

COLORADO CRAFTSMAN

THE
COLORADO CRAFTSMAN

OR

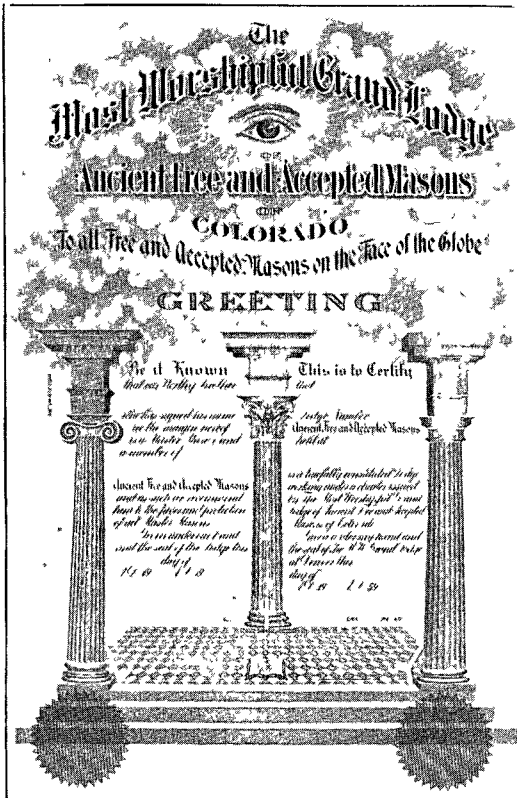
MASONIC MONITOR

CONTAINING MONITORIAL INSTRUCTIONS AND
 CEREMONIES FOR THE USE OF LODGES

AS ADOPTED AND AUTHORIZED BY THE MOST
 WORSHIPFUL GRAND LODGE OF ANCIENT
 FREE AND ACCEPTED MASONS OF
 COLORADO



DENVER
 PUBLISHED BY THE GRAND LODGE OF COLORADO
 1914



COLORADO CERTIFICATE

CONTENTS

MONITORIAL WORK

OPENING AND CLOSING THE LODGE.	
General Observations.	7
Prayers and Charge.	10
ENTERED APPRENTICE	
First Section	13
Second Section	19
Third Section	21
Charge at Initiation	35
FELLOW CRAFT.	
First Section.	39
Second Section	40
Third Section.	50
Charge at Passing	53
MASTER MASON.	
First Section.	56
Second Section	58
Third Section.	62
Charge at Raising.	70

CEREMONIES

ANNUAL ELECTION AND INSTALLATION OF OFFICERS.	73
INSTALLATION OF OFFICERS	76
MASONIC BURIAL SERVICE	103

APPENDIX

THE TWENTY-FIVE LANDMARKS OF FREEMASONRY	124
CHARGES OF A FREEMASON.	127
POEM—THE LODGE ROOM OVER SIMPKINS' STORE.	139

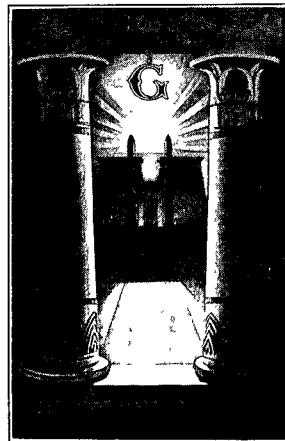
COPYRIGHT, 1912 AND 1914, BY
THE M W GRAND LODGE, A F & A M, OF COLORADO

We Hereby Certify the following to be a correct copy of the official Colorado Monitor, containing monitorial instructions and ceremonies for the use of Lodges in this jurisdiction, as adopted by The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado, September 20, 1911.

WILLIAM W COOPER.
ERNEST LE NEVE FOSTER.
LUTHER H WYGANT, JR.
Custodians of the Work

January 1 1912

MONITORIAL WORK



OPENING AND CLOSING THE LODGE

GENERAL OBSERVATIONS

In all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced,

and the refined improvements of modern times have not abolished it

Ceremonies, simply considered, are little more than visionary delusions, but their effects are sometimes important. When they impress awe and reverence on the mind and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely to end well, and it is justly remarked that where order and method are neglected at the beginning, they will seldom be found to take place at the end.

The ceremony of opening and closing the Lodge with solemnity and decorum is therefore universally adopted among Masons, and though the mode in some meetings may vary, and in every degree must vary, still uniformity in the general practice prevails in the Lodges, and the variation, if any, is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are thus dignified every eye is directed for regularity of conduct and behavior, and by their example other brethren less informed are naturally expected to derive instruction.

From a share in this ceremony no Mason is exempted, it is a general concern in which all must assist. This is the first request of the Master, and the prelude to business. No sooner has it been signified than every officer repairs to his station,

and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from the indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our first care is directed to the external avenues of the Lodge, and the proper officers whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is opened or closed in solemn form.

At opening the Lodge two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony, a reverential awe for the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore God, and supplicate his protection on our well-meant endeavors. The Master assumes his government in due form, and under him his wardens, who accept their trust after the customary salutations. Then the brethren with one accord unite in duty and respect, and the ceremony concludes.

At closing the Lodge a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination which takes place in the government of the Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked and

extended to the whole fraternity Each brother then faithfully locks up the treasure which he has acquired in his own repository, and pleased with his reward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labor and industry in the Lodge

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings—William Preston

PRAYER AT OPENING

And now may we have wisdom to contrive, strength to support, and beauty to adorn, all our laudable undertakings. May all our thoughts, words, and actions be in accordance with our professions as Masons. And may our labors thus begun in order, be conducted in peace, and closed in harmony. Amen

Response—So mote it be

CHARGE AT OPENING.

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

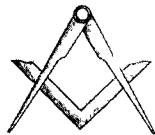
It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments,

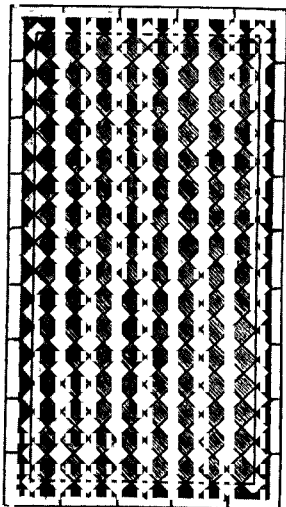
As the dew of Hermon, and as the dew that descended upon the mountains of Zion for there the Lord commanded the blessing, even life for evermore

PRAYER AT CLOSING

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

Response—So mote it be





ENTERED APPRENTICE

FIRST SECTION

DECLARATIONS

Having been duly elected to be made a Mason, you now stand in a room adjacent to a just and regularly constituted Lodge, a candidate for the mysteries of the Craft; but previous to your initiation it becomes necessary that you give your unequivocal answers to the following questions.

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

Answer—I do

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere

wish of being serviceable to your fellow creatures?

Answer—I do.

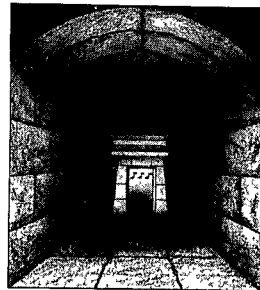
Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

Answer—I do

Before proceeding further it becomes my duty to inform you that the ceremonies in which you are about to engage are by no means of a light and trifling character, but are of great importance and deep solemnity

Freemasonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols. The design of the Masonic institution is to make its members wiser, better, and consequently happier; and this is accomplished by means of a series of moral instructions, taught, according to ancient usage, by types, symbols, and allegorical figures. The forms and ceremonies of this institution have come down to us through a succession of ages, and are all designed to impress upon the mind wise and serious truths.

I will now leave you in the hands of true and trusty friends, who will see that you proceed as all others have done who have gone this way before you.



PRAYER.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness to the honor of thy holy name. Amen

Response—So mote it be

SCRIPTURE

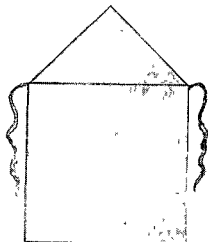
Behold, how good and how pleasant it is for brethren to dwell together in unity!

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

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



LAMBSKIN OR WHITE LEATHER APRON

An emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or

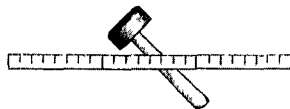
Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order that could be conferred upon you, at this time or at any future period, by king, prince, or potentate, or any other person, except he be a Mason and within the body of a Lodge

This lambskin apron, plain and unadorned, which from time immemorial has been the peculiar clothing of all Free and Accepted Masons, is now yours to wear throughout an honorable life. And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing brother Masons, your body shall be lowered into that narrow house appointed for all the living, it will still be yours—yours to be deposited with the evergreen upon the coffin enclosing your lifeless remains, and with them laid beneath the silent clods of the valley

Let its pure and spotless surface be to you an ever-present reminder of purity of life and rectitude of conduct, a never-ending argument for higher thoughts, for nobler deeds, for greater achievements. May no act of yours stain the purity of this fair emblem, or mar the record of your labors here on earth. And when your trembling soul shall stand, naked and alone, before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words "Well done, good and faithful servant! Enter thou into the joy of thy Lord!"

