have been added, and, it is believed will be appreciated.

The Compiler acknowledges with gratitude, the many kindly words of encouragement and advice received by him from eminent Craftsmen over the State, during the progress of this work, space alone preventing a more extended acknowledgment.

That the result of their joint efforts may meet the approval of their brethren, is the hope of Compiler and Publisher as they start forth this little volume.

WILLIAM M. SHAVER,
COMPILER.

JANUARY 1, 1892.

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OPENING AND CLOSING THE LODGE.

A FORM OF PRAYER THAT MAY BE USED AT OPENING
THE LODGE.

Most merciful God! Supreme Architect of Heaven and Earth! We beseech Thee to guide and protect these, Thy servants here assembled, and fulfill at this time, that divine promise Thou wert pleased to make, to those who should be gathered together in Thy Name.

Teach us to know and serve Thee aright, Bless and prosper us in all our laudable undertakings, and grant, that all our conduct may tend to Thy glory, to the advancement of Masonry, and finally, to our salvation. Amen!

Response: So mote it be!

ANOTHER FORM OF PRAYER THAT MAY BE USED
AT OPENING THE LODGE.

Most holy and glorious Lord God! The Great Architect of the Universe! The Giver

of all good gifts and graces! Thou hast promised, that where two or three are gathered together in Thy Name, Thou wilt be in the midst of them, and bless them. In Thy Name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue.

And we beseech Thee, O Lord God, to bless our present assembling, and to illuminate our minds, through the intercession of the Son of Righteousness, that we may walk in the light of Thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE not made with hands, eternal in the Heavens. Amen!

Response: So mote it be!

A CHARGE USED AT OPENING THE LODGE.

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

It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard: that went down to the skirts of his garments ;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

[Psalm CXXXIII.]

A FORM OF PRAYER THAT MAY BE USED AT CLOSING
THE LODGE.

Supreme Architect of the Universe! Accept our humble praises 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 supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope and Charity; but more especially in that Charity, which is the

bond of peace, and the perfection of every virtue. May we so practice Thy precepts, that, through the merits of the Redeemer, we may finally obtain Thy promises, and find an entrance through the gates into the Temple and City of our God! Amen!

Response: So mote it be!

ANOTHER FORM OF PRAYER THAT MAY BE USED AT
CLOSING THE LODGE.

Great and glorious Lord God! Ruler of Heaven and Earth! We are now about to separate, and return to our respective places of abode. Grant that every brother may practice out of the Lodge those great duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word; and grant, O Lord! that brotherly love may prevail, and every moral and social virtue cement us. Amen!

Response: So mote it be!

BENEDICTION USED AT CLOSING THE LODGE.

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

Response: So mote it be!

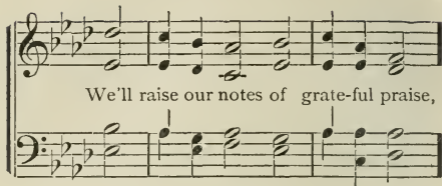
The following Odes may be used :

AN OPENING ODE.

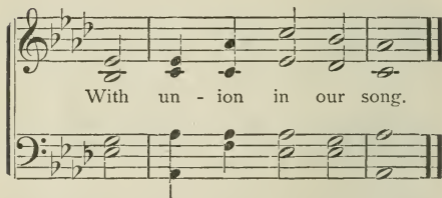
TUNE: Evan. C. M.

With - in our tem - ple met a - gain,

With hearts and pur - pose strong,



We'll raise our notes of grate-ful praise,



With un - ion in our song.

- 2 Around our altar's sacred shrine
May Love's pure incense rise,
Bearing upon its mystic flame
Our music to the skies !

A CLOSING ODE.

TUNE: Autumn. 8s, 7s, D.

Now our so - cial la - bors clos - ing,

Hom - age of the heart we pay ;

Each in con - fi - dence re - pos - ing,

D. S. Thus we'll pass life's storm-y o - cean,

Fine.

Kind - est tho'ts that ne'er de - cay.

Land - ing on a hap - pier shore.

Let us each, in Time's commotion,

D. S.

Heav'nly light and truth im - plore :

THE DEGREE OF ENTERED APPRENTICE.

FIRST SECTION.

INTERROGATORIES TO BE PROPOUNDED TO A CANDI-
DATE PREVIOUS TO INITIATION.

Do you seriously declare, upon your honor, before these gentlemen, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

To be answered: I do.

Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

To be answered: I do.

Do you seriously declare, upon your honor, before these gentlemen, that you will cheer-

fully conform to all the ancient established usages and customs of the fraternity?

To be answered: I do.

ADDRESS TO THE CANDIDATE.

Mr. ———: As you have petitioned for admission into our Ancient and Honorable Order, and have been accepted by a unanimous ballot, it becomes my duty to inform you that the Institution of which you are about to become a member, is by no means of a light and trifling character, but of high importance and due solemnity.

Masonry consists of a course of hieroglyphical and moral instruction, taught agreeably to ancient usage, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematical of an event which must sooner or later overtake all mankind. It is emblematical, at least in some small degree, of nothing less than your last great change,—your transition from Time to Eternity.

You are aware that whatever a man may have gained here on earth, whether of titles, wealth, honors, or even his own merit, can never serve him as a passport to the Grand Lodge above; but previous to his gaining admission there he must become poor and destitute, blind and naked, dependent upon the Sovereign Will of our Supreme Grand Master; he must be divested of the rags of his own righteousness, and be clothed in a garment furnished him from on high. And in order to impress these truths more deeply upon your mind, it will become necessary, agreeably to the usages of our Order, that you * * * * *

Are you willing to submit to these regulations?

[*Candidate assents.*]

I will now leave you in the hands of these true and trusty friends, who will give you all necessary instruction, and prepare you in a suitable manner, as all candidates have been prepared before you.

* * * * *

PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy Holy Name! Amen!

Response: So mote it be!

* * * * *

SCRIPTURAL RECITATION.

PSALM CXXXIII.

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

* It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon,

and as the dew that descended upon the mountains of Zion :

* For there the Lord commanded the blessing, even life for evermore.

* * * * *

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.

In solemn commemoration of that sublime event, * * * * *

* * * * *

GREAT LIGHTS.

The HOLY BIBLE is the rule and guide of faith; the SQUARE, to square our actions; and the COMPASSES, to circumscribe and

keep us in due bounds with all mankind, but more especially with a brother Mason.

* * * * *

APRON LECTURE.

* * * A Lambskin, or White Leather Apron, which 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 can 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 ; and which I hope you will wear with equal pleasure to yourself and honor to the Fraternity. Take it, * * * * *

[Or the following Apron Lecture may be used:]

* * * A Lambskin, or White Leather Apron, which is an emblem of innocence, and the badge of a Mason,—the distinguished badge of a Mason.

It may be that, in the coming years, upon your head shall rest the laurel leaves of victory; from your breast may 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 circles, 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 all perfection, be bestowed upon you as this which I confer to-night. It is yours; your name is inscribed upon it; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which incloses your lifeless remains, and with them laid beneath the clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending

argument for nobler deeds, for higher thoughts, for purer actions. And when at last these weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as the fair emblem which I place within your hands to-night. And when 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 of "Well done, good and faithful servant, enter thou into the joys of Thy Lord." Take it, * * *

[Or the following Apron Lecture may be used:]

* * * A Lambskin, or White Leather Apron, which 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 can 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; and which emblem, plain and unadorned, has, from a time whence the memory of man runneth not to the contrary, been the peculiar clothing of all Free and Accepted Masons.

The citizen toiling in humble poverty, and the Prince commanding the resources of empires, have alike worn it, in the consciousness that it has lightened the labors of the one and added dignity to the power of the other. It may be that you now are, or yet will be, so firmly intrenched in the confidence of your fellow-men, or so deserve their gratitude, that they will elevate you to the highest position of honor, trust and emolument, and cause your name to be inscribed high on the Pillar 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 upon you than this, which I, as the representative of these breth-

ren and the Craft throughout the world, am about to present to you.

This emblem which Solomon wore when arrayed in all his glory, which invested with additional dignity the immortal Washington, and which has been eagerly sought and worthily worn by the best of men of your own generation, I now take pleasure in presenting to you. Its spotless white is emblematical of that purity of heart and uprightness of manhood which we expect and sincerely hope will hereafter distinguish the conduct of all your personal and social affairs.

This emblem is now yours; to wear, we hope, with equal pleasure to yourself, and honor to the Fraternity. If you disgrace it, the disgrace will be augmented by the consciousness that you have been taught, in this Lodge, the principles of a correct and manly life. It is yours to wear as a Mason so long as the vital spark shall animate your mortal frame; and at last, whether in youth, manhood or age, your spirit having winged its flight to that "House not made with hands,"

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 coffin that shall enclose your remains, and to be buried with them.

My brother, may you so wear this emblem of spotless white that no act of yours shall ever stain its purity, or cast a reflection upon this ancient and honorable institution that has outlived the fortunes of Kings and the mutations of Empires. May you so wear it, and

“ So live, that when thy summons comes to join
 The innumerable caravan that 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, sustained and soothed
 By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams.”

Take it, * * * * *

* * * * *

WORKING TOOLS.

The Working Tools of an Entered Apprentice are the TWENTY-FOUR INCH GAUGE and 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 emblematical 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 a distressed worthy brother; eight hours for our usual avocations; and eight for refreshment and sleep.

[The following clause on the use of the Twenty-four Inch Gauge may be added:]

A proper division of our time, and conforming as nearly as possible to that division, is of great importance in the transaction of

our worldly business. The division above set forth, is admirably contrived for the promotion of our comfort and enjoyments. A portion of our time is thus allotted to the service of God; of that beneficent Being to whom we are indebted for our existence, and on whose bounty we are dependent for the comforts of this life. What duty is more pleasing than that intercourse which every reasonable creature ought to maintain with the great Author of his being?

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 all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that "House not made with hands," eternal in the heavens.

[The following clause on the use of the Gavel may be added :]

We are admonished by this instrument to divest our minds and consciences of the vices and superfluities of this life. Let every brother ask himself, when this instrument is presented before him, if in his life and conduct he adheres to this admonition. Let him endeavor to curb those unruly passions which produce dissension ; restrain those propensities and inclinations which lead to vice and folly ; let him give more attention to the instructions contained in the Book of Life, which we revere as the guide of our lives and the rule of our faith, that he may be the better prepared, when the awful period of his separation from the things of time and sense approaches, for the enjoyment of happiness in another and a better world, where moth and rust corrupt not, nor thieves break through and steal.

SECOND SECTION.

* * * * *

THE BADGE OF A MASON.

* * * The lamb has in all ages been deemed an emblem of Innocence ; he, therefore, who wears the Lambskin as a badge of Masonry, 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.

* * * * *

THIRD SECTION.

The Third Section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of our respective stations. Here, too, we receive instruction relative to the Form, Supports, Covering, Furniture, Ornaments, Lights and Jewels of a Lodge, how it should be situated, and to whom dedicated. A proper attention

is also paid to our ancient and venerable patrons.

A LODGE.

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

Our ancient brethren usually met on a high hill, or in a low dale, the better to discover the approach of cowans and eaves-droppers, either ascending or descending.

THE FORM.

The FORM OF A LODGE is an oblong. Its length, from East to West; its breadth, from North to South; its height, from the Earth to the Heavens; its depth, from its circumference to its center. It is of such vast dimensions to show the universality of Masonry, and that Masonic Charity should be equally extensive.

SUPPORTS.

This great fabric is SUPPORTED by THREE GRAND PILLARS, called WISDOM.

STRENGTH and BEAUTY ; so called because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings.

They are represented by * * * * *

COVERING.

Its COVERING is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from Earth to Heaven ; the three principal rounds of which are denominated FAITH, HOPE and CHARITY ; and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The principal of these is Charity, because our Faith may 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 points out the path that leads to happiness, and is dedicated to God; the Square teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the Master; the Compasses teach us to limit our desires in every station, and are dedicated to the Craft.

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, * * * * * ; the Square to the Master, because, being the proper masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside; and the Compasses to the Craft, because, by a due attention to their use, they are taught to regulate their desires, and keep their passions within due bounds.

[The following additional clause relative to the Furniture may be used :]

The Bible is valuable also, as it affords an authentic history of mankind, and by exhibiting the actual manner in which societies were formed, offers the best theory of the social compact. Its historical parts, whilst throwing much light upon the traditions of our order, tend also to show with great probability, that those general principles of morals prevalent amongst the rudest and most unlettered nations, and which have, perhaps, been too hastily attributed to the efforts of natural reason, are more rationally to be ascribed to direct revelation, and will appear, with all the errors and impurities which time, situation, and the proclivity of corruption may have produced, to have been the broken glimpses of a fuller and clearer light, originally radiated directly from Heaven.

The purity and sublimity of the morals of the Bible, have at no time and in no country been questioned ; in vain do we look among

the writings of ancient philosophers for a system of moral law comparable with it. From it may be collected a system of ethics in which every moral precept founded in reason, is carried to a higher degree of purity and perfection, than in any system of the wisest and most celebrated philosophers. Every moral precept founded on false principles is totally omitted, and many new precepts added, particularly corresponding with the objects of religion.

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, that beautiful tessellated border, or skirting, which surrounded it; and the Blazing Star, in the center, is commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity.

The Mosaic Pavement is emblematic of human life, checkered with good and evil ; the beautiful border which surrounds it, 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.

[The following clause on the Mosaic Pavement may be added :]

Whilst the Mosaic Pavement is before us, we are instructed to boast of nothing ; have compassion, and render assistance to those who are in adversity ; to walk uprightly and with humility ; for such is this present state of existence, that there is no situation in which we can be placed, but is subject to reverses ; to-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation and adversity. Whilst we tread this Mosaic, let every Mason bear these facts in remembrance, and as the dic-

tates of reason and conscience prompt him, live in brotherly love.

LIGHTS.

A Lodge has THREE LIGHTS, situated East, West and South. There is none in the North, because of the situation of King Solomon's Temple; it being situated so far North of the ecliptic that the sun or moon at their meridian height, could dart no rays into the north part of it; so we Masonically term the North a place of darkness.

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; the Plumb, rectitude of life.

The MOVABLE JEWELS are the ROUGH ASHLAR, the PERFECT ASHLAR, and the TRESTLE BOARD.

The Rough Ashlar is a stone as taken from the quarry 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 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 Perfect Ashlar, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board, we are reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so shall 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 Book of Life, which is our Spiritual Trestle Board.

HOW SITUATED.

All Lodges should be situated due East and West, because of the situation of King Solomon's Temple.

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 there, by divine command, erected a Tabernacle, and situated it due East and West, in order to perpetuate the remembrance of that mighty east wind by which their miraculous deliverance was wrought; and also to receive the rays of the rising sun. And as that Tabernacle was an exact model of King Solomon's Temple, therefore all Lodges should be situated due East and West.

TO WHOM DEDICATED.

Lodges were anciently dedicated to KING SOLOMON, because he was our first Most Excellent Grand Master; but Masons of the present day dedicate theirs to ST. JOHN THE BAPTIST, and ST. JOHN THE EVANGELIST, who were eminent patrons of Masonry; and since their time there is represented in every regular and well governed Lodge, a certain POINT WITHIN A CIRCLE; the Point repre-

ENTERED APPRENTICE.

senting an individual brother, the Circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This Circle is embordered by TWO PERPENDICULAR, PARALLEL LINES, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels, in christianity, as well as Masonry ; and upon the vertex rests the BOOK OF HOLY SCRIPTURES, which point out the whole duty of man. In going round this Circle, we necessarily touch upon these Two Lines, as well as upon the Holy Scriptures ; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

TENETS.

The Tenets of our profession are BROTHERLY LOVE, RELIEF and TRUTH.

*OF 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 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.

OF RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with 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.

OF TRUTH.

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

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

* * * * *

THE FOUR CARDINAL VIRTUES—TEMPERANCE,
FORTITUDE, PRUDENCE AND JUSTICE.