THE WORKING TOOLS

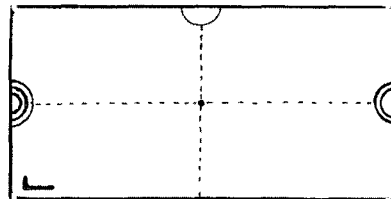
The working tools of an Entered Apprentice are the Twenty-four-inch Gauge and the Common Gavel



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

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

SECOND SECTION



LECTURE.

At the building of King Solomon's Temple there was not heard the sound of ax, hammer, or any tool of iron It may seem strange * * that a building of such stupendous magnitude could be erected without the aid of some iron tool. But the stones were all hewn, squared, and numbered in the quarries where they were raised; the timbers were felled and prepared in the forests of Lebanon, conveyed in floats by sea to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden mauls prepared for that purpose And when the building was completed, its several parts fitted with such exact nicety that it had more the appearance of the

handiwork of the Supreme Architect of the Universe than that of human hands

* * *

Masonry regards no man for his worldly wealth or honors. It is the internal and not the external qualifications of a man which should recommend him to be made a Mason

* * *

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

* * *

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

* * *

As Masons, we are taught that no man should enter upon any great or important undertaking without first invoking the blessing of Deity

* * *

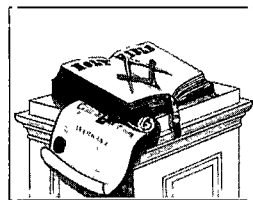
The right hand was deemed by our ancient brethren to be the seat of fidelity. The ancients worshipped Deity under the name of Fides or Fidelity, which was sometimes represented by two human figures, holding each other by the right hands, and sometimes by two right hands joined.

* * *

The lamb has been deemed in all ages an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, over which the Supreme Architect of the Universe presides

THIRD SECTION

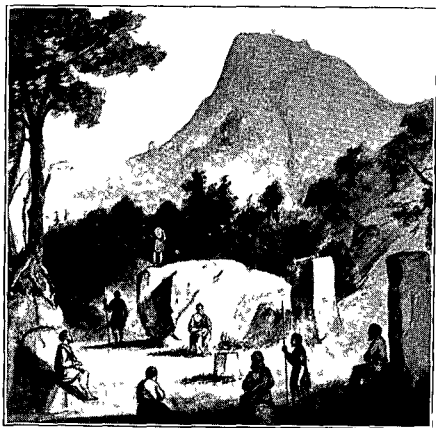
The third section of this degree explains the nature and principles of our constitution, and furnishes many interesting details relating to the Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels of a Lodge, how it should be situated, and to whom dedicated, and also teaches us to discharge with propriety the duties of our respective stations



A LODGE

A Lodge is an assemblage of Masons duly congregated, having the Holy Bible, Square, and

Compasses, and a Charter or Warrant of Constitution authorizing them to work.



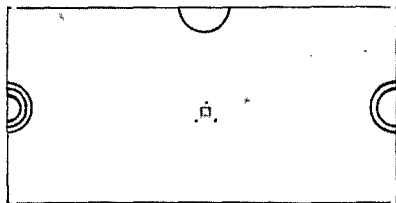
LOGGES—WHERE HELD.

Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise. Lodges at the present day are usually held in upper chambers, probably for the better security such places afford

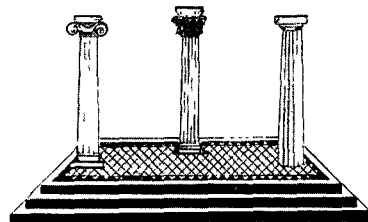
FORM.

A Lodge is said, symbolically, to extend in length from east to west; in breadth, from north

to south, in height, from the earth to the highest heaven; in depth, from the surface to the center.

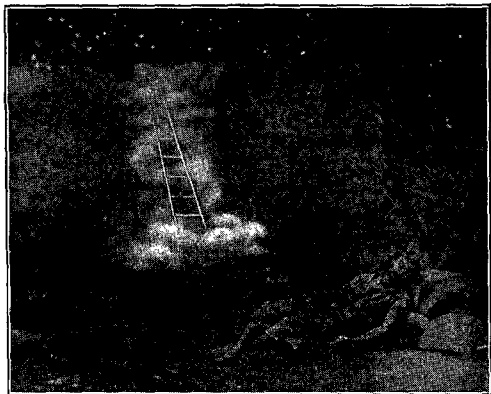


And a Lodge is said to be of these vast dimensions to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive.



SUPPORTS

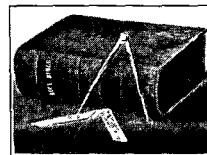
A Lodge has three principal supports, denominated Wisdom, Strength, and Beauty, because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings * * *



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 that ladder which Jacob, in his vision, saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, which admonish us to have faith in God, hope of immortality, and charity to all mankind

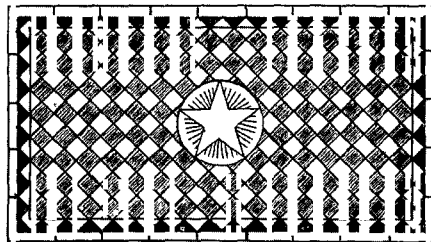
The greatest of these is Charity, for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity



FURNITURE

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

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

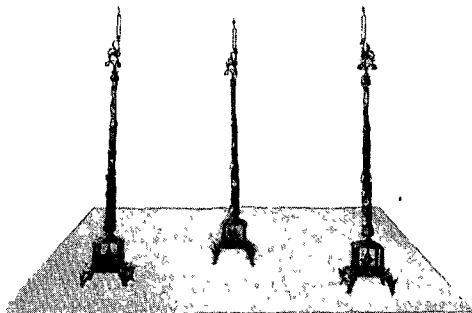


ORNAMENTS

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

Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; and the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it; while the Blazing Star in the center is an emblem of Divine Providence.

The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.



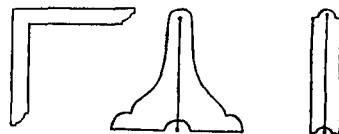
LIGHTS.

A Lodge has three symbolic lights, one of these is in the East, one in the West, and one in the South. There is no light in the North,

because King Solomon's Temple, of which every Lodge is a representation, was situated so far north of the ecliptic, that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North, therefore, we masonically term a place of darkness.

JEWELS

A Lodge has six jewels; three of these are immovable and three movable



The immovable jewels are the Square, the Level, and the Plumb

The Square inculcates morality; the Level, equality; and the Plumb, rectitude of life and conduct.

They are called immovable jewels, because they are always to be found in the East, West, and South parts of the Lodge, being worn by the officers in those respective stations.

The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-Board.

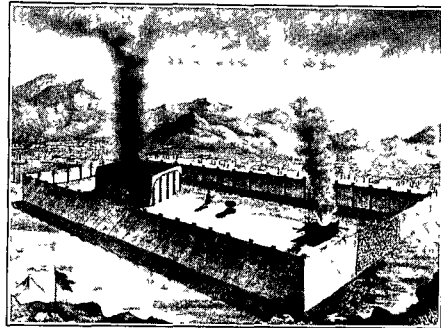
The Rough Ashlar is a stone as taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the



hands of the workmen, to be adjusted by the working tools of the fellow craft. The Trestle-Board is for the master workman to draw his designs upon

By the Rough Ashlar we are reminded of our rude and imperfect state by nature, by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle Board we are reminded that, as the operative workman erects his temporal building agreeably to the designs laid down by the master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the designs laid down by the Supreme Architect of the Universe.

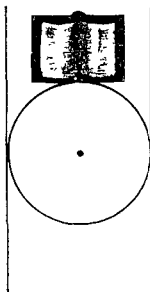
in the great books of nature and revelation, which are our spiritual, moral, and Masonic Trestle Board



HOW SITUATED

A Lodge is situated due east and west, because when Moses had crossed the Red Sea, being pursued by Pharaoh and his host, he there erected, by divine command, a Tabernacle, which he placed due east and west, to receive the first rays of the rising sun, and to commemorate that mighty east wind by which their miraculous deliverance was effected. This Tabernacle was an exact pattern for King Solomon's Temple, of which every Lodge is a representation. A Lodge, therefore, is, or ought to be, placed due east and west

TO WHOM DEDICATED.



Our ancient brethren dedicated their Lodges to King Solomon, because he was our first Most Worshipful Grand Master; but modern Masons dedicate theirs to St John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed Lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St John the Baptist and St. John the Evangelist; and upon the top rest the Holy Scriptures. The point represents an individual brother, the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him. In going round this circle, we necessarily touch upon these two lines as well as upon the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

TENETS

The three great tenets of a Mason's profession are Brotherly Love, Relief, and Truth

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, being 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.

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 them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

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 lives and conduct. Hence, while influenced by this principle,

hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity

FOUR CARDINAL VIRTUES

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

* * *

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 should be deeply impressed upon the mind of every Mason, as a safeguard or security against any

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

* * *

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 or mixed companies, never to let fall the least sign, token, or word whereby the secrets of Freemasonry might be unlawfully obtained

* * *

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 really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

* * *

THE ELEMENTS

The earth alone of all the elements has never been found unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundation, the air rushes in storms and prepares the tempest; and fire lights up the volcano. But the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more for the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his pathway with flowers, his table with plenty, though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care. And when at last he is called upon to pass through the "dark valley of the shadow of death" she once more receives him, and peacefully covers his remains within her bosom thus admonishing us that from it we came, and to it we must sooner or later return

CHARGE AT INITIATION

BROTHER

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Fraternity: 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 to their dignity to level themselves with the Fraternity, extend their privileges, and patronize its assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator, to implore his aid in all your laudable undertakings, and to esteem him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you. And to

yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceable citizen, 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.

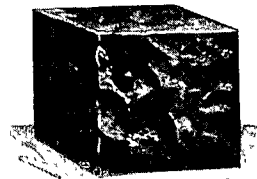
Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those 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 Craft, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the

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

This is a very old charge. The substance of it was written in 1774 by Hutchinson, and published in his "Spirit of Masonry." Preston considerably enlarged and improved it subsequently, and inserted it in his "Illustrations." Webb afterward reduced it to its present abridged form, simply by omitting many of Preston's paragraphs





FELLOW CRAFT

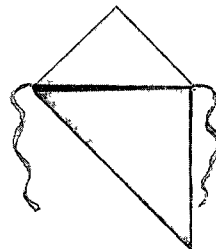
FIRST SECTION



SCRIPTURE

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 —Amos vii 7, 8.



THE WORKING TOOLS

The Working Tools of a Fellow Craft are the Plumb, the Square, and the Level



The Plumb is an implement used by operative masons to raise perpendiculars, the Square, to square their work; and the Level, to lay horizontals, but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes the Plumb admonishes us to walk uprightly in our several stations, before God and men, squaring our actions by the Square of virtue, and remembering that we are traveling upon the Level of time to that undiscovered country from whose bourne no traveler returns

SECOND SECTION



The second section of this degree has reference to the origin of the institution, and views Masonry under two denominations, Operative and Speculative.

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and

Speculative They worked at the building of King Solomon's Temple, and many other sacred and Masonic edifices

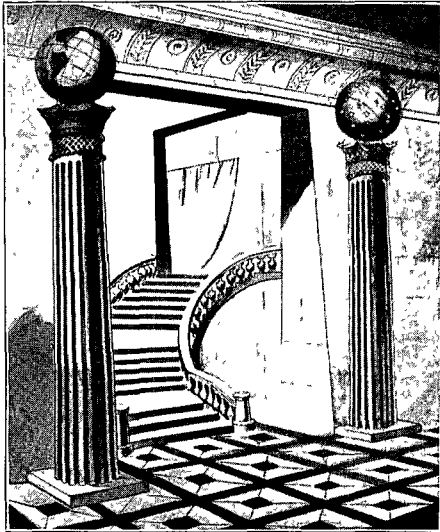
OPERATIVE MASONRY

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

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 obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator

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



THE GLOBES.

The Globes are two artificial spherical bodies, on the convex surfaces of which are represented

the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun and the diurnal rotation of the earth upon its own axis

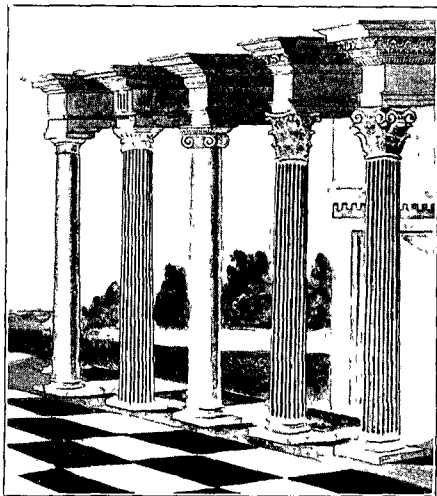
Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, and navigation, and the arts dependent on them, by which society has been so much benefited

ORDER IN ARCHITECTURE

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

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said

to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture



THE FIVE ORDERS OF ARCHITECTURE

The five orders of architecture are thus classed the Tuscan, Doric, Ionic, Corinthian, and Composite. The Ionic, Doric, and Corinthian are the most ancient, and were invented by the Greeks. The Tuscan and Composite were contrived by the Romans.

The Tuscan is the most simple and solid of the five orders. 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 is the best proportioned of all the orders, the several parts of which it is composed being founded on the natural position of solid bodies.

The Ionic displays both delicacy and ingenuity in its construction, and bears a kind of mean proportion between the more solid and the more delicate orders.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art, and is used in stately and superb structures.

The Composite is compounded of the other orders, and is generally found in buildings where strength, elegance, and beauty are displayed.

Of these five orders of architecture, the Ionic, Doric, and Corinthian, as the most ancient, are the most revered by Masons. * * *

THE FIVE SENSES OF HUMAN NATURE

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

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

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

Of these five senses of human nature, Hearing, Seeing, and Feeling are the most revered by Masons * * *



THE SEVEN LIBERAL ARTS AND SCIENCES.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people

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

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth

Arithmetic teaches the powers and properties of numbers, which are variously effected by letters, tables, figures, and instruments

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 superficies, and from a superficies to a solid.

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

A line is a point continued, and a figure of one capacity, namely, length

A superficies is a figure of two dimensions, namely, length and breadth

A solid is a figure of three dimensions, namely, length, breadth, and thickness

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. It is a language of delightful sensations, far more eloquent than words, and few are they who have not felt its power and acknowledged its expression to be intelligible to the heart

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 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 laws 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

Of these seven Liberal Arts and Sciences, Geometry is the most revered by Masous

THE ADVANTAGES OF GEOMETRY

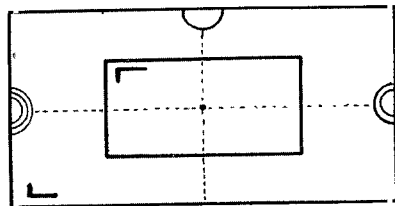
By the science of Geometry the architect is enabled to construct his plans and execute his designs, the general to arrange his soldiers, the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his

observations, and to fix the duration of time and seasons, years and cycles

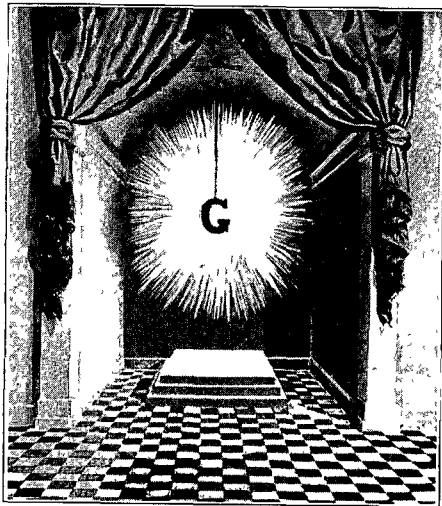
In fine, Geometry is the foundation of architecture, the root of the mathematics, and the basis of Masonry.



PLENTY



LECTURE



THIRD SECTION

The third section of this degree illustrates the moral advantages of Geometry, and teaches a due reverence for the great and sacred name of the Grand Geometrician of the Universe

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 may 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 may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent,

and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted, unimpaired, the most excellent tenets of our institution

This descant on geometry is, perhaps, one of the oldest passages in our monitorial instruction. It originally constituted a part of an address, entitled "A Vindication of Masonry," delivered on the 15th May, 1741, by Brother Charles Leslie, before Vernon Kilwinning Lodge, in the city of Edinburgh

CHARGE AT PASSING.

BROTHER

Being passed 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.