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be 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, * * * * *

OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness 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 secrets with which he has been so solemnly entrusted; and which was emblematically represented upon his first admission into the Lodge, * *

OF PRUDENCE.

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

OF JUSTICE.

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

* * * * *

[The following may be used :]

* * * Our Mother Earth, which 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 tempests, and fire lights up the volcano ; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his 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 we are called upon to pass through the “dark valley of the shadow of Death,” she once more receives us, and piously covers our remains within her bosom ; thus admonishing us that as from it we came, so to it we must all return.

CHARGE TO THE CANDIDATE.

Brother—

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial, and honorable, as tending, in every particular, so to render all men who will be conformable 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. The greatest and best of men in all ages have been encouragers and promoters of the Art, and have never deemed it derogatory from 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 ensure 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 be always as ready to give, as you will be ready to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order, 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 attentive 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.

THE DEGREE OF FELLOW CRAFT.

FIRST SECTION.

SCRIPTURAL RECITATION.

Amos vii, 7-8.

* Thus he shewed me :

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

* And the Lord said unto me,

* * Amos, what seest thou ?

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

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

* * * * *

WORKING TOOLS.

The Working Tools of a Fellow Craft 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 lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time, to "that undiscovered country, from whose bourne no traveler returns."

[The following clause on the use of the Working Tools may be added:]

The Plumb is an emblem of a fair and honorable life, and cautions us against any deviation from an upright conduct in all our transactions, whether public or private, keeping steadily in view that course of conduct, which will lead us to the heavenly mansions of eternal rest. The Square is an emblem of morality, and instructs in the golden maxim,

“do unto others as you would that others should do unto you.” The Level serves as a memento that we are equally subject to diseases, to accidents and various afflictions ; that we are equally under the protection and care of the Great Parent of all ; and that we are equally doomed to die, to be leveled with the dust, and to corrupt.

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SECOND SECTION.

* * * * *

OPERATIVE MASONRY.

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 shelters from the vicissitudes and inclemencies of seasons ; and while it displays the effects of human wisdom, as well in the choice, as in the ar-

rangement, 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.

SPECULATIVE MASONRY.

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 obligations 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 admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

* * * * *

* * * Because in six days God created the heavens 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 the creation, and to adore their Great Creator.

* * * * *

OF THE GLOBES.

The GLOBES are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other 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, and the

diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and 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 the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

* * * * *

OF ORDER IN ARCHITECTURE.

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

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, to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars ; and from this simple hint originally proceeded the more improved Art of Architecture.

The Five Orders are thus classed: the TUSCAN, DORIC, IONIC, CORINTHIAN, and COMPOSITE.

[The description of the Five Orders is here given in accordance with the text of Webb's Freemason's Monitor, edition of 1816, but it is recommended that the same be omitted, and to proceed directly to the clause entitled: "Of the Invention of Order in Architecture."]

The Tuscan, is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high ; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column

renders it eligible where ornament would be superfluous.

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings—though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.

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

on account of its resemblance to that pillar in its original state.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high ; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous Temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair—as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian, the richest of the five orders, is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices the cornice with dentals and modillions.

This order is used in stately and superb structures.

OF THE INVENTION OF THIS ORDER.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic.

Its column has the quarter-round as the Tuscan and Doric order, is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

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

the Romans, we are indebted for what is great, judicious and distinct in architecture.

* * * * *

THE FIVE SENSES OF HUMAN NATURE,
HEARING, SEEING, FEELING,
SMELLING AND TASTING.

[The description of the Five Senses is here given in accordance with the text of Webb's Freemason's Monitor, Edition of 1816, but it is recommended that the Monitorial description be omitted.]

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires ; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our

knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

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

the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

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

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

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in

the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the Great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

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

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

On the mind all our knowledge must depend ; what, therefore, can be a more proper subject for the investigation of Masons ? By anatomical dissection and observation, we become acquainted with the body ; but it is by the anatomy of the mind alone we discover its powers and principles.

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

The first three, Hearing, Seeing and Feeling, are most revered by Masons, * * *

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THE SEVEN LIBERAL ARTS AND SCIENCES,
GRAMMAR, RHETORIC, LOGIC, ARITHMETIC,
GEOMETRY,
MUSIC AND ASTRONOMY.

[The description of the Seven Liberal Arts and Sciences is here given in accordance with the text of Webb's Freemason's Monitor, edition of 1816, but it is recommended that the same be omitted, except the clauses entitled: "Geometry" and "Of the Advantages of Geometry," following which give the second arrangement of the Lecture on Music.]

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

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages

of force and elegance ; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted ; and in it are employed the faculties of conceiving, judging, reasoning and disposing ; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY.

Geometry, or the Fifth Science, * * *

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

A *Point* is a dimensionless figure, or an indivisible part of space.

A *Line* is a *Point* continued, and a figure of one capacity, namely, *length*.

A *Superfices* is a figure of two dimensions, namely, *length* and *breadth*.

A *Solid* is a figure of three dimensions, namely, *length*, *breadth* and *thickness*.

OF THE ADVANTAGES OF GEOMETRY.

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 the mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by Astronomy, we can observe the motions, measure the distances, comprehend the magnitudes and calculate the periods and

eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the Glorious Author by His works.

MUSIC.

[Note.—Second Arrangement of Lecture on Music, the use of which is recommended in place of the first. This Lecture should be given, whenever possible, with organ accompaniment. The organist should commence playing with the beginning of this Lecture, using soft stop combinations, playing with crescendo and diminuendo effects, throughout the entire Lecture, yet never loud enough to interfere with the voice of the speaker. At the word: "War," the speaker will pause while the organist plays, with full organ, the strain indicated from the "Marseillaise"; then the soft accompaniment is resumed while the speaker continues the Lecture until the words: "Home, Sweet Home," when there is another pause, while the organist softly plays the strain indicated

from "Home, Sweet Home". As the speaker continues, the soft accompaniment is resumed until the word: "Universe," when the Lodge is called up, and all unite in singing, with full organ accompaniment, "Be Thou, O God, exalted high," etc., to the tune: "Old Hundred," as indicated. With the display of a little taste a fine effect can be produced.]

Music is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war.

FELLOW CRAFT.

AIR: Marseillaise Hymn.

Full Organ.

The musical score is presented in two systems. Each system consists of a treble staff and a bass staff. The key signature is one flat (B-flat), and the time signature is 4/4. The first system begins with a dynamic marking of *ff* (fortissimo) in the bass staff. The melody in the treble staff features a series of eighth and sixteenth notes, while the bass staff provides a rhythmic accompaniment with chords and single notes. The second system continues the piece, ending with a double bar line.

The martial strains of national airs heard on the rough edge of battle, have thrilled the soldier's heart, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and the most sublime devotion; amidst the roar of cannon, the din of musketry, and the

carnage of battle, he sinks to the dust; raising himself to take one long, last look of life, he hears in the distance that plaintive strain, "Home, Sweet Home."

AIR: Home, Sweet Home.

Softly.

pp

The musical score consists of two systems of two staves each. The top staff of each system is in treble clef, and the bottom staff is in bass clef. The key signature is one flat (B-flat), and the time signature is 2/4. The first system is marked 'Softly.' and 'pp'. The music features a melody in the treble clef and a supporting bass line in the bass clef. The melody is characterized by eighth and sixteenth notes, often beamed together. The bass line consists of quarter and eighth notes, providing a steady accompaniment. The second system continues the melody and bass line, ending with a final cadence.

It was our mother's evening hymn that lulled us to sleep in infancy; and the mellowing tides of old cathedral airs, vibrating

through aisles and arches, have stilled the ruffled spirit, and sweeping away the discordant passions of men, have borne them along its resistless current, until their united voices have joined in sounding aloud the chorus of the heaven-born anthem, "Peace on earth, good will toward men;" but it never sounds with such seraphic harmony, as when employed in singing hymns of gratitude to the Creator of the Universe.

[Note.—Lodge called up. All unite in singing:]

TUNE: Old Hundred. L. M

Be Thou, O God, ex - alt - ed high!

And as Thy glo - ry fills the sky,

-So let it be on earth dis-played,

Till Thou art here, as there, o - beyed,

[Note.—Lodge is seated.]

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OF 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 are selected by the Fraternity to imprint on the memory 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 TO THE CANDIDATE.

Brother—

Being advanced to the Second Degree of Masonry, 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 Mason, 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 Order, 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.

THE DEGREE OF MASTER MASON.

FIRST SECTION.

SCRIPTURAL RECITATION.

Ecclesiastes xii, 1-7.

* 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 musick shall be
brought low ;

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

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

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

* * * Then shall the dust return to the
earth as it was : and the spirit shall return
unto God who gave it.

* * * * *

WORKING TOOLS.

The Working Tools of a Master Mason are
all the implements of Masonry indiscrim-
inately, 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, or best agree.

[The following clause on the use of the Trowel may be added :]

The Trowel teaches that nothing can be united without proper cement, and that the perfection of a building must depend on the manner in which the materials are joined together. Charity, the bond of perfection and social union, must connect in one, separate interests, so that like the radii of a circle, which extend from the center to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community. This is a further spiritual use which should be made of the Trowel, by Free and Accepted Masons.

SECOND SECTION.

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TUNE: Pleyel's Hymn.

Sol - emn strikes the fu - n'ral chime,

The first system of music features a treble and bass staff in 2/2 time with a key signature of one sharp (F#). The treble staff contains chords and a melodic line, while the bass staff provides a harmonic accompaniment. The lyrics are positioned between the two staves.

Notes of our de - part - ing time;

The second system continues the musical piece with similar notation and structure as the first system, including treble and bass staves and lyrics.

As we jour - ney here be - low,

The third and final system on the page concludes the musical piece with treble and bass staves and lyrics.

Thro' a pil - grim - age of woe.

- 2 Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!
- 3 Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.
- 4 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 AT RAISING A BROTHER TO THE SUBLIME
DEGREE OF A MASTER MASON.

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days and full of trouble. He cometh forth 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. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen!

Response: So mote it be!

[Or the following prayer may be used :]

O Thou great and glorious Lord God! who canst alone defend amidst 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 setting-maul of Death, may he be raised to the life eternal, be found worthy of fellowship with the good, and in the Grand Lōdge 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 !

* * * * *

The Sacred Volume informs us that David, King of Israel, had determined to erect a magnificent Temple for the service of the Most High God, and for that purpose had collected materials in gold, silver, iron and brass ; but “the word of the Lord” came unto him, saying, “thou hast shed blood abundantly, and hast made great wars ; thou shalt not build an House unto My Name, because thou hast shed much blood upon the

earth in My sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an House for My Name; and he shall be My Son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.”

David, bowed down by the weight of years and infirmities, and drawing near his end, assembled the chiefs of his people and acquainted them with his design to have built a magnificent repository for the Ark of God, but found that it was the Divine Will that this great work should be accomplished by his son Solomon. He desired them to assist in so laudable a work, and directed that when it should be completed, that the Ark should be deposited therein, together with the Holy Vessels. David died soon after in the seventieth year of his age, having reigned seven years in Hebron over the house of Judah, and thirty-three over all Israel.

Solomon ascended the throne of Israel amidst the acclamations of his people, and under the most favorable circumstances. Having made peace with his enemies, and firmly settled the affairs of his kingdom, he determined to carry into execution the important work of erecting the Temple. He commenced it in the fourth year of his reign, in the second month, and that he might prosecute the work with greater expedition, he applied to Hiram, King of Tyre, the ancient friend and ally of his father, to furnish him with timber in abundance, cedar trees, fir trees and algum trees, out of Lebanon, and also to send him a man "cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue," and that could "skill to grave with the cunning men" of Judah and Jerusalem. Hiram, King of Tyre, cordially responded, not only furnishing the cedar and cypress of Lebanon, but he also sent him Hiram, the son of a widow of the tribe of Napthali. He was the most skillful and accomplished artist of his

age, "to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which should be put to him." From his designs and under his direction, all the rich and splendid furniture of the Temple, was begun, carried on and finished. So highly was this distinguished man esteemed by Solomon, for his talents, his virtues and unblemished integrity, that he appointed him Deputy Grand Master, and principal surveyor and master of the work.

The work on the Temple was progressing,

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THIRD SECTION.

In the Third Section many particulars relative to King Solomon's Temple are considered. This Section also illustrates certain hieroglyphical emblems, and inculcates many useful lessons to extend knowledge and promote virtue.

KING SOLOMON'S TEMPLE.

This magnificent Temple, which long challenged the admiration of the world, far exceeded in splendor all other structures which had hitherto been erected. It was begun in the month of April, A. M. 2992, four hundred and eighty years after the Children of Israel came out of Egypt, and was finished in October, A. M. 2999, and one thousand and five years before Christ. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the Destroying Angel, which was visible over the threshing-floor of Ornan, the Jebusite.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn that although more than seven years were occupied in building it, yet during the whole term it rained not in the day-time, that the workmen might not be obstructed in their labor; and from sacred history it appears that there was neither the sound of the hammer, nor axe, nor any tool

of iron, heard in the house while it was building.

The Temple was symbolically supported by three Grand Masonic Pillars, called Wisdom, Strength and Beauty; so called because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn, all great and important undertakings. They are represented by * * *

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

There were employed in building the Temple, three Grand Masters, three thousand three hundred Masters, or Overseers of the Work, eighty thousand Fellow-Crafts in the Mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord nor confusion, were suffered to interrupt that universal peace

and tranquility which pervaded the world at this important period.

* * * * *

[The following descriptive Lecture on The Temple may be used :]

The preparations for this Temple were immense. There were employed in it vast quantities of gold, and silver, and precious stones. Everything was made ready before it came to the spot, that nothing was to do but join the materials. The top of Mount Moriah, on which it was erected, was inclosed with a wall. Into this there was an entrance on every side. Into this outer Court, every clean Hebrew, or proselyte of the covenant, might enter. In the middle of the outer Court but nearer to the west end, there was a Court of the Levites, stretching from east to west, and surrounded by a low wall, of about four feet high, that the people might, over the top of it, see what was doing by the priests. This Court had two entrances, one on the north side, the other on the south. In

this Court, just before the east end of the Temple, stood the brazen altar, and the brazen sea and lavers. The Temple, properly so-called, stood from east to west, near the west end of the Court of the Priests. On each side of its entrance, at the Porch of the Temple, stood the two celebrated Pillars of brass; they were regarded as a striking memento of the promise of God, that he would establish the throne of David, and make the nation of Israel strong in His might. Passing through this Porch you entered the Sanctuary, or Holy Place, at the west end of which stood the golden candlesticks, on the south side, and on the north, the ten golden tables, containing the loaves of shew-bread and the innumerable golden vessels for the service of the sanctuary, and in the middle between them stood the golden altar of incense. Passing through the Sanctuary lengthwise, you entered by a fine veil and a two-leaved door of olive-tree, into the Oracle, or Most Holy Place, into which the High Priest only might enter, and that only once each year on the Day of Atonement.

In the Most Holy Place stood the Ark with its furniture; and Solomon made two new cherubim of olive-tree, which overshadowed the two golden ones and stretched their wings the whole breadth of the House. The wall of the House was reared with alternate layers of fine cedar wood and hewn marble; the inside was carved with figures of cherubim and palm trees, and the whole inside, floor, walls and roof, was overlaid with gold, and set with innumerable diamonds and precious stones. In the erection of this superb edifice, we perceive not only the piety, but the wisdom of Solomon. The arts had reached their highest state of perfection, and every species of knowledge peculiar to Freemasonry was lavished upon it.

About eleven months after the building was finished, and just before the Feast of the Tabernacles, this Temple was furnished with the Ark and other sacred utensils, and it was dedicated with solemn prayer by Solomon, and by seven days' sacred feasting, and by a peace offering of twenty thousand oxen and

one hundred and twenty thousand sheep. Nothing ever equaled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar, and consumed the offering ; the shadow and glory of the Eternal proclaimed his presence between the Cherubim, and the voice of His thunders told to the faithful of the Craft that the perfectness of their labor was approved.