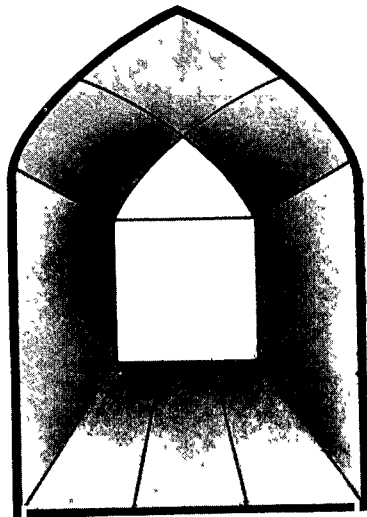
It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in 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 institution 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

This charge is taken, with but very little alteration, from William Preston, who first published it in his "Illustrations of Masonry."



MASTER MASON

FIRST SECTION



SCRIPTURE

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

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

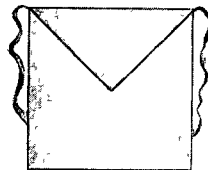
In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened

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

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

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

Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it —Ecclesiastes xii 1-7



THE WORKING TOOLS

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



The Trowel is an implement used 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, save that noble contention, or rather emulation, of who best can work and best agree

SECOND SECTION

LEGEND

SOLEMN STRIKES THE FUNERAL CHIME.

Music—Pleyel's Hymn.

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

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

Calm, the good man meets his fate,
Guards celestial 'round him wait!
See! he bursts these mortal chains,
And o'er death the victory gains.

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

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face

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

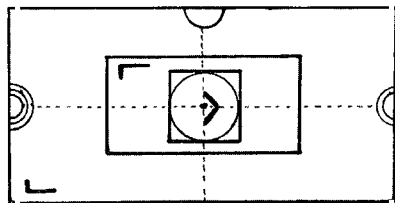
By David Vinton, an American lecturer on Masonry in the first quarter of the nineteenth century. To him we are indebted for this beautiful dirge which has been sung over the graves of thousands of departed brethren

PRAYER

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 can not 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

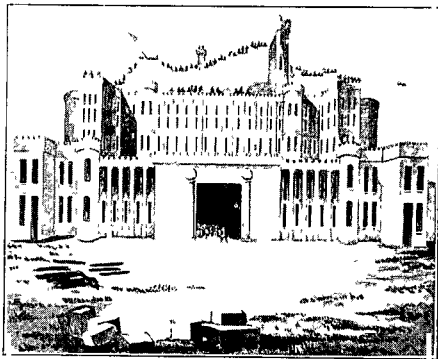


LECTURE.



THIRD SECTION

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

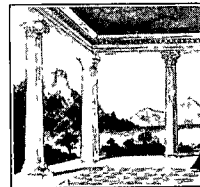


KING SOLOMON'S TEMPLE.

The Temple of King Solomon was situated on Mount Moriah, a hill within the city of Jerusalem. More than seven years were occupied in its construction, during which time we are informed that there was not heard the sound of an hammer, or any tool of iron in the building;

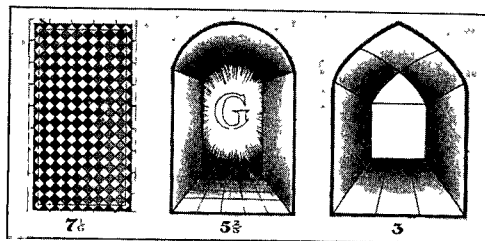
and also that it rained not in the daytime, that the workmen might not be obstructed in their labors.

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



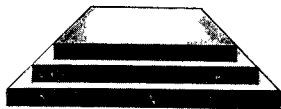
It was symbolically supported, also, by three principal columns or pillars, denominated Wisdom, Strength, and Beauty, which were represented by our three ancient Grand Masters. * * *

There were employed in its construction three Grand Masters, three thousand three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices. All these were so classed and arranged by the wisdom of King Solomon that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquillity which pervaded the world at this important period * + *



EMBLEMS OR SYMBOLS.

There are in this degree two classes of emblems or symbols. The emblems of the first class are monitorial, and consist of the Three Steps, the Pot of Incense, the Beehive, the Book of Constitutions guarded by the Tiler's Sword, the Sword pointing to a Naked Heart, All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour-Glass, and the Scythe



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

THE POT OF INCENSE



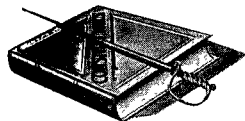
The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity, and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy

THE BEEHIVE.



The Beehive 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, especially when it is in our power to relieve them without inconvenience to ourselves

THE BOOK OF CONSTITUTIONS.

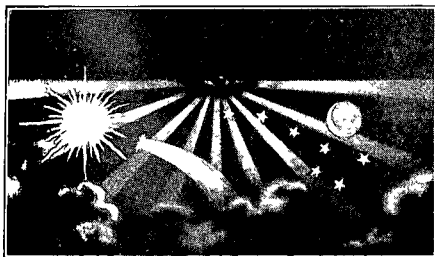


The Book of Constitutions guarded by the Tiler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection



THE SWORD POINTING TO A NAKED HEART

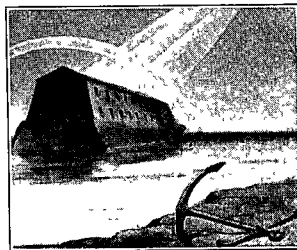
The Sword pointing to a Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that



ALL-SEEING EYE

whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their

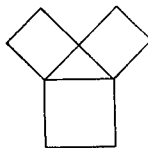
stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits



THE ANCHOR AND ARK

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 waits 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



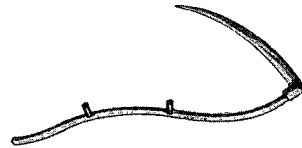
The Forty-seventh Problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise

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, when, in the joy of his heart, he exclaimed, Eurcka, 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.



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 can not 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

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 at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

EMBLEMS OF THE SECOND CLASS.

The emblems of the second class are not monitorial, and their true interpretation can therefore only be obtained within the tiled recesses of the Lodge.

CHARGE AT RAISING.

BROTHER

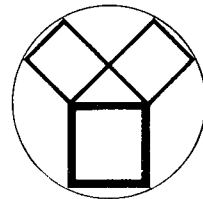
Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the institution.

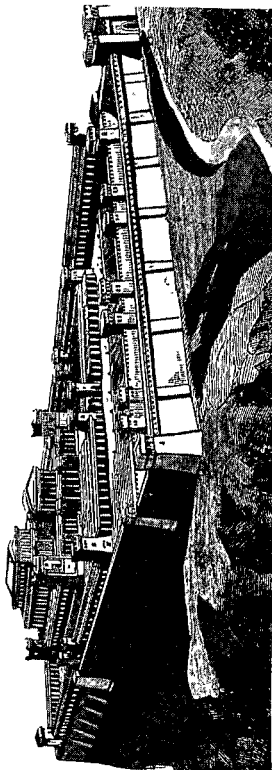
In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care, and for this purpose it is your province to 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 Freemasonry, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance

a deviation from the established usages and customs of the fraternity.

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

This charge is taken from Thomas Smith Webb, who obtained it from Preston's "Illustrations of Masonry."





THE TEMPLE OF KING SOLOMON

CEREMONIES

ANNUAL ELECTION AND INSTALLATION OF OFFICERS OF A LODGE

The Book of Constitutions should be consulted in regard to all questions of procedure in the election, appointment, and installation of officers of a Lodge. Some of the general regulations are here given

An election of officers shall be held at the first stated communication in December of each year. All officers, elected or appointed, shall be installed as soon as practicable after the annual election, and not later than St John the Evangelist's Day, or December 27th, unless by special dispensation from the Grand Master

The elective officers of a Lodge shall be the Worshipful Master, Senior Warden, Junior Warden, Treasurer, and Secretary. The appointive officers shall be the Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, and Tiler. There may also be appointed a Chaplain or a Marshal, or both, if required by the by-laws of the Lodge

Membership in a Lodge is necessary to constitute eligibility to any office therein, except

that of Tiler The Tiler must be a member of some Lodge, but need not be a member of the Lodge for which he tiles. No brother is eligible to the office of Worshipful Master unless he has been elected and installed a Warden or Master of a chartered Lodge in this or some other jurisdiction, except that at the constitution of a new Lodge any Master Mason may be appointed and installed Master Appointment and installation by the Grand Lodge as Warden or Master of a chartered Lodge shall be equivalent to election and installation

All officers of a Lodge, whether elected or appointed for the full term or to fill a vacancy, shall be installed, and any officer re-elected or re-appointed shall be re-installed, and no officer shall be installed by proxy. The installation shall be held in open Lodge at a stated or special communication, and the facts shall be entered of record Public installation is prohibited. Two or more Lodges meeting in the same hall or building may have a joint installation, for which one opening ceremony will be sufficient, provided the proper officers and a constitutional number of the members of each Lodge be present

It is the prerogative of the retiring Worshipful Master to install his successor, but he may request any duly qualified brother to conduct the ceremony None but a present Master or a Past Master shall be qualified to install the

officers of a Lodge A Past Master is one who has been actually elected, or named in the charter, and installed Master of a chartered Lodge, and has served as such until the expiration of his term of office. The Master of a Lodge under dispensation does not, by virtue of such appointment and service, become a Past Master when such Lodge is chartered and constituted

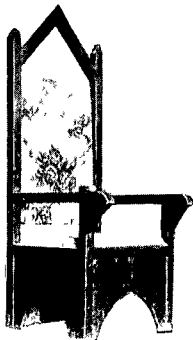
The conferring of the Past Master's Degree upon an elected Master is not essential for his installation, but when conferred none but those who have received the degree of Actual Past Master can be present Three or more brethren who have been formally invested with the Degree of Actual Past Master may confer such degree upon any brother who has been duly elected Master of a Lodge.

In the following ceremony of annual installation of officers of a Lodge, the presiding or installing officer is designated "Worshipful Master" If the installation should be conducted by the Grand Master or his representative, he will be addressed by his proper title.

A competent brother, preferably a Past Master, will be appointed to act as Marshal, who will present the officers for installation.

All things being in order, the installing officer will proceed with the ceremony of installation

INSTALLATION OF OFFICERS



Installing Officer—Brother Marshal, present the Worshipful Master-elect of this Lodge for installation.

Marshal—Worshipful Master, I present before you Brother . . . , who has been duly elected to serve this Lodge as Worshipful Master for the ensuing Masonic year, and who now declares himself ready for installation

Installing Officer—Brother Marshal, have you carefully examined the brother, and do you find him qualified to discharge the duties of the office to which he has been elected?

Marshal—Worshipful Master, I find him to be qualified and of good morals, 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 honor.

Installing Officer—Brother . . . , face the West. Brethren, you now behold before you Brother . . . , who has been duly elected to serve this Lodge as Worshipful Master for the ensuing Masonic year, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him. Brother Marshal, conduct the brother to the altar.

Installing Officer—Brother , I congratulate you upon your election as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you signify your assent to those charges and regulations which point out the duty of the Master of the Lodge

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

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

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?

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

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

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

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

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

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

X You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge that is not

subversive of the principles and ground-work of Masonry?

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

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

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any person clandestinely made therein, being contrary to the ancient charges of Freemasonry?

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?

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

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

Answer—I do.

Installing Officer—Brother . . . , in consequence of your conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same

Installing Officer—Brother Marshal, you will now invest the Master-elect with the insignia of his office, and place in his charge, as I shall direct, the furniture and implements of the Lodge, which are emblematic of his conduct in life

Installing Officer—The Holy Writings, that Great Light in Masonry, which guides us to all truth, directs our path to the temple of happiness, and points out the whole duty of man.

The Square teaches us to regulate our actions and harmonize our conduct with 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 us to punctually observe our duty, press forward in the path of virtue, and, inclining neither to the right nor to the left, in all our actions to have eternity in view

The Line, the emblem of moral rectitude, teaches us to avoid dissimulation in conversation and action, and to walk in the path which leads to a glorious immortality

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

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

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

The new Master is conducted to the East and placed on the right of the installing officer, who then presents him with the gavel, and explains its power and use

I now present you with the gavel, which is an emblem of power and of your authority

One † Two ** Three ***

Worshipful Master, behold your brethren'

Brethren, behold your Master'

The installing honors are then given the Worshipful Master by the Lodge, the Marshal leading in the ceremony. The brethren form procession and pass around the Lodge † ** *** signifying their respect and obedience by the usual distinctive marks in the different degrees, during which there should be music, or the following or other appropriate ode may be sung

Support to the Master that rules by the Square,
Let the Sons of Light to the East now repair,
With hearts for his aid, united and free,
Obedient we labor and kindly agree

Support to the Warden, installed in the West,
Who works by the Level, where sorrows may
rest;

With hearts for his aid, united and free,
Obedient we labor and kindly agree

Support to the Warden, by Plumb still upright,
Whose sun in the South never hides its fair
light,

With hearts for his aid, united and free,
Obedient we labor and kindly agree

The other officers are then severally presented by the Marshal to the installing officer, who, in turn, presents them to the Lodge in the following manner, after which he delivers to each his appropriate charge

Marshal—Worshipful Master, I present before you Brother . . . , who has been duly elected [appointed] to serve this Lodge as . . . for the ensuing Masonic year, and who now declares himself ready for installation

Installing Officer—Brother . . . , face the West Brethren, you now behold before you Brother . . . , who has been duly elected [appointed] to serve this Lodge as for the ensuing Masonic year, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed you will make them known now, or else forever hereafter hold your peace Hearing

no objections, I shall proceed to install him
Brother Marshal, conduct the brother to the altar

SENIOR WARDEN

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

Answer—I do

You will now be invested with the insignia of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hope; "that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes" It also reminds us that, although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that, in the Lodge and in all our Masonic associations, we are on a level This implement teaches us that 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 all human greatness, reduce us to the same state

Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master you are to

govern the Lodge, and in his presence assist him in the government of it Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you Look well to the West! Guard with scrupulous care the pillar committed to your charge

He is conducted to his station

The Senior Warden is the second constitutional officer in the Lodge He is elected annually, and after installation can not resign during his term of office It is his duty to strengthen and support the authority of the Master The Senior Warden assumes the chair and succeeds to all the duties and responsibilities of the Master, in case of his death, absence, or inability to serve, except those pertaining to the installation of officers His jewel is a Level Before him, on a pedestal, is placed a column, which he carries in processions

JUNIOR WARDEN

Installing Officer—Brother _____, you have been elected Junior Warden of this Lodge Do you solemnly promise that you will serve this Lodge as Junior Warden for the ensuing Masonic year, and will perform all the duties appertaining to that office to the best of your ability?

Answer—I do

You will now be invested with the insignia of your office

The Plumb admonishes us to walk uprightly in our several stations, to do unto others as we

would have others do to us, to observe the just medium between intemperance and pleasure, and make our passions and prejudices coincide with the line of our duty

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge, but to you is especially committed the superintendence of the Craft during the hours of refreshment It is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the means of refreshment into intemperance or excess Look well to the South! Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge or mar its beauty

He is conducted to his station

The Junior Warden is the third constitutional officer in the Lodge He is elected annually His prerogatives and duties are In the absence of the Master and Senior Warden, to succeed to the duties and responsibilities of the Master, except those pertaining to the installation of officers, to superintend the Craft during the hours of refreshment, and to perform such other duties as the Master or the Lodge may require He can not, after installation, resign during his term of office His jewel is a Plumb Before him, on a pedestal, is placed a column, which he carries in processions

TREASURER.

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

It is your duty to keep a faithful account of all moneys received for the use of the Lodge, and pay them out on the order of the Lodge, signed by the Worshipful Master, and render a just and true account of the same Your own honor and the confidence the brethren repose in you will arouse you to that faithfulness in the discharge of the duties of your office which its important nature demands.

He is conducted to his place

The Treasurer is the fourth constitutional officer of the Lodge, and is elected annually His duties are to receive all moneys paid into the hands of the Secretary in behalf of the Lodge, and to pay them out again upon the order of the Lodge, when certified by the Master and Secretary, to keep just and regular accounts of his receipts and expenditures, and to be ready, whenever called upon, to render a statement of the financial condition of the Lodge His jewel is composed of crossed Keys This is one of the most responsible and important offices in the Fraternity, and should be confided to a brother known to possess correct business habits and of the strictest integrity. When a Lodge has a "true and trusty" Treasurer it should not dispense with his services, but continue to elect him so long as he can be prevailed upon to serve the Lodge

SECRETARY.