THE THREE STEPS.

The Three Steps usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life—Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge ; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors and ourselves ; that so 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.

MASONIC EMBLEMS.

* * * * *

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

The Bee-Hive 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.

When we take a survey of nature, we view man, in his infancy, more helpless and

indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the Great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

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

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

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 merits.

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 was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished, he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, "I have found it," and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

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 is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

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

* * * * *

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 ever-green and ever-living sprig of Faith, which strengthens us, with confidence and composure, to look forward to a blessed immortality; and we doubt not, that on the glorious morn of the Resurrection, our bodies will rise, and become as incorruptible as our souls.

[See note following.]

Then let us imitate * * * * * 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.

[Note—In place of the last clause the following may be used. When the lecture on “Masonic Symbolism” is used, this should be omitted.]

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, and from the Square learn Morality, from the Level, Equality, and from the Plumb, Rectitude of Life. Let us imitate our * * * * in his amiable and virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust. As the * * * * which bloomed at the * * * * , betrayed the place of * * , so may virtue, by its ever-blooming loveliness, designate us as Free and Accepted Masons. With the mystic Trowel let us spread liberally the cement of brotherly love and affection ; circumscribed by the Compasses, let us ponder well all our thoughts, words and actions ; 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 ; that when the

hour of our dissolution draws nigh, and the cold winds of Death come sighing around us, and his chill dew already glistens on our foreheads, we may with joy obey the summons of the Grand Warden of Heaven, and go from our labors here on earth to everlasting refreshment in the Paradise of God; where, by the benefit of a pass, of a pure life, and a firm reliance on Divine Providence, shall we gain a 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 indeed 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.

MASONIC SYMBOLISM.

[Arranged from Mackey's work: "The Symbolism of Freemasonry."]

[Note.—With the hope that this beautiful Lecture may encourage more of the Masonic candidates to become Masonic students, its use is recommended, should the time permit.]

My Brother:—Among the many beautiful and appropriate definitions given of Freemasonry none is more comprehensive than the one to be found in the English lectures: "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols." Freemasonry presents itself most prominently to our view as a science of Symbolism. In tracing the progress of Freemasonry, we shall find it so intimately connected with the history of philosophy, of religion, and of art, in all ages of the world, that it is evident that no Mason can expect thoroughly to understand the nature of the institution, or to appreciate its character, unless he shall carefully study its annals, and make himself conversant with

the facts of history, to which and from which it gives and receives a mutual influence. The brother who unfortunately supposes that the only requisites of a skillful Mason consist in repeating with fluency the ordinary lectures, or in correctly opening and closing the Lodge, or in giving with sufficient accuracy the modes of recognition, will hardly credit the assertion, that he whose knowledge of the "royal art" extends no farther than these preliminaries has scarcely advanced beyond the rudiments of our science.

There is a far nobler series of doctrines with which Freemasonry is connected, and which no student ever began to investigate who did not find himself insensibly led on, from step to step in his researches, his love and admiration of the order increasing with the augmentation of his acquaintance with its character. It is this which constitutes the science and the philosophy of Freemasonry, and it is this alone which will return the scholar who devotes himself to the task a sevenfold reward for his labor.

Freemasonry is a science—a philosophy—a system of doctrines which is taught, in a manner peculiar to itself, by allegories and symbols. Its ceremonies are external additions, which affect not its substance. If we seek the origin and first beginning of the Masonic philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught. But if we confound the ceremonies of Masonry with the philosophy of Masonry, and seek the origin of the institution, moulded into outward form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and indeed, not quite so far.

The philosophy of Freemasonry is engaged in the contemplation of the divine and human character; of GOD as one eternal, self-existent being, in contradiction to the mythology of the ancient peoples, which was burdened with a multitude of gods and

goddesses, of demigods and heroes ; of MAN as an immortal being, preparing in the present life for an eternal future, in like contradiction to the ancient philosophy, which circumscribed the existence of man to the present life.

There is no science so ancient as that of Symbolism, and no mode of instruction has ever been so general as was the symbolic in former ages. Man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. And hence, in the first ages of the world, in its infancy, all propositions, theological, political or scientific, were expressed in the form of symbols.

It is not to be hoped, in the short space of a brief lecture, to cover the ground of Masonic Symbolism,—a subject upon which volumes have been written, and eminent and learned men of various ages have spent years of ripened research,—but if the entrance to the

mine be but uncovered, and a glimpse of the untold treasures be but obtained, the enquiring mind will necessarily delve for itself into the riches, and the object of this lecture will be attained. There will be but time to briefly glance at one class of Masonic symbols, and try to read a few lessons from the language.

Looking then, in this way, at the philosophy of the institution,—coming down to us, as it has, from a remote age,—having passed unaltered and unscathed through a thousand revolutions of nations,—and engaging, as disciples in its school of mental labor, the intellectual of all times,—the first thing that must naturally arrest the attention is the singular combination that it presents of an operative with a speculative organization—an art with a science—the technical terms and language of a mechanical profession with the abstruse teachings of a profound philosophy.

We are taught that Freemasonry is of two kinds, operative and speculative. We work, it is true, in speculative Masonry only, but our ancient brethren wrought in both opera-

tive and speculative. Now, the operative art having, for us, ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling place of Him who is the author of purity—where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion is to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish Temple.

To construct his earthly temple, the operative mason followed the architectural designs laid down on the Trestle Board, or tracing board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

The Trestle Board becomes, therefore, one of our elementary symbols. For in the Masonic

ritual the speculative Mason is reminded that, as the operative artist erects his temporal building, in accordance with the rules and designs laid down on the trestle board of the Master Workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe, in the Bible, the great book of nature and revelation, which constitutes the spiritual trestle board of every Freemason.

But the operative mason required materials wherewith to construct his temple. There was, for instance, the Rough Ashlar—the stone in its rude and natural state—unformed and unpolished, as it had been lying in the quarries of Tyre from the foundation of the earth. This stone was to be hewed and squared, to be fitted and adjusted, by simple, but appropriate implements, until it became the Perfect Ashlar, or well finished stone, ready to take its destined place in the building.

Here, then, again, in these materials do we find other elementary symbols. The rough and unpolished stone is a symbol of man's natural state—ignorant and uncultivated; but when education has exerted its salutary influences in expanding his intellect, in restraining his hitherto unruly passions, and purifying his life, he is then represented as the Perfect Ashlar, or finished stone, which, under the skillful hands of the workman, has been smoothed, and squared, and fitted for its appropriate place in the building.

There are other elementary symbols; the three described, however,—the rough ashlar, the perfect ashlar, and the trestle board,—and which, from their importance, have received the name of “jewels,” will be sufficient to give some idea of the nature of what may be called the “symbolic alphabet” of Masonry. Let us now proceed to a brief consideration of the method in which this alphabet of the science is applied to the more elevated and abstruser portions of the system, and which, as the Temple constitutes its most important

type, may be called the "Temple Symbolism of Masonry."

Both Scripture and tradition inform us that, at the building of King Solomon's Temple, the masons were divided into different classes, each engaged in different tasks. The mode in which these three divisions of workmen labored in constructing the temple, has been beautifully symbolized in speculative Masonry, and constitutes an important and interesting part of temple symbolism.

Thus we know, from our own experience among modern workmen, who still pursue the same method, as well as from the traditions of the Order, that the implements used in the quarries were few and simple, the work there requiring necessarily, indeed, but two tools, namely, the Twenty-four Inch Gauge, or two foot rule, and the Common Gavel, or stone-cutter's hammer. With the former implement, the operative mason took the necessary dimensions of the stone he was about to prepare, and with the latter, by repeated blows, skillfully applied, he broke

off every unnecessary protuberance, and rendered it smooth and square, and fit to take its place in the building.

And thus, in the first degree of speculative Masonry, the Entered Apprentice receives these simple implements, as the emblematic working tools of his profession, with their appropriate symbolical instruction. To the operative mason their mechanical and practical use alone is signified, and nothing more of value does their presence convey to his mind. To the speculative Mason the sight of them is suggestive of far nobler and sublimer thoughts; they teach him to measure, not stones, but time; not to smooth and polish the marble for the builder's use, but to purify and cleanse his heart from every vice and imperfection that would render it unfit for a place in the spiritual temple of his body. In the symbolic alphabet of Freemasonry, therefore, the Twenty-four inch Gauge is a symbol of time well employed; the Common Gavel, of the purification of the heart.

At the building of the Temple, the stones having been thus prepared by the workmen of the lowest degree, we are informed that they were transported to the site of the edifice on Mount Moriah, and were there placed in the hands of another class of workmen, who are now technically called the Fellow Crafts. At this stage of the operative work more extensive and important labors were to be performed, and accordingly a greater amount of skill and knowledge was required of those to whom these labors were intrusted. The stones, having been prepared by the Apprentices, were now to be deposited in their destined places in the building, and the massive walls were to be erected. For these purposes implements of a higher and more complicated character than the gauge and gavel were necessary. The Square was required to fit the joints with sufficient accuracy, the Level to run the courses in a horizontal line, and the Plumb to erect the whole with due regard to perfect perpendicularity. This portion of the labor finds its

symbolism in the second degree of the speculative science, and in applying this symbolism we still continue to refer to the idea of erecting a spiritual temple in the heart.

The necessary preparations, then, having been made in the first degree, the lessons having been received by which the aspirant is taught to commence the labor of life with the purification of the heart, as a Fellow Craft he continues the task by cultivating those virtues which give form and impression to the character, as well adapted stones give shape and stability to the building. And hence the Working Tools of the Fellow Craft are referred, in their symbolic application, to these virtues. . In the alphabet of symbolism, we find the Square, the Level and the Plumb, appropriated to this second degree. The Square is a symbol denoting morality. It teaches us to apply the unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice, and that all our thoughts,

words and deeds shall harmoniously conspire, like the well-adjusted and rightly-squared joints of an edifice, to produce a smooth, unbroken life of virtue.

The Plumb is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness, which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.

The Level, the last of the three working tools of the operative craftsman, is a symbol of equality of station. Not that equality of civil or social position, which is to be found only in the vain dreams of the anarchist or

the Utopian, but that great moral and physical equality which affects the whole human race, as the children of one common Father, who causes His sun to shine and His rain to fall on all alike, and Who has so appointed the universal lot of humanity, that death, the leveler of all human greatness, is made to visit with equal pace the prince's palace and the peasant's hut.

In the third degree the symbolic allusions to the Temple of Solomon, and the implements of Masonry employed in its construction, are extended and fully completed. At the building of that edifice, we have already seen that one class of workmen was employed in the preparation of the materials, while another was engaged in placing those materials in their proper position. But there was a third and higher class—the master workmen—whose duty it was to superintend the two other classes, and to see that the stones were not only duly prepared, but that the most exact accuracy had been observed in giving to them their true juxtaposition in the edifice.

It was then only that the last and finishing labor was performed, and the cement was applied by these skillful workmen, to secure the materials in their appropriate places, and to unite the building in one enduring and connected mass. Hence the Trowel, we are informed, was the most important, though, of course, not the only implement in use among the master builders. They did not permit this last indelible operation to be performed by any hands less skillful than their own. They required that the craftsmen should prove the correctness of their work by the square, level and plumb, and test by these unerring instruments the accuracy of their joints; and, when satisfied of the just arrangement of every part, the cement, which was to give an unchangeable union to the whole, was then applied by themselves.

Hence, in speculative Masonry, the Trowel has been assigned to the third degree, as its proper implement, and the symbolic meaning which accompanies it, has a strict and beautiful reference to the purposes for which it

was used in the ancient temple ; for as it was there employed “to spread the cement which united the building in one common mass,” so it is selected as the symbol of brotherly love—that cement whose object is to unite our mystic association in one sacred and harmonious band of brethren.

The Temple is now completed. The stones having been hewn, squared and numbered in the quarries by the apprentices—having been properly adjusted by the craftsmen, and finally secured in their appropriate places, with the strongest and purest cement, by the master builders—the Temple of King Solomon presented, in its finished condition, so noble an appearance of sublimity and grandeur as to well deserve to be selected, as it has been, for the type or symbol of that immortal temple of the body, to which the Great Teacher significantly and symbolically alluded when He said, “Destroy this temple, and in three days I will raise it up.”

The Temple is indeed finished, but as speculative Masons our labor has not yet

ended, nor indeed can it end until this mortal shall have put on immortality, and in that all-perfect and glorious Lodge above, where the Supreme Grand Master of the Universe presides, we shall have received the reward of good and faithful craftsmen. The search for the Word—to find Divine Truth—this, and this only, is a Mason's work, and the Word is his reward.

The aspirant enters on this search after truth, as an Entered Apprentice, in darkness, seeking for light—the light of wisdom, the light of truth, the light symbolized by the Word. For this important task, upon which he starts forth gropingly, falteringly, doubtfully, in want and in weakness, he is prepared by a purification of the heart, and is invested with a first substitute for the true Word, which, like the pillar that went before the Israelites in the wilderness, is to guide him onwards in his weary journey. He is directed to take, as a staff and scrip for his journey, all those virtues which expand the heart and dignify the soul. Secrecy, obedi-

ence, humility, trust in God, purity of conscience, economy of time, are all inculcated by impressive types and symbols, which connect the first degree with the period of youth.

And then, next in the degree of Fellow Craft, he fairly enters upon his journey. Youth has now passed, and manhood has come on. New duties and increased obligations press upon the individual. The thinking and working stage of life is here symbolized. Science is to be cultivated; wisdom is to be acquired; the lost Word—Divine Truth—is still to be sought for. But even yet it is not to be found.

And now the Master Mason comes, with all the symbolism around him of old age—trials, sufferings, death. And here, too, the aspirant, pressing onward, always onward, still cries aloud for “light, more light.” The search is almost over, but the lesson, humiliating to human nature, is to be taught, that in this life—gloomy and dark, earthly and carnal—pure truth has no abiding place; and contented with a substitute, the good

Mason calmly awaits his entrance into that Second Temple of Eternal Life, there to receive that true Word, that Divine Truth, which will fully reveal to us God, and His emanation, the human soul.

Finally, my brethren, shall we not, one and all, so live, that, when the toils and cares of the world are over—when from our nerveless grasp shall drop forever the working tools of life—when felled by the grim destroyer, Death, our bodies shall, in corruption, lie far from the unfinished Sanctum Sanctorum, we may rest assured that in the fulness of time the Strength of the Lion of the Tribe of Judah shall indeed for us prevail, and we shall be raised to perfect fellowship with the God of Truth, and receive the welcome commendation : “ Well done, thou good and faithful servant ; enter thou into the joy of thy Lord.”

CHARGE TO THE CANDIDATE.

Brother—

Your zeal for the institution of Masonry, the progress you have made in the mystery,

and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

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

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 the order, entrusted to your care, you are carefully to

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

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

ANCIENT CEREMONIES OF THE ORDER.

FIRST SECTION.

GENERAL REGULATIONS FOR PROCESSIONS.

When the Fraternity appears in public procession, the Regular Order in Procession will be as herein indicated, subject however to such modifications as the peculiar ceremony demands, which modifications will be indicated under the appropriate sections.

GRAND LODGE.

When the Grand Lodge appears in public procession, the Regular Order in Procession will be as follows.

Grand Tyler, with drawn sword ;
Grand Stewards, with rods ;
Grand Pursuivant, with sword of
state ;
Grand Secretary and Grand Treasurer ;
A Burning Taper, borne by a Past
Master ;

Grand Marshal.

The Holy Bible, Square and Compasses, on a velvet cushion, borne
by a Past Master ;

Two Burning Tapers, borne by two
Past Masters ;

Grand Chaplain and Grand Orator ;

The Tuscan and Composite Orders,
borne by two Past Masters ;

The Doric, Ionic and Corinthian
Orders, borne by three Past Masters ;
Past Grand Wardens ;

Past Deputy Grand Masters ;

Past Grand Masters ;

Celestial and Terrestrial Globes, borne
by two Past Masters ;

Grand Junior Warden and Grand
Senior Warden ;

Deputy Grand Master ;

The Book of Constitutions, carried by
the Worshipful Master of the
the oldest Lodge present ;

The GRAND MASTER, supported by
the Grand Deacons, with rods, and
followed by the Grand Sword
Bearer, with drawn Sword.