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

It is your duty to observe the proceedings of the Lodge, and make a correct record of all things proper to be written, to receive all moneys due the Lodge and pay them to the Treasurer, to issue notices and summonses ordered by the Lodge, under the Master's direction, and perform such duties as are required by the Grand Lodge by-laws and by-laws of this Lodge

Your love for the Craft and attachment to the Lodge will induce you cheerfully to fulfill the duties of your office, and in so doing you will merit the esteem of your brethren

He is conducted to his place

The Secretary is the fifth constitutional officer of the Lodge, and is elected annually His duties are substantially of a business character, and are of the highest importance to the welfare and prosperity of the Lodge Punctuality in attendance at the meetings of the Lodge is an indispensable requisite of the Secretary He should be the first in his place at its meetings, and the nature of his duties is such that he can scarcely avoid being the last to leave the lodge-room He is particularly charged with the duty of watching the proceedings of the Lodge, and making a complete record of all things proper to be written, to keep the financial accounts between the Lodge and its members, to receive all moneys due the Lodge and pay them into the hands of the

Treasurer, to prepare the annual reports for the Grand Lodge, to have in charge the seal of the Lodge, and to perform all other duties pertaining to the office, as may be ordered by the Master. His jewel is composed of crossed Pens. The qualities which should distinguish a Secretary are a quick comprehension, prompt attention to business, a good penman, neatness in the manner of keeping his books, and of sterling integrity in his financial dealings with the Lodge and its members. To be a good and proficient Secretary is worthy the ambition of any Mason. He becomes the historian of the Lodge, and his records are the current history of the events as they transpire. The records that he prepares, being the property of the Lodge, will be conveyed to future generations, and may in after days, when the brethren have left their labor on earth, and even the Lodge may cease to exist, remain the only monument by which their work will be remembered. Frequently matters of the highest importance must be settled by reference to the Secretary's book of minutes, as the only reliable evidence. The Lodge which has secured for this office a brother thoroughly competent for the discharge of its duties, and who feels interested in the work, will do well to value him highly, and retain him in office until he "grows gray in the service."

SENIOR AND JUNIOR DEACONS

The Marshal should present these officers together

Installing Officer—Brother _____, you have been appointed Senior Deacon of this Lodge, and will now be invested with the jewel of your office.

It is your duty to attend to alarms at the inner door, receive and conduct candidates, welcome

and accommodate visiting brethren, and to carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge, as may be directed. In your reception of candidates be particularly careful to impress them with the dignity of our institution and the high standard of its teachings.

Brother, you have been appointed Junior Deacon of this Lodge, and will now be invested with the jewel of your office.

It is your duty to attend to alarms at the outer door, carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge, as directed; to permit no one to enter the Lodge unless duly qualified and properly clothed; also to see that the Lodge is duly tiled.

Brethren, these blue rods, as pertaining to your office, are now intrusted to your care, and are to be borne in the performance of every official duty.

They are conducted to their places.

The Senior Deacon is the sixth constitutional officer in the Lodge, and is appointed annually by the Master. His special duties are: To act as the proxy of the Master in the active duties of the Lodge, to welcome visiting brethren and extend the hospitality of the Lodge to them. Nothing in the Masonic Institution is more practical or more grateful to the sensibility of the traveling brother than to find, as he will do in every Lodge wherever dispersed over

the globe, an officer whose constitutional duty is to welcome and accommodate visiting brethren. This makes the circle of the Fraternity complete, for every well-informed brother has a claim and a right to the hospitality of Lodges wherever he may travel or be at work. The Senior Deacon also is to receive and conduct candidates in the different degrees of Masonry. His jewel is composed of the Square and Compasses, with Sun in the center, and he usually carries a blue rod in the performance of his official duties. As this officer is the first to meet the candidate on his entrance into the Lodge, it is important that a gentlemanly deportment should characterize his conduct in all the ceremonies in which he participates. Much of the esteem that the candidate will acquire for the institution is the result of first impressions.

The Junior Deacon is the seventh constitutional officer in the Lodge. He is appointed annually, in some Lodges by the Master, in others by the Senior Warden. His duties are: To act as the proxy of the Senior Warden in the active duties of the Lodge, to have special charge of the door to the Tiler's room, to see that the brethren are properly clothed when they enter, and perform such other duties as may be required. His jewel is composed of the Square and Compasses, with Moon in the center, and he usually carries a blue rod in the performance of his official duties. Strict attention to the duties of his office, affability, and a gentlemanly deportment are the shining characteristics that will commend the Junior Deacon to the love and respect of his brethren and advance him to higher duties.

STEWARDS

Installing Officer—Brethren, you have been appointed Stewards of this Lodge, and will now be invested with the jewels of your office.

It is your duty to assist the Senior Deacon and other officers in performing their respective duties. You are to prepare candidates for their reception into the several degrees of Masonry, in the performance of which duty let your demeanor be such as to impress indelibly upon their minds that these ceremonies are not of a light or trifling character, but of deep significance and solemnity, designed to teach important lessons. Much depends upon your faithful discharge of this duty.

These white rods, as pertaining to your office, are now intrusted to your care, and are to be borne in the performance of every official duty. Your regular attendance will give us the best evidence of your respect and attachment to the Lodge.

They are conducted to their places.

The Stewards are appointed annually, in some Lodges by the Worshipful Master, in others by the Junior Warden. In former times their duties were to introduce visitors and see that they were properly accommodated, to see that the rooms were in proper order for the performance of all the business of the Lodge to collect subscriptions and other fees, and to keep an exact account of the Lodge expenses. In later days the Stewards prepare candidates for the several degrees of Masonry. The jewel of each is the Cornucopia. They carry white rods, and in public processions are next to the Tiler.

CHAPLAIN

If the by-laws of the Lodge require the appointment of a Chaplain he will be installed at this time.

Installing Officer—Brother, you have been appointed Chaplain of this Lodge, and will now be invested with the jewel of your office

It will be 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

If required by the by-laws of the Lodge, a Chaplain may be appointed annually by the Worshipful Master to assist him in performing religious services, using none but the prescribed forms His jewel is an Open Bible

MARSHAL

If the by-laws of the Lodge require the appointment of a Marshal he will be installed at this time

Installing Officer—Brother, you have been appointed Marshal of this Lodge, and will now be invested with the jewel of your office I present you with a baton as the ensign of your authority

It will be your duty to have charge of and conduct the processions of the Lodge, and to assist the Senior Deacon whenever that officer may require your services On all such occasions

the good order that may be displayed mainly depends upon your zeal, knowledge, and discretion

He is conducted to his place

If required by the by-laws of the Lodge, a Marshal may be appointed annually by the Worshipful Master His duties are principally in public processions, and on such occasions he is the special proxy of the Master In the Lodge he may assist the Deacons in the reception of Grand Officers and other distinguished visitors His jewel is a Baton Much of the order and beauty of Masonic affairs in public depends upon his knowledge and skill

TILER

Installing Officer—Brother, you have been appointed Tiler of this Lodge, and will now be invested with the jewel and the implement of your office

As the sword is placed in the hands of the Tiler, to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or repass, but such as are duly qualified and have permission of the Worshipful Master, so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch at our lips, and a sentinel over our actions, thereby preventing the approach of every unworthy thought, word, or deed, and preserving consciences void of offense toward God and toward man Your early and punctual attendance will give us the

best proof of your appreciation and love for the institution.

He is conducted to his place

The Tiler is appointed annually by the Master His duties are to guard the Lodge against the intrusion of improper persons, and to permit no one to pass into the Lodge unless well known to him, or after being properly vouched for, and having the permission of the Worshipful Master, to prepare the Lodge rooms for its meetings; to arrange the furniture, working tools, etc., in their proper places, to serve notices, issued under authority of the Lodge, when directed to do so, and to perform such other duties as may be required In all public processions he takes the lead, armed with a drawn sword His place is outside the Lodge room door, and within the Tiler's room His jewel is the Sword Though last in the list of officers, he is far from being the least important In fact, without him the Lodge can not proceed to business, nor would it be safe to continue it for a moment should he, after the commencement of labor, desert his post He should, therefore, be a reliable man, and one who will discharge the duties of his position with firmness and courtesy Special attention should be paid by the Tiler to strangers visiting the Lodge, as much of the pleasure of the visit must begin in the Tiler's room and from his gentlemanly deportment It is his duty to know the business of every person who may enter the Tiler's room If he desires to enter the Lodge, the Tiler should make the fact known to the Master in the usual Masonic manner, so that he would be admitted if known, or examined if not The Tiler should see that every visiting brother enters his name in the proper book

CHARGE

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

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the sacred volume, which we receive as the rule and guide for our faith and practice Exhort them to govern themselves by these principles, as well with the world at large as with each other Teach them to reverence the Three Great Lights, comprehending the Holy Bible, the perfect Square, and the extended Compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in Freemasonry

The leading objects of our institution are to inculcate sound morality; to make men honest and upright, true to their God and faithful to

their country, and to unite them by the strong bonds of charity, friendship, and brotherly love. Great care, therefore, should be taken in the admission of members, lest by the introduction of bad material the institution should be corrupted. It should be constantly borne in mind that the respectability and usefulness of a Lodge do not consist in the number, but in the character, of its members. It is better that no workman be added to the roll than even one unworthy foot allowed to cross the threshold of the Lodge. The uninitiated judge of Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as that of your family, and as you would admit none to the society of the latter whose society is bad, so should you carefully exclude such from the former.