When Lodges appear in procession with the Grand Lodge, they will be arranged in Regular Order in Procession, and march before the Grand Lodge, preceeding the Grand Tyler.

If it be a procession of the Grand Lodge only, Entered Apprentices, Fellow Crafts, Master Masons and Past Masters, in the order named, by two and two, follow the Grand Stewards.

LODGE.

When a Lodge appears in public procession, the Regular Order in Procession will be as follows :

Marshal.

- Tyler, with drawn sword ;
- Stewards, with rods ;
- Entered Apprentices, by two and two ;
- Fellow Crafts, by two and two ;
- Master Masons, by two and two ;
- Past Masters, by two and two ;
- Secretary and Treasurer ; ;
- Junior and Senior Wardens ;
- The Holy Bible, Square and Compasses,
borne by the oldest Member of the
Lodge not in office ;
- The Worshipful Master, supported by
the Deacons, with rods.

When the Grand Master, Deputy Grand Master, or other officers, present or past, of the Grand Lodge, join the procession of a Lodge, proper respect is to be paid to the rank of such officer or officers. Their position will be immediately before the Wardens of the Lodge, and two Deacons with rods, will be appointed to attend a Grand Master, Deputy Grand Master or a Grand Warden. When the Grand Master or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this Book belongs of right to the Worshipful Master of the oldest Lodge in the jurisdiction, whenever he is present. The Book of Constitutions must never be borne in a procession unless the Grand Master or Deputy Grand Master be present.

In entering public buildings, the Holy Bible, Square and Compasses, and the Book of Constitutions, are to be placed in front of the Grand Master, and are to be surrounded by the three Burning Tapers; the Grand Marshal and Grand Deacons must keep near the Grand Master.

The post of honor in a Masonic procession is always in the rear. When two or more Lodges join in a procession, the Lodges take precedence in the order of age, the oldest

being in the rear, unless otherwise arranged by some special provision.

All processions will return in the same order in which they set out.

When a procession faces inward, the Deacons and Stewards will cross their rods, so as to form an arch for the brethren to pass beneath.

Marshals are to walk or ride on the left flank of a procession. The appropriate costume of a Marshal is a cocked hat, sword and scarf, with a baton in his hand. The color of the scarf must be blue in the procession of a Lodge, and purple in that of the Grand Lodge. The proper clothing for brethren in procession, is dark clothes and hat, white gloves and apron.

When a band of music occurs in the procession of the Grand Lodge, when other Lodges are also in the procession, it will immediately precede the Grand Tyler; when it occurs in the procession of the Grand Lodge alone, it will follow the Grand Tyler; when it occurs in the procession of a Lodge it will follow the Stewards, if all the musicians be Masons, otherwise it will follow the Tyler.

When Knights Templar, in uniform, appear in the procession of the Grand Lodge, they will act as escort, and march just before the Grand Lodge; when in the procession of a

Lodge, they will act as escort, marching just after the Band, except in Funeral Processions, for which special provision is made.

When members of other branches of the Masonic Fraternity appear in uniform in a procession, they will be assigned a position between the Master Masons and Past Masters.

SECOND SECTION.

CONSECRATION, DEDICATION AND CONSTITUTION OF A NEW LODGE.—GENERAL REMARKS.

Under the Law in this Grand Jurisdiction, any number of Master Masons, not less than seven, being desirous of forming a new Lodge, must apply by petition to the Grand Master, blank forms for which will be furnished by the Grand Secretary upon application. Such petition shall be signed by the Brothers who are desirous of being authorized to open and hold the proposed Lodge, and to work therein; and every Petitioner shall produce satisfactory evidence of dimission from the Lodge of which he was last a member, or show that such Lodge has ceased to exist. In such petition there shall be nominated one Brother for Master, one Brother for Senior Warden and one Brother for Junior Warden. Such petition must be

recommended by the Lodge nearest to the place where the proposed new Lodge is to be located. and in such recommendation it must be expressly stated : first, that the petitioners are Master Masons in good standing ; second, that they have provided a suitable place in which to hold their meetings ; third, that the Master and Wardens nominated in the petition have satisfactorily exhibited their skill by an exemplification of the Work of Ancient Craft Masonry.

As there is oftentimes a grave difference of opinion between the Grand Master and the local brethren as to the advisability of the forming of a proposed new Lodge, ample correspondence with the Grand Master, by which he is made thoroughly conversant with the peculiar facts and surroundings in the case, will sometimes save much time and labor upon a petition.

Lodges, working under Dispensation, are merely the agents of the Grand Master granting the authority : their presiding officers are not entitled to the rank of Past Masters, their officers are not privileged with a vote or voice in the Grand Lodge ; they can not elect officers or make by-laws ; the Master and Wardens are appointed in the Dispensation, and can not be changed without the special approbation and consent of the Grand Master

granting the authority, or of the Grand Lodge; the Master appoints the officers subordinate to the Wardens, and may fill any vacancy in their stations. The Master and Wardens appointed require no other authority than that contained in the Letters of Dispensation to assemble the petitioners and commence their labors, without any ceremonies of Consecrating, Dedicating or Constituting, or Installing of Officers. The powers of a Lodge under Dispensation are limited to accepting candidates for the Mysteries of Masonry, and conferring the Degrees upon them; they can not receive or act upon Petitions for Membership. In case of the cessation of such Lodges, their funds, jewels and other property, accumulated by initiations into the several degrees, become the property of the Grand Lodge, and must be turned over upon demand.

When a Lodge under Dispensation shall have passed the required probation, and the Grand Lodge shall have granted a Charter, (if one be granted) they are then consecrated, dedicated and constituted, and have their officers installed, and are thus confirmed in the possession of their property, and possess all the rights and privileges of a regularly constituted Lodge, so long as they conform to the Constitutions of Masonry.

After a Charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for the performance of these ceremonies, or specially deputizes some competent and qualified Brother to fully act for him, congregate the Brethren, and consecrate, dedicate and constitute the Lodge, and install its officers. If the Grand Master, or a Past Grand Master, in person, conducts the ceremony, the Lodge is said to be constituted in AMPLE FORM; if the Deputy Grand Master, or Grand Senior or Junior Warden, or an officer entitled to be addressed as Right Worshipful, it is said to be constituted in DUE FORM; but if the power is vested in any other person, it is said to be constituted in FORM. The various officers of the Grand Lodge not present, have their places supplied by the presiding officer from the qualified brethren present.

CONSECRATION.

On the day and hour appointed, the Grand Master and his officers, or their representatives, meet in a convenient room near the Lodge to be consecrated, and open on the Degree provided for by Sec. 7, Art. II, of the Constitution of the Grand Lodge. The officers of the new Lodge are examined by the Deputy Grand Master, and after assembling

in their Lodge Room they send a messenger to the Grand Master with the following message:

Most Worshipful Grand Master: The officers and brethren of-----Lodge, who are now assembled at their Lodge Room, have instructed me to inform you, that the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas 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 then walk in procession to the Hall of the new Lodge. As the Grand Master enters, the brethren are called up, and the Grand Honors† are given by the new

†The Grand Honors of Masonry are of three kinds the Private, the Public and the Funeral, and each of them are used on different occasions and for different purposes.

The Private Grand Honors are the D.°.GS.°, and SS.°. of the three degrees, and are performed in a manner

Lodge ; the officers of which resign their seats to the Grand Officers, and take their several stations on the left.

If the ceremonies are to be performed in public, the Grand Marshal then forms the procession in the following order :

- A Tyler, with drawn sword ;
- Two Stewards, with rods ;
- Entered Apprentices, two and two ;
- Fellow Crafts, two and two ;
- Master Masons, two and two ;
- Junior Deacons, with rods ;
- Senior Deacons, with rods ;
- Secretaries ;
- Treasurers ;
- Junior Wardens ;
- Senior Wardens ;
- Masters of Lodges ;
- Past Masters.

known only to Master Masons, and can only be used in a Master's Lodge. They are practiced by the Craft only on four occasions: when a Masonic Hall is to be consecrated, a new Lodge to be constituted, a Master elect to be installed, or a Grand Master or his Deputy to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. It is evident from what has been said, that the mode and manner of giving the Private Grand Honors can only be communicated personally to Master Masons.

Then follow the officers and members of the **NEW LODGE**, arranged in Regular Order of Procession (see page 132), with the following addition: immediately following the Secretary and Treasurer will come two brethren carrying the "Lodge"; the "Lodge," technically speaking, is a piece of furniture, made in imitation of the Ark of the Covenant. Where a regularly-made Ark is not available, a temporary arrangement

The Public Grand Honors, as their name imports, do not partake of this secret character. They are given upon all public occasions, except funerals, in the presence of the profane as well as the initiated. They are used at public installations, at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required. They are given by striking the palms of the hands together, first, the right hand upon the left three times, second, the left hand upon the right three times, third, the right hand upon the left three times, making nine concussions in all, or technically "three times three."

The Funeral Grand Honors, as their name imports, are used at funeral or memorial services, and 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, and while the Honors are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast: "We cherish his memory here;" when the hands are extended above the head: "We commend his spirit to God who gave it;" and when the hands are extended toward the ground: "And consign his body to the earth."

can be made of a box, of an oblong-square shape.

In the procession, next after the officers and members of the New Lodge will come the Band of Musicians, if any; following which will come the Grand Lodge, arranged in Regular Order of Procession (see page 132), with the following addition: between the Grand Pursuivant and the Grand Secretary and Grand Treasurer will come:

A Brother, carrying a Golden Vessel containing Corn (Wheat);

Two Brothers, carrying Silver Vessels, one containing Wine, the other Oil.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, face inward, and the Stewards and Deacons cross rods, while the Grand Master and others in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square and Compasses, and Book of Constitutions, are placed upon a table in front of the Grand Master; the

“Lodge” is placed in the center, upon a plat form covered with white linen, silk or satin, and is itself covered with a loose covering of white linen, silk or satin, and encompassed by the Burning Tapers, and the Vessels of Corn, Wine and Oil.

The following services then take place :

ODE.

TUNE: State Street. S. M.

Great Source of light and love,

To Thee our songs we raise!

Oh, in Thy tem - ple, Lord, a - bove,

Hear and ac - cept - our praise.

Shine on this festive day,
 Succeed its hoped design,
 And may our Charity display
 A love resembling Thine!

May this fraternal band,
 Now consecrated—blest—
 In union all distinguished stand,
 In purity be drest!

The following, or an extemporaneous prayer, will be offered by the *Grand Chaplain*:

Great, Adorable and Supreme Being! We praise Thee for all Thy mercies, and especially for giving us desire to enjoy, and powers of enjoying, the delights of society. The affections which Thou hast implanted in us, and which we can not destroy without violence to our nature, are among the chief blessings which Thy benign wisdom hath bestowed upon us. Help us duly to improve all our powers to the promotion of Thy glory in the world, and the good of our fellow-creatures. May we be active under Thy Divine Light, and dwell in Thy Truth.

Extend Thy favor to us who are now entering into a Fraternal Compact under peculiar obligations. Enable us to be faithful to Thee, faithful in our callings in life, faithful Masons in all the duties of the Craft, and faithful to each other as members of this society. Take us under the shadow of Thy protection; and to Thy service and glory may we consecrate our hearts. May we always put

Faith in Thee, have Hope in salvation, and be in Charity with all mankind. Amen!

Response: So mote it be!

An Oration, or Sermon, upon the designs and principles of the Institution, is then delivered by the Grand Chaplain, or some competent Brother appointed for that purpose; after which is sung the following Ode:

ODE.

TUNE: Duke Street. L. M.

How blest the sa - cred tie that binds

In sweet com-mun-ion kind-red minds!

How swift the heav'nly course they run,,

Whose hearts, whose faith, whose hopes are one.

Together oft they seek the place
 Where Masons meet with smiling face ;
 How high, how strong their raptures swell.
 There's none but kindred souls can tell.

Nor shall the glowing flame expire,
 When dimly burns frail Nature's fire ;
 Then shall they meet in realms above,
 A heaven of joy, a heaven of love.

The *Grand Marshal* then forms the officers and members of the new Lodge in front of the Grand Master. The *Deputy Grand Master* addresses the Grand Master as follows :

Most Worshipful Grand Master: A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, 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.

The Records are then presented to the *Grand Master*, who examines them, and if found correct, proclaims :

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Warrant, establishing and confirming them in the rights and privileges of a Regularly Constituted Lodge; which the *Grand Secretary* will now read.

After the Warrant is read, the *Grand Master* then says :

We shall now proceed, according to ancient usage, to constitute these brethren into a Regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The *Deputy Grand Master* presents the Master elect to the Grand Master, saying :

Most Worshipful Grand Master : I present you Brother-----whom the members of the Lodge now to be constituted have chosen for their Worshipful Master.

The *Grand Master* asks the brethren if they remain satisfied with their choice. [They bow in token of assent.]

The *Master elect* then presents severally his Wardens and other officers, naming them and their respective offices. The *Grand Master* asks the brethren if they remain satisfied with each and all of them. [They bow as before.]

The officers and members of the new Lodge form in front of the Grand Master; and the ceremonies of Consecration commence.

The *Grand Master* and *Grand Officers* now form themselves in order around the "Lodge"—all kneeling.

A piece of solemn music is performed, very softly, upon the organ, while the "Lodge" is being uncovered [that is, the loose covering removed].

After which, the first clause of the Consecration Prayer is rehearsed by the *Grand Chaplain*, as follows:

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 and at all times, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our communications! Permit us, O Thou Author of Light and Life, great source of Love and Happiness, to erect this Lodge, and now solemnly to Consecrate it to the honor of Thy Glory! Glory be to God on high!

Response by the Grand Lodge: As it was in the beginning, is now, and ever shall be; world without end. Amen!

Response by all the Brethren: So mote it be!

The *Deputy Grand Master* presents the Golden Vessel of Corn, and the *Grand Senior* and *Junior Wardens* the Silver Vessels of Wine and Oil, to the *Grand Master*, who sprinkles the elements of Consecration upon the "Lodge."

The *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 endowed with wisdom to instruct their brethren in all their duties. May Brotherly Love, Relief, and Truth always prevail among the members of this Lodge; May this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, 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 !

Glory be to God on high !

Response by the Grand Lodge: As it was in the beginning, is now, and ever shall be ; world without end. Amen !

Response by all the Brethren: So mote it be !

A piece of solemn music is performed upon the Organ while the "Lodge" is again covered.

DEDICATION.

While the Organist is still playing, the *Grand Master* arises, and standing with his hands stretched forth over the "Lodge," exclaims :

To the memory of the HOLY SAINTS JOHN, we dedicate this Lodge. May every

Brother revere their character and imitate their virtues!

Glory be to God on high!

Response by the Grand Lodge: As it was in the beginning, is now, and ever shall be; world without end. Amen!

Response by all the Brethren: So mote it be!

A piece of music is played while the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

CONSTITUTION.

The *Grand Master* then rises and Constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas, 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 our Order, 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!

The Grand Honors are then given—public or private, as the case requires.

THIRD SECTION.

INSTALLATION OF THE OFFICERS OF A LODGE.

The new Lodge having been Consecrated, Dedicated and Constituted, the Officers are then to be installed.

At every Annual Election in a Warranted Lodge, it is necessary that the officers should be installed. This ceremony may be performed by the retiring Master, or by any Past Master. At the Annual Installation, the Installing Officer appoints some Present or Past Master, or, if none be present, an old well-informed Master Mason, to act as Marshal, whose duties will be to present the officers elect severally in front of the Altar for installation.

The Officers can be installed only when personally present; officers-elect not installed

on or before St. John's Day, in December, can be installed only by authority of the Grand Master. The appointed officers may be installed at any time, and any such officer appointed to permanently fill a vacancy may be installed at any time the Master may direct.

At some convenient time, prior to the ceremonies of Installation, a Lodge of actual Past Masters may convene, for the purpose of investing the Master elect with the Characteristics of the Chair.

At this convocation there should be present at least three regularly-installed Masters or Past Masters. None but regularly-installed Masters and Past Masters of Warranted Lodges are entitled to be present at these ceremonies; Chapter Past Masters, who have never presided over a Symbolic Lodge, are not entitled to be present.

The Master elect is then obligated to the faithful performance of his trust, solemnly inducted into the Oriental Chair of King Solomon, and invested with the characteristics of the Chair.

When more convenient, these ceremonies may be performed after the Installation Ceremonies, and when, by reason of the non-attendance of a sufficient number of Masters or Past Masters, or other good cause, it becomes impracticable to perform these

ceremonies prior to, or upon, the day of installation, they may be attended to at the earliest convenient time practicable thereafter.

It is not to be understood that the above ceremonies are considered, in this Grand Jurisdiction, a necessary pre-requisite to a Master presiding over a Symbolic Lodge; but their use is recommended by the Grand Lodge.

INSTALLATION CEREMONIES.

The time for Installation having arrived, the jewels of the several officers are collected, and laid in an orderly manner upon the Altar, for convenient use.

The *Grand Master* [or *Installing Officer*] then says:

Right Worshipful Deputy [or Brother Marshal]: Have you carefully examined the Master nominated in the Warrant [or elect], and do you find him well skilled in the noble science and the royal art?

The *Deputy* [or *Marshal*] replies:

Most Worshipful Grand Master [or Worshipful Master]: I have carefully examined, and so find him.

G. M. [or *I. O.*] You will then present him at the pedestal [or altar] for installation.

The *Deputy* [or *Marshal*], taking the Master elect, presents him at the pedestal [or altar], saying :

Most Worshipful Grand Master [or Worshipful Master]: I present my worthy Brother, A. B., to be installed 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, I doubt not he will discharge his duties with fidelity and with honor.

The *Grand Master* [or *Installing Officer*] then addresses him :

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 *Grand Master* [or *Installing Officer*] then reads a summary of the Ancient Charges to the Master elect, as follows :

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general Assembly of Masons, that is not subversive of the principles and ground-work of Masonry?

Ans. I do.

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

Ans. I do.

XII. 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?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

These are the Regulations of Free and Accepted Masons.

The *Grand Master* [or *Installing Officer*] then addresses the Master elect as follows:

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

The *Master* having signified his cordial submission, as before, the *Grand Master* [or *Installing Officer*] thus addresses him:

Brother A. B.: In consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

The Master is then regularly invested with the insignia of his office, and the Furniture and Implements of his Lodge. The various Implements of his profession are emblematical

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 us 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 in charge the CHARTER, by the authority of which this Lodge is held. You are carefully to preserve, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

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

You will now be conducted to the East, where you will take your seat in the Oriental Chair.

The *Grand Master* [or *Installing Officer*] will then call up the Lodge, the new Master being in the Chair, when the *Grand Master* [or *Installing Officer*] will say:

Master, behold your brethren!

Brethren, behold your Master!

Let us salute him with the Grand Honors.

The Grand Honors are then given—public or private—as the case requires. When the

Installation is private, after the Grand Honors are given, a procession is formed, and the brethren pass around the Lodge, signifying their respect and obedience by the usual Distinctive Marks in the different degrees as they pass the Master; during which time the following Installation Ode may be sung. If the Installation be Public the procession is omitted, and the Ode is sung only.

INSTALLATION ODE.

TUNE: America. 6s, 4s.

The musical score is presented in two systems. Each system consists of a treble clef staff and a bass clef staff, both in 3/4 time and one flat (B-flat major or D minor). The lyrics are written between the staves.

System 1:
 Treble staff: Hail! Ma - son - ry di-vine, Glo-ry of
 Bass staff: Hail! Ma - son - ry di-vine, Glo-ry of

System 2:
 Treble staff: ages shine ; Long mayst thou reign ! Where'er thy
 Bass staff: ages shine ; Long mayst thou reign ! Where'er thy

Lodges stand, May they have great command,

•And al-ways grace the land; Thou art divine.

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou art divine.

Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great Israel's king;
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

After the singing of the Ode, the *Grand Master* [or *Installing Officer*] calls the Lodge to order, and the other officers are respectively presented in the same manner as the Master, by the *Deputy* [or *Marshal*], when the *Grand Master* [or *Installing Officer*] delivers to each a short Charge, as follows:

The Senior Warden.

Brother C. D.: You are appointed [or "have been elected"] Senior Warden of this Lodge, and are now invested with the insignia 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 on our stated meetings 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.

He is conducted to his station in the Lodge.

The Junior Warden.

Brother E. F.: You are appointed [or "have been elected"] Junior Warden of this Lodge,

and are now invested with the badge of your office.

The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of Justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of 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 and excess. Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. Look well to the South.

He is conducted to his station.

The Treasurer.

Brother G. H.: You are appointed [or “have been elected”] Treasurer of this Lodge, and are now invested with the badge of your office.

It is your duty to receive all moneys from the hands of the Secretary; keep just and regular accounts of the same, and pay them out by order of the Worshipful Master and 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.

He is conducted to his place.

The Secretary.

Brother I. K.: You are appointed [or “have been elected”] Secretary of this Lodge, and are now invested with the badge of your office.

It is your duty to observe all the proceedings of the 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. Your good inclination to Masonry and this Lodge, I hope, will induce you to dis-

charge the duties of your office with fidelity, and, by so doing, you will merit the esteem and applause of your brethren.

He is conducted to his place.

The Chaplain.

(According to the Constitution of Kansas this is not a recognized officer of a Lodge, but if a Clergyman be named to perform the various offices required of a Chaplain in the Ritual, he may be installed as follows:)

Rev. Brother L. M.: You are appointed Chaplain of this Lodge, and are now invested with the badge of your office.

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

He is conducted to his place.

The Senior and Junior Deacons.

Brothers L. M. and N. O.: You are appointed Deacons of this Lodge, and are now invested with the badge of your office.

It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

They are conducted to their places.

The Senior and Junior Stewards.

Brothers R. S. and T. U.: You are appointed Stewards of this Lodge, and are now invested with the badge of your office.

You are to assist the Deacons and other officers in performing their respective duties.

Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

They are conducted to their places.

The Tyler.

Brother V. W.: You are appointed Tyler of this Lodge, and I invest you with the implement of your office. (*Giving a sword*).

As the sword is placed in the hands of the Tyler, 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 admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, 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.

He is conducted to his station.

CHARGES TO THE OFFICERS.

Worshipful Master: The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose 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 annexed to your appointment. 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 luster to all within the 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 they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its 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 your 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.

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

your respective duties. Suffice it to say, 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, as 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 testimony of a good conscience.

The members of the Lodge all standing, the *Grand Master* (or *Installing Officer*) delivers the following:

CHARGE TO THE BRETHREN OF THE LODGE.

Such is the nature of our constitution, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility, in both, is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are intrusted; 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 association 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 annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

At the Installation of the Officers of a new Lodge, the *Grand Marshal* then makes the following Proclamation :

In the name of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas, I proclaim this new Lodge by the name of Lodge, No., legally consecrated, dedicated and constituted, and the officers thereof duly installed.

The Grand Honors — public or private, as required — are then given.

At the Annual Installation of the officers of a Lodge, the *Marshal* makes the following Proclamation :

In the name of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas, I proclaim the officers of

..... Lodge, No., duly installed.

The Grand Honors — public or private, as required, — are then given.

The following, or some other appropriate Ode may then be sung :

ODE.

TUNE: Italian Hymn. 6s, 4s.

Hail! Brother Ma-sons! hail! Let friendship

long pre-vail, And bind us fast; May harmo-

ny and peace Our hap - pi-ness in-crease,

And friendship never cease While life doth last.

2

We on the level meet,
 And every brother greet,
 Skilled in our art ;
 And when our labor's past,
 Each brother's hand we'll grasp,
 Then on the square, at last,
 Friendly we'll part.

3

May Wisdom be our care,
And Virtue form the square
By which we live ;
That we at last may join
The heavenly Lodge sublime,
Where we shall perfect shine,
With God above.

The new *Master* may return thanks.

The *Grand Chaplain* then pronounces the following, or some other appropriate

BENEDICTION.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace ; that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge ; and so replenish them with the truth of Thy doctrine, and adorn them with humility of life, that,

both by word and good example, they may faithfully serve Thee, to the glory of Thy Holy Name, and to the advancement, for all good purposes, of our beloved institution.

Amen!

Response: So mote it be!

This concludes the ceremonies of Installation.

If it be the Public Installation of the Officers of a new Lodge, the Grand Lodge and brethren will return in procession to the Lodge room, and the Grand Lodge then returns to its own hall and closes.

FOURTH SECTION.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE.

At the hour appointed for the installation of the officers of the Grand Lodge, the Installing Officer [who is the retiring Grand Master, or such Past Grand Master as he may appoint] will assume the chair, call to order, and announce the business before the Grand Lodge. The officers to be installed will then vacate their places respectively [if any by them occupied], and substitutes will be appointed for the occasion.

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

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

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

The *Grand Marshal* then retires, and on his return reports :

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

Installing Officer. The W. Grand Marshal will admit them, and conduct them to the Grand East before the altar.

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

As they enter the room, the Grand Lodge is

called up by the *Installing Officer* in the usual manner, and remain standing.

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

Most Worshipful Grand Master: The Grand Officers elect are before you, and await your pleasure. I have the honor to present to you for installation R. W. Brother A. B., who has been duly elected Grand Master of Ancient, Free and Accepted Masons of Kansas for the ensuing year.

Installing Officer. [To the Grand Master elect.] My R. W. Brother: The exalted station to which the free choice of your Brethren has called you, involves great responsibilities, and requires to be inaugurated by solemn sanctions. It elevates you to a position from which the power and prerogative may depart with the expiration of your term of service, but the honor and dignity, except by your own act, never.

And as we are now upon the threshold of a

great and important undertaking, Masonic teachings require that we should bow in solemn prayer with our W. Grand Chaplain.

Grand Chaplain. Brethren, let us pray.

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

Eternal Source of Life and Light! We, Thine unworthy creatures, reverently bow before Thee in adoration and praise. As when we first saw the light at our mystic altar, we first implored Thy guidance, protection, and aid, so now we seek Thee for Thy divine blessing and direction. In Thy might we are strong, and without Thee, in our best and highest estate, we are but frail and feeble beings. We humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to Thee, to each other, and to every member of the human family. Bless now Thy servant before Thee, who is

about to assume a new and important relation to his brethren. Give him wisdom; give him strength; give him love. Enable him so to bear rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Add Thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee and to the Fraternity; and may they ever be faithful and zealous, and assist to uphold the hands of their chief in all good deeds. In Thee, Oh God, as in the days of our apprenticeship, do we put our trust. Be Thou our faithful Friend, Conductor, and Guide, in the unseen vicissitudes of life before us, and bring us all, at last, to see the Great Light, inaccessible and full of glory, in Thy presence, where we shall behold Thee with unclouded vision forevermore. Amen!

Response : So mote it be!

Installing Officer. W. Grand Marshal, you will conduct our R. W. Brother to the altar, to take upon himself the obligation appertaining to the duties of his office.

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

I, A. B., in the presence of Almighty God, and before the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas, do promise and swear, that, to the best of my ability, I will faithfully, honestly, and impartially perform the duties of Grand Master of Ancient, Free and Accepted Masons in this jurisdiction during my term of office ; and that I will conform to and maintain the Constitution, Laws, Rules, and Regulations of The Most Worshipful Grand Lodge of Kansas, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. So help me God.

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

Installing Officer. Most Worshipful Brother [for from henceforth you are entitled thus to be hailed]: In inducting you to your chair of office, as a symbol of the commencement of your government over the Craft, I am performing a most solemn duty. By immemorial usage and the irrevocable land marks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions, which I doubt not that you have formed in your own mind that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many,

and requires neither strength of intellect or soundness of judgment; to rule well has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

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

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

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

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

As an Officer, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his Brethren, and therefore interested in the welfare of each and all; be devoid of undue ostentation and haughty overbearing, be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his Breth-

ren, and ready to give it; be patient in investigation and hearing; be deliberate in judgment; be prompt in execution; be forbearing long and much with evildoers; be ready to reward good; be devoid of favoritism, and wholly impartial; be watchful over the treasury; having an eagle eye upon every portion of his jurisdiction; and breasting over the restless spirit of innovation.

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

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

I now, with great pleasure, invest you with this jewel of your office, whose symbolic mean-

ing will now have a new and striking significance to you. [*Presents the jewel.*]

I also present you with this gavel, as the potent emblem of Masonic power, which, in your hands, should never be sounded in vain. [*Presents gavel.*]

I now surrender to you this seat of authority [*Places him in the chair*], and render you this, the first act of homage due to you as Grand Master.

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

Installing Officer. I now hail, salute and proclaim you Grand Master of Ancient, Free and Accepted Masons of Kansas! Brethren, behold your Grand Master!

Grand Senior Warden. Brethren, behold our Grand Master!

Grand Junior Warden. Brethren, behold our Grand Master!

The brethren form procession on the north side of the lodge, double file, facing the East,

the Grand Senior Deacon and Grand Senior and Junior Stewards, with rods, in advance, and march three times around the lodge, as they pass the Grand East, saluting the Grand Master with the usual distinctive marks in each degree, during which time the following Ode may be sung :

INSTALLATION ODE.

TUNE: America. 6s, 4s.

Hail! Ma - son - ry di-vine, Glo-ry of

ages shine ; Long mayst thou reign ! Where'er thy

Lodges stand, May they have great command,

And al-ways grace the land; Thou art divine.

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou art divine.

Hiram, the architect,
Did all the Craft direct
 How they should build;
Sol'mon, great Israel's king;
Did mighty blessings bring,
And left us room to sing,
 Hail, Royal Art!

At the conclusion of the procession and Ode the brethren, under the direction of the installing officer, salute with the grand honors.

The retiring Grand Master may then address his newly-installed successor and brethren, and the Grand Master may, if he chooses, also address the Grand Lodge. If he does not wish to do so he may call down, and the brethren continue seated during the remainder of the installation, except as called up during the obligations. It will be proper for the Grand Master here to announce the names of the appointed officers, that they may be installed with the rest.

The installing officer then proceeds with the installation of the remaining officers, as follows:

Installing Officer. W. Grand Marshal, you

will now present the Deputy Grand Master elect for installation.

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

The foregoing address of the installing officer, and presentation by the Grand Marshal, may be used for all the remaining officers, simply changing the name and title of the officer.

Installing Officer. W. Grand Marshal, you will conduct our R. W. Brother [or W. Brother] to the altar, to take upon himself the obligation appertaining to the duties of his office.

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

Installing Officer. R. W. Brother: You have not been an inattentive observer of the ceremony of installing the M W. Grand Master;

for you are aware that, in case of his incapacity to act in contingencies mentioned in our Constitutions, you succeed to his duties and prerogatives, as you do also when acting as his substitute in any matters specially delegated to you. Your office, therefore, is one of great dignity and importance; and it was in view of these considerations that your Brethren selected you to fill it. Treasure up, therefore, the suggestions made to the M. W. Grand Master; for you know not how soon they may have a personal application to you; and remember, also, that usage, as well as our particular regulations, have placed you in most intimate and confidential relations to him, as supporter and counselor.

I now, with pleasure, proceed to invest you with your jewel of office [*gives it*] and proclaim you Deputy Grand Master of Ancient, Free and Accepted Masons of Kansas. You will now be seated in your place, which is at the right hand of the M. W. Grand Master.

He is now conducted to his place by the

Grand Marshal, but before he is seated, the *Installing Officer* calls up the Grand Lodge, and the Deputy Grand Master is saluted with the Grand Honors.