As it is the purpose of Freemasonry to create friendship, to make provision for the relief of poor and distressed brethren, and protect the widow and orphan, to inculcate reverence for Almighty God, and to encourage the growth of the social virtues which dignify and adorn human nature and render mankind peaceful and happy, the doors of the Lodge should be sternly closed against the idle, the profligate, the intemperate and licentious. If, unfortunately, unworthy members gain admission, it will be your duty to exercise proper discipline to correct

abuses and restrain the refractory. Unruly members must be reduced to order. The first risings of vice must be suppressed, and, when kind and affectionate admonitions fail, the unworthy should be removed as a blot upon the Fraternity.

It is also your duty, and will no doubt be your pleasure, to spread light and impart knowledge to the brethren of your Lodge, to preserve the purity of the institution, and maintain unimpaired its rites and ceremonies, instruction is necessary. The mysteries of the Fraternity must be unfolded and the moral duties inculcated. The minds of the brethren must be enlarged and informed. They are to be frequently reminded of the duties they owe to Almighty God, the giver of every good and perfect gift. They must be taught to be good men and true, to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offense, and unspotted from the world. Thus taught and thus acting, they will convince mankind of the value of the institution.

When addressed, the Senior and Junior Wardens will rise.

Brothers Senior and Junior Wardens, to you are committed the pillars of Strength and Beauty. It is your duty, therefore, to set before the brethren who surround these pillars the corn of

nourishment, the wine of refreshment, and the oil of joy, symbolically inculcated in the moral lessons of the Fraternity taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Craft, as it is by a due regard to them in your own lives and conduct that you can expect obedience in others.

You are to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to the higher duties, your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which you have hitherto evinced in your attendance to the duties of Freemasonry, whereby the brethren of the Lodge exercised a sound discretion in this selection, leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

The Lodge being called up, the installing officer continues as follows:

Brethren of Lodge, No., such is the nature of our Constitution that some must, of necessity, rule and teach, others must submit and obey. The officers you have chosen, and who have been regularly installed, are

sufficiently acquainted with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business, and the courtesy and forbearance you may observe toward each other in its deliberations.

I charge you, then, as you shall answer at the last day, that you act worthy of the vocation to which you are called, and suffer no fault, no imperfections on your part, to tarnish the lustre of your jewels or bring discredit upon the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements. Divest yourselves, brethren, of coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Sons of Light," and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve

your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If, in the frailty of mortality, a brother falls under the influence of unholy feelings and wanders into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue. Much may be accomplished by the force of good example, and by offering good counsel in a friendly spirit, ever remembering that

“To err is human, to forgive divine”

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

PRAYER

Chaplain — Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with

authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth of Thy doctrine and adorn them with humility of life, that both by word and example they may faithfully serve Thee, to the glory of Thy holy name and to the advancement of our beloved institution. Amen.

Response—So mote it be.

PROCLAMATION

The Marshal then proceeds to the South and makes proclamation as follows:

Marshal—In the name of The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Colorado, I proclaim the officers of Lodge, No., elected and appointed, duly installed. I proclaim it once in the South.

He then proceeds to the West and again makes the proclamation

In the name of The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Colorado, I proclaim the officers of Lodge, No., elected and appointed, duly installed. I proclaim it twice in the West

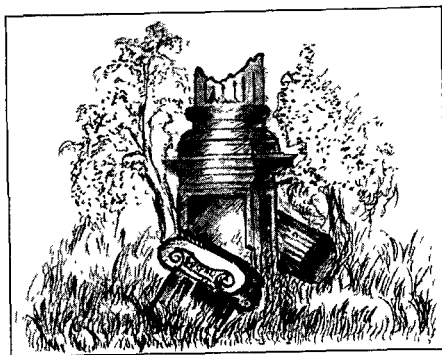
He then proceeds to the East, again making the proclamation:

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

Lodge, No . . . , elected and appointed, duly installed I proclaim it thrice in the East

With the Grand Honors of Masonry by three times three.

The Worshipful Master then seats the Lodge



MASONIC BURIAL SERVICE

Prepared by M W Brother Henry P H Bromwell, Past Grand Master of Illinois, and Honorary Member of the Grand Lodge of Colorado

GENERAL DIRECTIONS

The ceremonies to be observed at Masonic funerals, and for the interment of their dead, are highly appropriate and impressive. They are performed as an imperative yet melancholy duty, and as a token of respect and fraternal affection to the memory of a departed brother.

It is the imperative duty of every Mason to attend a brother's funeral, and to render every assistance to the Master—important engagements alone preventing. It is very disagreeable and humiliating to see scanty numbers in attendance on such occasions

Only Master Masons in good and regular standing shall be entitled to Masonic burial, or take part in any manner in a Masonic funeral.

Masonic clothing shall not be worn at a funeral, or elsewhere, unless there be present a regular Lodge of Master Masons in its organized capacity, and having charge of the ceremonies. The Masonic clothing worn shall be that which is appropriate to a Lodge of Master Masons, and no Mason shall appear in any part of a Masonic funeral procession, wearing the regalia or costume of any other society or association.

Whenever other societies or associations, of which the deceased was also a member, desire to perform any ceremonies in the burial of a brother, they are not to be prevented from doing so. The Lodge will show them respectful consideration, and whatever ceremonies they may have must precede the taking charge of the body by the Lodge, or after the body is buried by the Craft.

The remains must be in charge of the Lodge from the time it takes possession of the coffin, whether at the residence, church, or in some cases from the entrance to the cemetery, as occasion may require. The Lodge shall, under all circumstances, march in the rear of all other societies, and immediately precede the funeral car or hearse, and lead in all services at the grave and fully complete the burial.

The Master of the Lodge, having learned of the death of a brother, and of his desire or request, or that of his family, that he be buried with the honors of Masonry, will at once confer with the family or friends, if any such be accessible, and ascertain their wishes, and fix the day and hour of the funeral. He will direct the Secretary to notify all members of the Lodge, as far as possible, and may invite other Lodges, or their individual members, to participate. He will also give such other orders and directions as he may find to be necessary in the particular case, acting under the laws and usages of the Grand Lodge and of his own Lodge.

When a sojourner dies within the concurrent territorial jurisdiction of two or more Lodges, the burial duties shall be performed by those Lodges, in turn, beginning with the oldest; but this may be changed by the request of the brother, his family, or Lodge.

If the remains of a deceased brother are to be sent to some distant point for interment, the Lodge may be opened for the purpose of escorting the body to the railroad station, or other convenient place, and rendering the family or friends such assistance and courtesies as may be necessary. In such event, after opening, the Lodge shall form procession, escort the remains to the designated place, and then return to the Lodge room, when the Lodge shall be closed in due form.

PALL BEARERS

The pall bearers shall all be Master Masons, and clothed as such. They may also represent other societies of which the deceased was a member. If it is found at any time that, in addition to the regular pall bearers, honorary pall bearers are desired, they may be appointed. The Master, if convenient, should consult the family, and ascertain what their desires are as to who should act.

DRESS

All who take part in the ceremonies or procession should, when practicable, wear black clothes, white gloves and aprons, small bow or piece of crape on left arm above elbow, sprig of evergreen on left breast. Apron must be worn on outside of coat.

The gavel, columns, rods, Tiler's sword, Marshal's baton, and memorial roll must be trimmed with crape, neatly tied with small white ribbon.

The Great Lights should be opened at Ecclesiastes xii—but not covered or veiled. The cushion on which they rest should be covered with black crape.

The Lodge should furnish the gloves, crape, and evergreen.

The Master should see that an apron is placed on the coffin of the deceased previous to taking charge of the body.

The signification of the white gloves is, that the wearer has never wittingly committed any wrong against the departed, which has not been atoned or reconciled between them; otherwise he should not attend the funeral.

MEMORIAL ROLL

The Secretary will prepare the Memorial Roll, to be deposited in the archives of the Lodge. It should contain the name, age, residence, of what Lodge and how long a member, his Masonic history, record as a citizen, and such other information as will be of value to the Lodge. The Master should sign the roll, attested by the Secretary, and under the seal.

AT LODGE ROOM.

The Master will open the Lodge on the Third degree, appoint his Marshal and pall bearers, also drill the Lodge in the funeral honors, and such other matters as may be found necessary. The proper manner to uncover is with the left hand; this should be done (weather permitting) when passing through the lines, at prayer, and lowering coffin into the grave.