The other of the elective Grand Officers, viz: the Grand Senior Warden, Grand Junior Warden, Grand Treasurer and Grand Secretary, are presented and obligated in like manner as the Deputy Grand Master, but without being saluted with the grand honors. The appointed Grand Officers do not take the obligation.

The charges of the remaining officers installed [which may be varied at the pleasure of the Installing Officer, when special occasion requires,] are as follows :

TO THE GRAND SENIOR WARDEN.

Right Worshipful Brother: The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control practically the admission of all visitors, to announce specially those who are of rank or eminence, and to aid in the preservation of order, and at all times to render counsel and advice to the Grand Master, are high and re-

sponsible duties, requiring circumspection, vigilance, and reflection ; but when to these is superadded the more onerous labor, in conjunction with the Grand Junior Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft. Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your Brethren, and it will be your duty and pleasure so to act as to justify their confidence.

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

TO THE GRAND JUNIOR WARDEN.

Right Worshipful Brother : As the duties of your office and the qualifications of it are almost identical with those of the Grand Senior Warden, except as it respects the introduction of visitors, I will only add to the Charge given to that officer, that you be equally vig-

ilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the jewel of your office, and repair to the South, being ever watchful, whether in labor or at refreshment, that the High Twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed.

TO THE GRAND TREASURER.

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

The keys forming the jewel of your office have a twofold significance: They are in-

struments to bind as well as to loose; to make fast, as well as to open. They will never, I am confident, be used by you in any other manner than the constitutions, laws, rules, and regulations of the Grand Lodge shall direct.

TO THE GRAND SECRETARY.

Right Worshipful Brother: Usage, as well as positive enactments from time to time, have rendered the duties of the office of Grand Secretary more onerous and varied than that of any other officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every State and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that

it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

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

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

TO THE GRAND CHAPLAIN.

Reverend and Worshipful Brother: That Holy Book, which is the chart and text-book of your sacred calling, is also the Great Light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; intercede

for us with that Divine Majesty which it so fully reveals and unfolds to us ; and warm us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions and fulfilled your important trust.

It is fitting that an emblem of the sacred volume should be the jewel of your office, with which I now invest you.

TO THE GRAND DEACONS.

Worshipful Brothers: As messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we know that you possess them.

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

TO THE GRAND MARSHAL.

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

TO THE GRAND SWORD BEARER.

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

TO THE GRAND STEWARDS.

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

TO THE GRAND PURSUIVANT.

Worshipful Brother: You are to act as the messenger of the Grand Lodge, and the herald to announce the approach of visitors and strangers. In so doing, possess yourself of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no

improper person may gain admittance. You, also, have in your keeping the clothing and jewels of the Grand Officers, which you should be careful to keep in a good condition, and neatly and orderly arranged for use at all times. Receive your emblem of office, and repair to your station inside the door.

TO THE GRAND TYLER.

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

The several officers being now duly installed, proclamation thereof will be made in the following form. Before doing so, however, it may be proper and expedient to have an appropriate Ode or piece of music.

The Grand Lodge is called up when the *Installing Officer* says:

Worshipful Grand Marshal: I now declare the several officers of The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas duly installed into office for the ensuing year, in AMPLE FORM. You will cause proclamation to be made in the South, West and East.

The *Grand Junior Deacon* proclaims in the South, the *Grand Senior Deacon* in the West, and the *Grand Marshal* in the Grand East, each as follows:

In the name, and by the authority, of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Kansas, I proclaim that its Grand Officers are now duly installed in AMPLE FORM.

After each proclamation, *response by the brethren*: So mote it be.

The *Grand Chaplain* then concludes the ceremonies with an appropriate prayer, or benediction.

The Grand Lodge is called down.

FIFTH SECTION.

LAYING FOUNDATION STONES OF PUBLIC STRUCTURES.

This Ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of Lodges as can conveniently attend; or it may be conducted by some competent Present or Past Master, specially authorized by the Grand Master as a Special Deputy, with full power to convene some Lodge conveniently located, to which a Dispensation is issued for that purpose.

The Chief Magistrate and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge, [or Lodge] is convened in some suitable place. A band of music is provided, and the brethren appear, dressed in dark clothes, with white gloves and aprons.

The Grand Lodge [or Lodge] is opened by the Grand Master [or Special Deputy]

on the First Degree, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary [or Secretary], after which the procession sets out in the following order:

A Tyler with Drawn Sword;

Two Stewards with rods;

Entered Apprentices;

Fellow Crafts;

Master Masons;

Two Deacons with rods;

Secretaries and Treasurers;

Junior Wardens;

Senior Wardens;

Masters of Lodges;

Past Masters;

Members of other branches of the Masonic Fraternity, in uniform;

Band of Music.

If the ceremony is under the direction of the Grand Lodge, then follows the Grand Lodge arranged in Regular Order of Procession [see page 132], with the following exceptions and additions: the three Burning

Tapers will be omitted; following the Grand Pursuivant will come the Principal Architect, with Square, Level and Plumb; following the Globes will come the Chief Magistrate and Civil Officers of the place; the Grand Junior Warden will carry the Silver Vessel with Oil, the Grand Senior Warden, the Silver Vessel with Wine, and the Deputy Grand Master the Golden Vessel with Corn [Wheat.]

If the Ceremony be under the direction of a Lodge, after the first part of the Procession as herein provided, following the Band of Music, comes the Lodge having charge of the ceremony, arranged in Regular Order of Procession [see page 132], with the following additions and exceptions: immediately preceding the Secretary and Treasurer will march the Principal Architect with Square, Level and Plumb, and immediately following the Secretary and Treasurer will march the Chief Magistrate and Civil Officers of the place, and the Clergy and Orator; the special Deputy Grand Master will march after the Worshipful Master; the Deacons, with rods, supporting him instead of the Worshipful Master; and the Junior Warden will carry the Silver Vessel with Oil, the Senior Warden, the Silver Vessel with Wine, and the Worshipful Master the Golden Vessel with Corn [Wheat.]

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession, arriving at the arch, opens to the right and left, and uncovering, the Grand Master, [or Deputy Grand Master] and his officers, together with the Architect, Clergy and Orator, Chief Magistrate and Civil Officers, pass through the lines to the platform, while the rest of the brethren surround the platform, forming a hollow square.

The Grand Master [or Deputy Grand Master] commands silence, and announces the purposes of the occasion, when the following, or some other appropriate Ode is sung:

ODE.

TUNE: Brownell. L. M.

The musical score is written for two staves, Treble and Bass clefs, in a 3/4 time signature and a key signature of two flats (B-flat and E-flat). The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are centered under the first staff.

When earth's foundation first was laid,

By the Al-might - y Art - ist's hand,

&Twas then our per-fect laws were made,

Es - tab-lished by His strict com-mand.

All hail! mysterious, glo-rious Masonry!

That makes us ev - er great and free.

(2)

In vain mankind for shelter sought,
 In vain from place to place did roam;
 Until from Heaven he was taught
 To plan, to build, to fix his home.
 All hail! mysterious, etc.

(3)

Illustrious hence we date our Art,
Which now in beauteous piles appear;
And shall to endless time impart
How worthy and how great we are.

(4)

Nor we less famed for every tie,
By which the human thought is bound;
Love, Truth, and Friendship, socially
Unite our hearts and hands around.

(5)

Our actions still by Virtue blest,
And to our precepts ever true,
The world, admiring, shall request
To learn, and our bright paths pursue.

The necessary preparations are now made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary. Its place is in the north-east corner of the building. The stone is

raised up by means of an engine erected for that purpose.

The *Grand Chaplain*, or a *designated Clergyman*, then delivers the following, or some other appropriate

PRAYER.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that, where two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen!

Response: So mote it be!

The *Grand Treasurer* [or *Treasurer*] by the Grand Master's [or Special Deputy's] command, then places under the stone a box containing various sorts of coin and medals, Masonic documents, and such other matters as may be of interest; a list of which is read aloud to the people by the *Grand Secretary* [or *Secretary*].

Solemn music is introduced, and the stone

let down into its place by three distinct motions.

The *Principal Architect* then presents the working tools to the Grand Master [or Special Deputy] who hands the Square to the Deputy Grand Master [or Worshipful Master], the Level to the Grand Senior Warden [or Senior Warden], and the Plumb to the Grand Junior Warden [or Junior Warden;] when the Grand Master addresses the Grand Officers as follows:

[NOTE. If the ceremony be performed by a Lodge instead of by the Grand Lodge, the parts hereafter assigned to the Grand Master will be filled by the Special Deputy, that to the Deputy Grand Master, by the Worshipful Master, that to the Grand Senior Warden by the Senior Warden, and that to the Grand Junior Warden by the Junior Warden; the necessary changes to be made in addressing the various officers as is required.]

Grand Master. R. W. Deputy Grand Master: What is the proper jewel of your office?

Deputy Grand Master. 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* applies the Square to the stone and says:

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

G. M. R. W. Grand Senior Warden: What is the proper jewel of your office?

Grand Senior Warden. The Level.

G. M. What is its Masonic use?

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

G. M. Apply the implement of your office to the foundation-stone and make report.

This is done.

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

G. M. R. W. Grand Junior Warden: What is the proper jewel of your office?

Grand Junior Warden. The Plumb.

G. M. What is its Masonic use?

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

G. M. Apply the implement of your office to the several edges of the foundation-stone, and make report.

This is complied with.

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

G. M. This corner-stone 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 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 Golden Vessel of Corn, and scattering it on the stone, says:

I scatter this corn as an emblem of plenty.

May the blessings 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.

Response: So mote it be!

The *Grand Senior Warden* then comes forward with the Silver Vessel of Wine, and pours it upon the stone saying:

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.

Response: So mote it be!

The *Grand Junior Warden* then comes forward with the Silver Vessel of Oil, which he pours upon the stone, saying:

I pour this oil as an emblem of peace. May its blessings 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 trials and vicissitudes of the world, and so bestow his mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more.

Response: So mote it be!

The *Grand Master* standing in front of all and extending his hands, makes the following

INVOCATION.

May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessaries, 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 three times with the gavel, and the Public Grand Honors are given.

The *Grand Master* then delivers over to the Principal Architect the implements of architecture, saying :

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.

The *Grand Master* ascends the platform, when an appropriate anthem may be sung.

The *Grand Master* then addresses the assembly as follows :

Men and Brethren here assembled: Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have

never been found out, but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more. Amen.

Response : So mote it be!

If an orator has been provided, an address may be made at this time to the assembled people.

A voluntary collection is then made by the *Grand Stewards* among the Brethren for the needy workmen, and the sum collected is laid upon the stone by the *Grand Treasurer*, to be placed in the proper hands.

The *Grand Chaplain* then pronounces the following, or some other suitable

BENEDICTION.

Glory be to God on high, and on earth peace, and good-will toward men! O Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercy like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accidents and harm; grant them in health and prosperity to live; and finally, we hope, after this life, through Thy mercy, wisdom and forgiveness, to attain everlasting joy and felicity, in Thy bright mansion—in Thy Holy Temple—not made with hands, eternal in the heavens. Amen.

Response: So mote it be!

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

SIXTH SECTION.

DEDICATION OF MASONIC HALLS:

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of Lodges as can conveniently attend; or it may be conducted by some competent Present or Past Master, specially authorized by the Grand Master as a Special Deputy, with full power to convene some Lodge conveniently located, to which a Dispensation is issued for that purpose.

At the time appointed for the celebration of the ceremony of Dedication, the Grand Master [or Special Deputy] and his officers, accompanied by the members of the Grand Lodge [if present], meet in a convenient room, near to the place where the ceremony is to be performed, and the Grand Lodge [or Lodge] is opened on the Degree provided for by Sec. 7, Art. II, of the Constitution of the Grand Lodge.

The Procession is then formed by the Grand Marshal [or Marshal] in the Regular Order of Procession, [see page 132], with the following additions: the Grand Junior Warden [or Junior Warden] will carry the Golden Vessel with Corn [Wheat], the Grand Senior Warden [or Senior Warden], the Silver Vessel with Wine, the Deputy Grand Master [or Worshipful Master] the Silver Vessel with Oil, and the Deputy Grand Master [or Worshipful Master] will be followed by four Past Masters carrying the "Lodge," covered with a loose covering of white linen, silk or satin. [See page 143].

When the Grand Officers [or Special Deputy] arrive at the center of the Lodge-room, the Grand Honors, public or private, as required, are given. The Grand Officers [or Officers] then repair to their respective stations.

The "Lodge" is placed in front of the Altar, toward the East, and the Gold and Silver Vessels and the Burning Tapers are placed around it.

In the following ceremonies, if they are performed under the direction of a Lodge, the parts assigned to the Grand Master will be performed by the Special Deputy Grand Master; to the Deputy Grand Master, by the

Worshipful Master; to the Grand Senior Warden, by the Senior Warden; and to the Grand Junior Warden by the Junior Warden.

The arrangements being completed, the following or some other appropriate Ode is sung:

ODE.

TUNE: Duke Street. L. M.

1. Mas - ter Su-preme, ac-cept our praise ;

Still bless this con - se - crat-ed band ;

Pa-rent of light! il - lume our ways,

. And guide us by Thy sovereign hand.

- 2 May Faith, Hope, Charity, divine,
 Here hold their undivided reign;
 Friendship and Harmony combine
 To soothe our cares, to banish pain.
- 3 May pity dwell within each breast,
 Relief attend the suffering poor;
 Thousands by this, our Lodge, be blest,
 Till worth, distress'd, shall want no more.

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

Most Worshipful Grand Master: The Brethren of..... Lodge, No....., being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall, for their convenience and accomodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

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

Most Worshipful Grand Master: Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks

for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid, [*presenting to the Grand Master the Square, Level and Plumb*], humbly hoping that the exertions which have been made, on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the *Grand Master* replies :

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

The *Deputy Grand Master* then rises, and says:

Most Worshipful Grand Master: The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of

the Fraternity that it should be now dedicated, according to the ancient form and usage.

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

Grand Tyler, with drawn sword ;

Grand Stewards, with rods ;

Grand Pursuivant, with sword of state ;

Grand Secretary and Grand Treasurer ;

A Burning Taper, borne by a Past Master ;

The Holy Bible, Square, and Compasses, on

a velvet cushion, borne by a

Past Master ;

Two Burning Tapers, borne by two Past

Masters ;

Grand Junior Warden, with Golden Vessel

of Corn ;

Grand Senior Warden, with Silver Vessel of

Wine ;

Deputy Grand Master, with Silver Vessel of

Oil ;

The Grand Master, supported by the Grand

Deacons, with rods, and followed by

Grand Sword Bearer, with

drawn sword.

All the other Brethren keep their places, and assist in singing, at the appropriate times, the Dedication Ode.

When the Grand Lodge has made the First Procession around the "Lodge," and the Grand Master arrives in the East, it halts, music ceases, and the *Grand Chaplain* makes the following

CONSECRATION PRAYER:

Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made, mercifully look upon Thy servants, now assembled in Thy name and in Thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us Wisdom, in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will.

○ 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 appointed to rule herein according to our Constitution, be under Thy special guidance and protection, and faithfully observe and fulfil all their obligations to Thee and to the Lodge.

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 bosom. May we here meet in Thy presence as a band of Brethren who were 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 we here have Thy Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

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

Response: So mote it be!

Then is sung the first verse of the following Dedication Ode:

DEDICATION ODE.

TUNE: Old Hundred. L. M

Ge-nius of Ma-son-ry, de-scend,

And with thee bring thy spotless train;

Constant our sa - cred rites at-tend,

While we a - dore thy peace-ful reign.

After the singing, the *Grand Junior Warden* presents the Golden Vessel of Corn to the *Grand Master*, saying:

Most Worshipful *Grand Master*: In the dedications of Masonic Halls, it has been of immemorial custom to pour Corn upon the Lodge, as an emblem of nourishment. I therefore present you this Vessel of Corn, to be employed by you according to ancient usage.

The *Grand Master* then, striking thrice with his Gavel, pours the Corn upon the "Lodge" saying:

In the Name of the GREAT JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this Hall to FREEMASONRY.

The Grand Honors are then given once, public or private as required. All then unite

in singing the second verse of the Dedication Ode as follows:

Bring with thee Virtue, brightest maid!
Bring Love, bring Truth, bring Friendship here;
While social Mirth shall lend her aid
To soothe the wrinkled brow of Care.

While solemn music is played the Second Procession is then made around the "Lodge," and the *Grand Senior Warden* presents the Silver Vessel of Wine to the Grand Master saying:

Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this Vessel of Wine, to be used on the present occasion according to ancient Masonic form.

The *Grand Master* then sprinkles the Wine upon the "Lodge," saying:

In the name of the HOLY SAINTS JOHN, I do solemnly dedicate this Hall to VIRTUE.

The Grand Honors are twice repeated, public or private as required. All then unite in

singing the third verse of the Dedication Ode as follows :

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

While solemn music is played, the third Procession is then made round the "Lodge," and the *Deputy Grand Master* presents the Silver Vessel of Oil to the Grand Master, saying :

Most Worshipful Grand Master : I present you, to be used according to ancient custom, this Vessel of Oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The *Grand Master* then sprinkles the Oil upon the "Lodge," saying :

In the name of the whole FRATERNITY,
I do solemnly dedicate this Hall to UNI-
VERSAL BENEVOLENCE.

The Grand Honors are thrice repeated, public or private as required. All then unite in

singing the fourth verse of the Dedication Ode as follows :

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

The *Grand Chaplain*, standing before the "Lodge," then makes the following

INVOCATION.

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

Response: So mote it be!

The "Lodge" is then re-covered, the *Grand Master* retires to his chair, and the *Grand Lodge* and brethren are seated.

An appropriate Oration may then be delivered, and the ceremonies conclude with music. After which, the *Grand Lodge* is again formed in procession, as at first, returns to the room where it was opened, and is closed.

SECTION SEVEN.

FESTIVALS OF THE ORDER.

In every country where Freemasonry is encouraged, its festival days are celebrated with great ceremony. These are, the festival of St. John the Baptist, on the 24th of June, and that of St. John the Evangelist, on the 27th of December. They are days set apart by the Fraternity to worship the Grand Architect of the Universe; to implore His blessings upon the great family of mankind; and to partake of the feast of brotherly affection.

It is therefore recommended to every Lodge, annually to celebrate one or both of these days in such way as will be most conducive to the advantage of the Lodge, and the honor and benefit of the institution.

Whichever day may have been selected, the Lodge about to celebrate it should assemble at its usual place of meeting, and having been opened on the First Degree, the Lodge forms in Regular Order of Procession [see page 132]. If any Grand Officers be present, they must be placed in the rear of the procession, immediately in front of the two Wardens.

Every officer must wear the jewels of his office. On arriving at the Church gate, the brethren uncover and open ranks to the right

and left as far as the Worshipful Master, who, followed by the brethren, passes between the lines, likewise uncovered, into the Church. The same ceremony is observed on their return to the Hall.

Divine service must be performed, and an appropriate sermon or address delivered by some competent brother appointed for the occasion. Hymns and anthems adapted to the occasion shall be sung, and after service a collection may be made at the Church doors from the brethren, in aid of the Charity Fund. After the return to the Hall, the Master may deliver a charge from the Chair, upon such subjects connected with the Order, and the honor and happiness of the Craft, as he may think proper.

SECTION EIGHT.

CEREMONY OBSERVED AT GRAND VISITATIONS.

The Grand Master, accompanied by the Grand Officers, may, at least once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When this laudable duty becomes impracticable, from the extent of jurisdiction and large number of Lodges, the Grand Master may appoint any one or more of his Grand Officers, who shall

visit and inspect such Lodges as the Grand Master shall designate, and make report to him of the result.

The following is the ceremony observed on such occasions:

The Grand Secretary, or Grand Master, or Officer appointed to make the Visitation, notifies the Lodge of the intended visit.

The Worshipful Master opens his Lodge on the Third Degree, and places his Deacons at the sides of the door, with their rods crossed. The brethren arrange themselves in a line from the door, on each side, inward face, to the Chair, in the East. This being arranged in this manner, the Worshipful Master deposes a Past Master to escort the Grand Officers, in the order of rank, it being remembered that the post of honor in a Masonic procession is always in the rear. The Grand Tyler, if present, remains at the door.

The Grand Officers proceed up to the East between the lines of brethren, when they open to the right and left, and the Grand Master, or presiding Grand Officer, passes through to the Chair; they then close, and take their seats on the right of the Worshipful Master. The Worshipful Master receives the Grand Master according to ancient usage, with the Private Grand Honors, and resigns to him the Chair and Gavel, when the officers of the

Lodge resign their seats to the corresponding Grand Officers, if present. The Worshipful Master then delivers to the Grand Master, or inspecting officer, the Warrant of Constitution, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master, or inspecting officer, then resigns the Chair to the Worshipful Master, and the Grand Officers leave their seats, and repair to the East. Should the Grand Officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.

SECTION NINE.

MASONIC FUNERAL SERVICES.

The services herein arranged for the Burial of the Dead, are adapted for all the purposes for which ceremonies of that character may be required. The arrangement is such that any portion of the service—each part being complete—may be used as occasion requires. It is not expected that the whole ceremony will or can be used at any one time. If the weather should be stormy, or the body of the deceased taken for interment, to a distance,

where it would be impossible for the brethren to attend, that portion of the service set apart for the Lodge-room, or at the house of the deceased, may be performed.

General Directions.

I. No Freemason can be buried with the formalities of the Fraternity, unless it be at his own request, or that of some of his family, communicated to the Master of the Lodge of which he died a member (foreigners or sojourners excepted), nor unless he has received the Master Mason's Degree, and from this restriction there can be no exception.

II. Fellow-Crafts or Entered Apprentices are not entitled to these obsequies; nor can they be allowed to unite, as Masons, in the funeral of a brother.

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

IV. The Master of the Lodge, having received notice of the death of a brother [the deceased having attained to the degree of Master Mason], and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for his funeral [unless previously arranged by the friends or relatives

of the deceased], and issues the command to the Secretary to summon the Lodge. He may invite as many Lodges as he may think proper, and the members of those may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge of which the deceased was a member.

V. Upon the death of a sojourner, who had expressed a wish to be buried with the Masonic ceremonies, the duties prescribed in Article IV, will devolve upon the Master of the Lodge within whose jurisdiction the death may occur; and if in a place where there be more than one Lodge, then upon the Master of the oldest Lodge, unless otherwise mutually arranged.

VI. Whenever civic societies, or the military, may unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction. The Masonic services should in all respects be conducted as if none but Masons were in attendance.

VII. If the deceased was a Grand or Past Grand officer, the officers of the Grand Lodge should be invited; when the Master of the Lodge having jurisdiction, will invite the Grand officer present, who has attained the highest rank, to conduct the burial.

VIII. The pall-bearers should be Masons, selected by the Master. If the deceased was a member of a Chapter, Commandery, or Consistory, a portion of the pall-bearers should be taken from these bodies severally.

IX. The proper clothing for a Masonic funeral is a black hat, black or dark clothes, black neck-tie, white gloves, and a plain square white linen or lambskin apron, with a band of black crape around the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Warden's columns, the Deacons' and Stewards' rods, the Tyler's sword, the Bible, the Book of Constitutions, and the Marshal's baton, should be trimmed with black crape, neatly tied with white ribbon. The officers of the Lodge should, and Past Masters and Grand Officers may, wear their official jewels.

X. While the body is lying in the coffin, there should be placed upon the latter a plain white lambskin apron.

XI. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a private Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend a Grand Warden; and when the Grand Master or

Deputy Grand Master is present, the Book of Constitutions should be borne before him, a Sword-bearer should follow, and the Deacons with white rods, should attend on his right and left.

XII. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tyler pass through, and the others follow in order.

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

foot, and the Deacons over the head, and retain their places throughout the services.

XIV. After the clergymen shall have performed the religious services of the Church, either at the house, Church or grave, the Masonic services should begin.

XV. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which deceased was a member walks nearest the corpse.

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

XVII. A Lodge in procession is to be strictly under the discipline of the Lodge-room; therefore, no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal.

Service in the Lodge-room.

The brethren having assembled at the Lodge-room, the Lodge will be opened on the Third Degree; the purpose of the Special Communication must be stated, and remarks upon the character of the deceased may be made by the Master and brethren.

If the Service in the Lodge-room is not to be used, the Master will order the Marshal to

form the brethren in procession, to repair to the house of the deceased.

If the Service in the Lodge-room is to be used, after the appropriate remarks the Master shall call up the Lodge, and will then proceed as follows:

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

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

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

W. M. Where is now our departed Brother?

S. W. He dwelleth in night; he sojourneth in darkness.

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

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

S. W. For he brought nothing into the world, and it is certain he can carry nothing out.

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

W. M. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

S. W. God is our salvation; our glory, and the rock of our strength, and our refuge is in God.

J. W. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

W. M. Can we offer any precious gift acceptable in the sight of the Lord to redeem our brother?

S. W. We are poor and needy. We are without gift or ransom.

J. W. Be merciful unto us, O Lord, be merciful unto us; for we trust in Thee. Our hope and salvation are in Thy patience. Where else can we look for mercy?

W. M. Let us endeavor to live the life of the righteous, that our last end may be like his.

S. W. The Lord is gracious and righteous; yea, our God is merciful.

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

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

Response by the brethren: We will remember and cherish them in our hearts.

W. M. I heard a voice from heaven, saying unto me: "Write, from henceforth blessed are the dead who die in the Lord! Even so, saith the Spirit; for they rest from their labors."

Here the *Worshipful Master* will take the SACRED ROLL [a sheet of parchment or paper prepared for the purpose], on which have been inscribed the name, age, date of initiation or affiliation, facts of his Masonic history, date of death, and any other matters relating to deceased that may be interesting

to the brethren; and shall read the same aloud, and shall then say:

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

Response: Amen! So mote it be!

The Public Grand Honors should then be given three times, the brethren to respond each time:

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

The Worshipful Master should then deposit the Roll in the archives of the Lodge. The following, or some other appropriate Hymn, may then be sung:

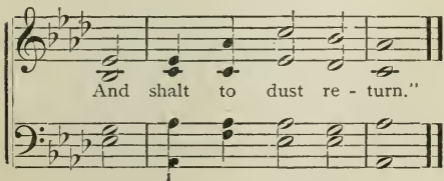
HYMN.

TUNE: EVAN. C. M.

Few are thy days, and full of woe,

O man, of wo - man born!

Thy doom is writ - ten, "Dust thou art,



And shalt to dust re - turn."

Behold the emblem of thy state
In flowers that bloom and die;
Or in the shadow's fleeting form
That mocks the gazer's eye.

Determined are the days that fly
Successive o'er thy head;
The number'd hour is on the wing
That lays thee with the dead.

Great God, afflict not, in Thy wrath,
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

The *Worshipful Master* or *Chaplain* will then repeat the following, or some other appropriate

Prayer.

Almighty and Heavenly Father—infinite in wisdom, mercy and goodness,—extend to us the riches of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. May we

believe that death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth to Thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil. Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be all the glory forever. Amen!

Response: So mote it be!

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

Tyler, with drawn sword;
Stewards, with rods;
Master Masons, by two and two;
Members of the other branches of the Masonic
Fraternity;
Past Masters, by two and two;
Pall-bearers, by two and two;

Secretary and Treasurer;
Senior and Junior Wardens;
The Holy Bible, Square and Compasses, on a
cushion, covered with a black cloth,
and carried by the oldest mem-
ber of the Lodge not
in office;
Worshipful Master, supported by the Dea-
cons, with rods.

If a band of music has been provided, it will follow the Tyler, unless all the musicians be Masons, in which case they will follow the Stewards.

When the head of the procession arrives at the entrance of the building, it should halt, and on the proper order being given by the Marshal it will open to the right and left, forming two parallel lines and facing inward, when the Marshal and Tyler will pass through the lines to the end, and escort the Master or Grand Officer into the house, the brethren closing in and following, thus reversing the order of procession—the brethren with heads uncovered.

If religious or Masonic services are to be held at the house, all the brethren, so far as practicable, will enter the house; if there are no services to be held at the house, none but the officers and pall-bearers will enter the

house, in which case the pall-bearers will be the last to leave the lines and close in, the remaining brethren standing fast. The Tyler will take and maintain his place just inside of the door; the Marshal remaining outside in charge of the brethren. If the brethren remain outside, the Marshal will reverse the lines, and open as before, bringing the right or front of the lines near the hearse, the left or rear near the door of the house, and leaving space in the rear for the officers to occupy as they leave the house.

Services at the House of the Deceased, or at Church.

After the religious services, if any, have been performed at the residence, the Worshipful Master will take charge of the remains by taking his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left; the brother carrying the Holy Bible will take his station at the foot of the coffin, the Treasurer on his right, the Secretary on his left; the Deacons and Stewards will stand, one on each side of the coffin, with rods crossed, the former near the head, the latter near the foot; the Chaplain taking his place by the side of the coffin near the center; the brethren forming a circle around all, so far as practicable.

If it is not intended to use the Masonic service at the residence, after the officers have taken their stations as above provided, all will join in repeating the Lord's Prayer, the Chaplain or Master leading; after which the Master will order the pall-bearers to remove the remains, and the Worshipful Master and officers will retire from the house in the following order:

Tyler, with drawn sword;
Stewards, with rods;
Secretary and Treasurer;
Senior and Junior Wardens;
The brother carrying the Holy Bible;
The Worshipful Master, supported by the
Deacons, with rods.

On leaving the house the Tyler and Stewards will proceed at once to their place at the head of the procession near the hearse; the remaining officers taking their places at the rear of the procession, near the door of the residence, and separating to each side, and thus awaiting with all the brethren, with uncovered heads, the exit of the body.

The officiating Clergy and Chaplain will immediately precede the pall-bearers and the body, and the body will be followed by the immediate relatives and friends. As soon as

the immediate relatives and friends have passed through, the lines will close, commencing first at the rear to prevent confusion by the general exit of friends from the house through the lines, but making no forward movement until the head of the column moves, which will be when the relatives have passed through to the carriages. The lines will then move to the head of the procession, and proceed to the Church or place of interment, the order of the procession being plainly indicated in the remarks preliminary to the Service at the Grave.

If the remains are taken to a Church, on arriving at the Church the lines will again form from the Church-door to the hearse, and open order, facing inward and uncovering, the head of the procession being at the Church-door. The Tyler will pass through the lines and escort the officiating Clergy and Chaplain, who immediately precede the pall-bearers with the body, the immediate relatives and friends following, the Master and officers and brethren closing in and following the mourners into the Church, thus again reversing the order of the procession. On retiring from the Church, the brethren will retire in regular order, as from the residence, viz: Tyler, Stewards, Master Masons, Members of the other branches of the Masonic Fraternity,

Past Masters, Secretary and Treasurer, Senior and Junior Wardens, the brother with the Holy Bible, the Master with the Deacons,—and will form outside from the Church-door to the hearse as at residence, and will be governed by the same rules.

The Masonic services, at either the residence or Church, will take place after the religious services are concluded, and will commence upon the officers taking their places about the coffin as before provided, all the brethren standing, and, if practicable, forming a circle around the officers and body, whereupon the service will proceed as follows:

The *Worshipful Master* or *Chaplain* will repeat the following, or some other appropriate Prayer,—if the Lord's Prayer be used, all the brethren will join:

Prayer.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come: Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Worshipful Master. Brethren, we are called upon by the imperious mandate of the dread messenger Death, against whose free entrance within the circle of our Fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved brother A. B. lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all; and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert; teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the valley of the shadow of death, and dwell in the house of darkness.

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

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

W. M. 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.

S. W. Our life is but a span long, and the days of our pilgrimage are few and full of evil.

J. W. So teach us to number our days, that we may apply our hearts unto wisdom.

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

S. W. Behold, O Lord, we are in distress! Our hearts are turned within us; there is none to comfort us; our sky is darkened with clouds,

and mourning and lamentations are heard among us.

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

W. M. It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

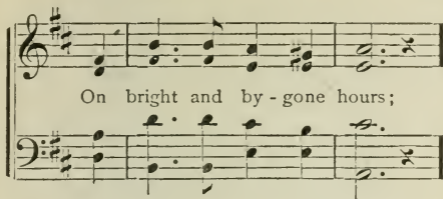
Response by all the brethren: So mote it be.

Here may be sung the following, or some other appropriate, Hymn:

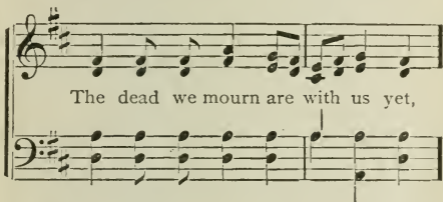
HYMN.

TUNE: Naomi. C. M.

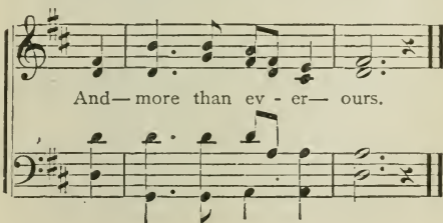
Here Death his sa - cred seal hath set,



On bright and by - gone hours;



The dead we mourn are with us yet,



And— more than ev - er— ours.

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

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

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

The *Worshipful Master* or *Chaplain*, will then repeat the following, or some other appropriate

Prayer.

Most glorious God ! author of all good, and giver of all mercy ! pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection ! May the present instance of mortality remind us of our approaching fate, and draw our atten-

tion toward Thee, the only refuge in time of need; that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and after our departure hence, in peace and in Thy favor, we may be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen!

Response: So mote it be!

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

Service at the Grave.

The procession from the house of the deceased, to the church, or to the place of interment, should be in the following order:

Tyler, with drawn sword;

Stewards, with rods;

Band of Music, if Musicians are Masons, otherwise they follow the Tyler;

Master Masons;

Past Masters;
 Secretary and Treasurer;
 Senior and Junior Wardens;
 The Holy Bible, Square and Compasses, on
 a cushion, covered with black cloth,
 and carried by the oldest
 member of the Lodge
 not in office;
 The Worshipful Master, supported by the
 Deacons, with rods;
 Officiating Clergy and Chaplain;
 The Body,
 With the insignia placed thereon, and the
 pall-bearers on each side;
 Mourners.

If the deceased was a member of a Royal Arch Chapter and a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, the former will follow the Master Masons, and the latter will act as an escort or guard of honor to the corpse, outside the pall-bearers, marching in the form of a triangle; the officers of the Commandery forming the base of the triangle, with the Eminent Commander in the center.

When the procession has arrived at the place of interment, the members of the Lodge should form a circle around the grave; when

the Worshipful Master, Chaplain, and other officers of the acting Lodge, take their position at the head of the grave, and the mourners at the foot; the Deacons and Stewards standing, with rods crossed, at the head and foot of the grave, respectively.

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

The *Chaplain*, or *Worshipful Master*, rehearses the following, or some other appropriate

Prayer.

Almighty and most merciful Father, we adore Thee as the God of time and eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And when our toils on earth shall have ended, may we

be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O righteous Father, shall be the glory forever. Amen.

Response: So mote it be!

The following exhortation is then given by the *Worshipful Master*:

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

tion: "Seek ye the narrow path and the straight gate that lead unto eternal life."

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

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view life stript of its ornaments, and exposed in its natural meanness, and you must be persuaded of the utter emptiness of these delusions. In the grave, all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

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

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by this example, of the uncertainty of human life—of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change, which we all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and, while we may, enjoy the happy reflection of a well-spent life in the exercise of piety and virtue, which, in that fatal hour, will yield the only comfort and consolation. Thus shall our hopes be not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our faith be evinced in a correct moral walk and deport-

ment; may our hope be bright as the glorious mysteries that will be revealed hereafter; and our charity boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the Universe to summon us into His eternal presence, may the trestle-board of our whole lives pass such an inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at His right hand.

The *Worshipful Master* then takes the apron from the coffin, and the body is lowered into the grave by three gradual motions.

The *Worshipful Master* then holding the apron, continues:

The lambskin, or white apron, is the 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

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

The *Worshipful Master* then holding the evergreen, continues:

This evergreen, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, NEVER, NEVER, die. By it we are admonished that, though, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of death, and deposited in the silent tomb, yet, through our belief in the

mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave, with the exclamation, "Alas, my brother!"

The brethren then move in procession around the place of interment, and severally drop the sprig of evergreen into the grave, with the same exclamation; after which, the Public Grand Honor† are given.

The *Worshipful Master* then continues the ceremony:

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 in-

† The Grand Honors, practiced among Masons at funerals, whether in public or private, 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, and while they are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast: "We cherish his memory here;" when the hands are extended above the head: "We commend his spirit to God who gave it;" and when the hands are extended toward the ground: "And consign his body to the earth."

terment. and there to deposit them with the usual normalities.

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

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

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

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

Then let us improve this solemn warning that at last, when the sheeted dead are stir-

ring, when the great white throne is set, we shall receive from the Omniscient Judge, the thrilling invitation, "come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

The following Ode will then be sung:

TUNE: Pleyel's Hymn

Sol - emn strikes the fu - n'ral chime,

The first system of musical notation consists of a treble and bass staff. The key signature is one sharp (F#) and the time signature is 2/2. The treble staff contains chords and single notes, while the bass staff provides a harmonic accompaniment. The lyrics "Sol - emn strikes the fu - n'ral chime," are written below the treble staff, with small musical notes indicating the pitch of each syllable.

Notes of our de - part - ing time;

The second system of musical notation continues the piece with the same key signature and time signature. It features similar chordal and melodic structures in both staves. The lyrics "Notes of our de - part - ing time;" are placed below the treble staff, with small musical notes indicating the pitch of each syllable.

As we jour - ney here be - low,

Thro' a pil - grim - age of woe.

- 2 Mortals, now indulge a tear,
 For Mortality is here!
 See how wide her trophies wave
 O'er the slumbers of the grave!
- 3 Here another guest we bring;
 Seraphs of celestial wing,
 To our fun'ral altar come,
 Waft our friend and brother home.

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

The services will be concluded with the following or some other suitable

Prayer.

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

and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

Response: So mote it be!

Worshipful Master. The will of God is accomplished.

Response: So mote it be!

W. M. From dust we came, and unto dust we must return.

Response: May we all be recompensed at the resurrection of the just. Amen!

Thus the service ends, and the brethren may, if practicable open order and stand uncovered, while the relatives pass through the lines as they leave the cemetery; after which the procession will return in form to the place whence it set out, where the necessary business of Masonry should be renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are to be returned to the Master, with the usual ceremonies, and the Lodge will be closed in form.

RITUAL FOR A LODGE OF SORROW.

The following Ritual for a Lodge of Sorrow is recommended for use in the Lodges. While necessarily of a funereal character, it differs essentially from the burial service. In the latter case, we are in the actual presence of the departed, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting-place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and while we thus recall to our recollection their virtues, and temper anew our resolutions so to live, that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view; to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and the preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear dark clothing, and white

gloves and aprons. There is no necessity for any attempt at secrecy in the ceremonies of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends at the Lodge-room, with benefit to all concerned.

Preparation of the Hall.

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

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

III. In the center of the room is placed the catafalque, which consists of a rectangular platform, about six feet long by four feet 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 and platform.

IV. At each corner of the platform will 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.

V. During the first part of the ceremonies the lights in the room should burn dimly.

VI. Arrangements should be made to enable the light to be increased to brilliancy at the appropriate point in the ceremony.

VII. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer, the appropriate insignia of his office.

VIII. Where the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

Opening the Lodge.

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

Worshipful Master. Brother Senior Warden: For what purpose are we assembled?

Senior Warden. 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?

Junior Warden. 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 opened.

The *Chaplain*, or *Worshipful Master*, will then offer the following, or some other suitable

Prayer.

Grand 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 among 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 into 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!

The following, or some other appropriate Ode may here be sung:

ODE.

TUNE: Bradford. C. M.

O Broth-er, thou art gone to rest;

We will not weep for thee:

For thou art now where, oft on earth,

Thy spir - it longed to be.

- 2 O Brother, thou art gone to rest ;
 Thy toils and cares are o'er ;
 And sorrow, pain, and suffering now
 Shall ne'er distress thee more.
- 3 O Brother, thou art gone to rest,
 And this shall be our prayer :
 That, when we reach our journey's end,
 Thy glory we shall share.

The *Worshipful Master* [taking the skull in his hand] will then say:

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 those brethren, who, but a few 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. The most of us, my brethren, are fast approaching, or have already passed the meridian of life; our sun is setting in the West; and oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young are too apt to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of our 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. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and on the narrow boundary between the past

and the present flickers the puny taper we term our life. When we came into the world, we knew naught of what had been before us; but, as we grew up to manhood, we learned of the past; we saw the flowers bloom as they had bloomed for centuries; we beheld the orbs of day and night pursuing their endless course among the stars, as they had pursued it from the birth of light; we learned what men had thought, and said, and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrance—the coffin, of hope, of a blessed trust in a never-ending existence beyond the gloomy portals of the tomb.

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

And when God sends his angel to us with the scroll of death, let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life; and lay down our heads softly and go to sleep, without wrangling like froward children. For this at least man gets by death, that his calamities are not

immortal. To bear grief honorably and temperately, and to die willingly and nobly, are the duties of a good man and true Mason.

A solemn piece of music will now be performed, or the following Ode may be sung :

ODE.

TUNE : Naomi. C. M.

When those we love are snatched a-way,

By Death's re - lent - less hand,

Our hearts the mournful trib- ute pay,

That friend-ship must de - mand,

While pity prompts the rising sigh,
 With awful power imprest;
 May this dread truth, "I too must die,"
 Sink deep in every breast.

Let this vain world allure no more:
 Behold the opening tomb!
 It bids us use the present hour;
 To-morrow death may come.

The voice of this instructive scene
May every heart obey ;
Nor be the faithful warning vain
Which calls to watch and pray.

At its conclusion the *Chaplain* will read the following passages :

Lo, He goeth by me and I see Him not.
He passeth on also, but I perceive Him not.
Behold He taketh away, who can hinder
Him?

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee: Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, 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. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and

bring forth boughs like a plant. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not ; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house : I have made my bed in the darkness. I have said to corruption, thou art my father. And where is now my hope ? As for my hope, who shall see it ? They shall go down to the bars of the pit, when our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh, that my words were now written ; Oh, that they were printed in a book ! That they were graven with an iron pen and lead in the rock forever ! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for

myself, and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas ; and Thy floods compassed me about ; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight ; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depth closed me round about, the weeds were wrapt about my head.

I said, in the cutting off of my days I shall go to the gates of the grave ; I am deprived of the residue of my years ; I said, I shall not see the Lord, even the Lord in the land of the living ; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness ; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee, death cannot celebrate Thee ; the living, the living, he shall praise Thee as I do this day.

Are not my days few ? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to

the land of darkness, and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

An interval of profound silence will be observed. The general lights of the hall, if there be convenience, will be turned low, and the four brethren will extinguish the tapers near which they are placed.

Prayer by the Chaplain.

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 distress or trouble 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 fullness 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 forever. Amen.

Response: So mote it be!

The *Wardens*, *Deacons* and *Stewards*, will now approach the East and form a procession, thus:

Two Stewards, with rods;
Two Wardens;

The Worshipful Master, supported by the
Deacons, with rods.

This procession will move once around the catafalque to slow and solemn music. On arriving at the East, the procession 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 :

Junior Warden. 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 shall we 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 now return to his place, and an interval of profound silence will be observed. The procession will again be formed, and move as before, to the sound of slow music, twice around the catafalque. They will open as before, and the *Senior Warden* approaching the catafalque will place upon it a wreath of white flowers, and say :

Senior Warden. 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 heavens 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 profound silence will be observed. The procession will again be formed, and move three times around the catafalque to slow and solemn music, as before. Arrived in the East, the *Worshipful Master* will advance and place upon the Urn a wreath of evergreen, and say:

Worshipful Master. It is appointed unto all men once to die, and after death 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 *Worshipful Master* will return to his place, and a period of silence will obtain. The *Chaplain* will now be conducted to the altar, where he will read:

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 is 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 must 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 hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers, while a strain of triumphant music will be played.

The *Chaplain* will return to his place in the East, and the following, or some other appropriate Ode, will be sung to music of a more cheerful character:

ODE.

TUNE: Cary.

The musical score is written for voice and piano. It features a treble clef for the voice line and a bass clef for the piano accompaniment. The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is 6/4. The melody is simple and hymn-like, with a final cadence. The lyrics are: "One sweet-ly sol - emn thought".

LODGE OF SORROW,

Comes to me o'er and o'er;

The first system of music consists of a treble and bass staff. The treble staff has a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature. The melody begins with a quarter note G4, followed by quarter notes A4 and B-flat4, then a half note C5. The bass staff provides accompaniment with chords and moving lines.

I am near - er home to - day

The second system of music continues the melody and accompaniment. The treble staff melody includes a half note C5, followed by quarter notes B-flat4 and A4, then a half note G4. The bass staff accompaniment continues with chords and moving lines.

Than I ev - er have been be - fore.

The third system of music concludes the phrase. The treble staff melody includes a half note G4, followed by quarter notes F4 and E4, then a half note D4. The bass staff accompaniment continues with chords and moving lines, ending with a double bar line.

Nearer my Father's house,
 Where the many mansions be ;
 Nearer the great white throne ;
 Nearer the crystal sea.

Nearer the bound of life,
 Where we lay our burdens down ;
 Nearer leaving the cross ;
 Nearer gaining the crown.

But lying darkly between,
 Winding down through the night,
 Is the deep and unknown stream,
 That leads at last to the light.

Father, perfect my trust !
 Strengthen the might of my faith ;
 Let me feel as I would when I stand
 On the rock of the shore of death.

Feel as I would when my feet
 Are slipping over the brink ;
 For it may be, I am nearer home—
 Nearer now than I think.

The *Orator* will then pronounce the Eulogium.

Then follows the following, or some other appropriate Ode :

LODGE OF SORROW.

ODE.

TUNE: Old Hundred. L. M

Once more, O Lord, let grateful praise

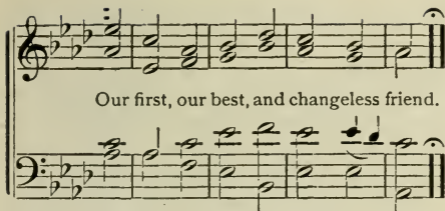
The first system of musical notation for the 'ODE' section. It consists of a treble and a bass staff. The treble staff has a melody line with a fermata at the end. The bass staff provides a harmonic accompaniment with chords and single notes. The key signature is two flats (B-flat and E-flat), and the time signature is 2/2.

From ev-'ry heart to Thee ascend;

The second system of musical notation. The treble staff continues the melody with a fermata. The bass staff continues the accompaniment. The key signature and time signature remain the same.

Thou art the guardian of our days,

The third and final system of musical notation on this page. The treble staff continues the melody with a fermata. The bass staff continues the accompaniment. The key signature and time signature remain the same.



Our first, our best, and changeless friend.

Hear now our parting hymn of praise,
 And bind our hearts in love divine ;
 Oh, may we walk in wisdom's ways,
 And ever feel that we are Thine.

Closing.

Worshipful Master. 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.

Senior Warden. 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 lead 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 interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that of a Mason, who dies, nothing good can be truthfully said, she will mourn-

fully and pityingly bury him out of her sight in silence.

Worshipful Master. 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.

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

Junior Warden [*calling up the Lodge*]. Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Worshipful Master that it be now closed.

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

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