THE PROCESSION

Should be strictly observed as follows:
 Tiler, with drawn sword.
 The Stewards, with rods interlinked.
 Pall bearers, two and two.

Master Masons, two and two
Past Masters.

Secretary and Treasurer
Junior and Senior Wardens

Great Lights, on a red cushion, carried by the oldest Mason present, he being able
The Master, supported by the Junior and Senior Deacons, with their rods interlinked.

This same order will be observed from the house, except the pall bearers will march at the side of the hearse.

When the procession is moving, the brethren will march slowly and with the utmost dignity and decorum. They shall avoid smoking, talking, or speaking to friends or spectators, keep watch on the brother next before, and maintain a distance of about five feet between. Do not break into squads, or huddle together, or leave the ranks without permission. The Lodge is at a funeral, and not at refreshment.

If it be practicable, on arriving at the residence, or elsewhere, for the brethren to view the remains, they should march in columns of twos, and when within six feet of the coffin (approaching towards the foot) to interlink the little fingers and raise same high as the shoulder, pass over coffin very slowly, afterwards unlinking about the same distance from head.

The coffin should be removed from the residence by the pall bearers, and pass between the

lines of the Lodge to the hearse. When all is ready the march should be resumed as before

AT CEMETERY.

In very inclement weather it is necessary to consider the welfare of the living as well as the respect due the deceased, and for this purpose this ceremony may be abbreviated in such way and to such extent as the Worshipful Master may deem proper, it being essential, however, that those paragraphs marked with an asterisk be used.

When the procession arrives near the grave, or tomb, it halts, the lines open, face inward, and uncover (with left hand). The coffin is removed from hearse, and borne through the lines by the pall bearers, followed by the Master, Deacons, officers, and so on. Reversing column, all interlinking hands, marching until the coffin, Master and officers arrive at head of grave, when the Lodge will, under direction of the Marshal, form a hollow square.

The Deacons should be three feet in rear of Master, with rods interlinked, and the Stewards with Tyler at opposite side of square, with rods interlinked.

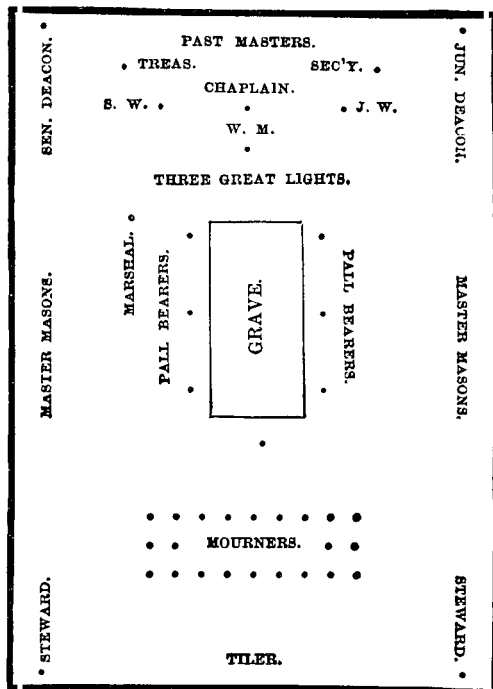
The Great Lights should be deposited at head of grave, with Wardens' columns on each side.

The pall bearers should step to one side, so as not to obstruct the view, until time for lowering the coffin.

The family and immediate friends should be at foot of grave, and inside of the square

Seats should be provided for the family

SERVICES AT TILE GRAVE.



Master—The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein, for He hath founded it upon the seas, and established it upon the floods

Who shall ascend into the hill of the Lord?

Who shall stand in His holy place?

Senior Warden—He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully

Junior Warden—He shall receive the blessing from the Lord, and righteousness from the God of his salvation

*PRAYER.

Offered by Master, all uncover, weather permitting

Most Glorious God! Author of all good and Giver of all mercy! Pour down Thy blessings upon us, and strengthen our solemn engagements by the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need, that when the awful moment shall arrive, when we shall be 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 our departed friends, the just reward of a pious and virtuous life. Amen.

Tune, Pleyel's Hymn

Lord of life and Judge Divine,
 Wisdom, love, and power are Thine
 In Thine all abounding grace,
 Bless and save our helpless race

RESPONSIVE SERVICE

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

Brethren—Man walketh in a vain show—he heapeth up riches, and knoweth not who shall gather them

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

Brethren—Naked came he into the world, and naked he shall return.

Master—As the waters fail from the sea, and the flood decayeth, and drieth up, so man lieth down, and riseth not up, until the heavens be no more.

Brethren—The Lord gave, and the Lord hath taken away—blessed be the name of the Lord

Master—The Lord is merciful and gracious—God is our salvation, and the Rock of our defense—our refuge is in Him

Brethren—He hath not dealt with us after our sins, nor rewarded us according to our transgressions

Master—Let us live and die as the righteous, that our last end may be as his.

Brethren—So mote it be

Here the Secretary presents the Memorial Roll to the Master, who reads it aloud, and returns it to the Secretary for deposit in the archives, after which the following should be delivered by the Master, having been committed to memory

ADDRESS.

My Brethren Here we have a striking admonition of the uncertainty of earthly life, and the vanity of all worldly pursuits The last services rendered to the dead are only valuable as lessons to the living. From them we are to derive instruction; and well may we consider every such solemnity as this, a summons to prepare for our own approaching dissolution

Notwithstanding the instances of mortality which we daily meet, notwithstanding death has at all times established its dominion over all the works of nature, through some unaccountable infatuation, we forget that we are mortal—that we also are born to die We go on from one design to another, we add hope to hope, we lay out plans for the employment of many years to come, until we are suddenly alarmed by the approach of death when least expected, and at an hour when we believe we are near the meridian of our earthly existence.

What are all the pomp and splendor of majesty—the pride of wealth, or the charms of beauty—when nature has paid her inevitable debt? Fix your eyes, my brethren, upon the last scene of our earthly state. View life stripped of its ornaments and exposed in its natural wretchedness, and you will then be convinced of the futility of all such worthless illusions. In the grave all fallacies are detected, all ranks are leveled, and all distinctions done away.

* While we drop a tear upon the grave of the departed, let us bear in mind that this is not the place or time for hopeless grief or heartless indifference, nor yet for us, by sounding adulations, to magnify our own worthiness or inspire applause. But let justice and charity forbid us to withhold from a brother's memory the praise which his virtues may justly claim. Let brotherly love incite us to seek out, and rescue from forgetfulness, the unreckoned acts of fraternal affection and charity towards us, and others, who dwelt more closely with him, that they may be garnered in our hearts through coming years.

May the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain and all earthly pursuits are vain, let us not postpone the all-important concerns of eternity, but embrace every opportunity of preparing for the

coming time, when all the pleasures of the world will cease to delight, and the reflections of a useful and virtuous life yield the only consolation and comfort.

Let us, while in this stage of probation, support with sincerity the character and principles of our Craft, consider the nature of our solemn ties, and pursue with assiduity the sacred tenets of our profession. Thus can we supplicate with consistency and becoming reverence the divine grace of Him whose goodness and power have no bounds, that when the final moments shall arrive, be it sooner or later, we may be enabled to approach, without dread or apprehension, the bourne of that undiscovered country whence no traveler returns.

Here the lambskin is taken from the coffin by the Senior Deacon and given to the Master:

*THE FAREWELL HONORS

To be given three times

Master—Together, brethren—

Holding hands raised above head



His spirit ascends to God who gave it

Crossing hands on breast, left over right



His memory we cherish in our hearts

Holding hands forward, palms up



His body we consign to the earth.

The coffin is now lowered into the grave by pall bearers. All stand uncovered, weather permitting, and appropriate music may be sung, if desired, at this time.

*** DEPOSITING THE LAMBSKIN**

Master (holding the lambskin displayed)—This lambskin or white leather apron is an emblem of innocence, and the badge of a Mason. By this we are reminded of that purity of life and conduct which is so essentially necessary to gaining admission into the celestial Lodge above, over which the Supreme Architect of the

Universe presides. This emblem I now deposit in the grave of our departed brother.

Drops apron into grave gently and proceeds:

By this act we are reminded that, through the beneficent ministry of death, our brother has reached the end of his earthly labors, and his account now rests with his Creator.

DEPOSITING THE EVERGREEN

Here the Master holds up (high) a sprig of acacia

**Master*—This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our destiny beyond this world of mortal life, and that we have within us an immortal part, which can never—no, never—die.

We are born to die. We follow our friends to the brink of the grave, and, standing on the shores of a vast ocean, gaze with exquisite anxiety until the last struggle is over, and we see them sink into the fathomless abyss. We feel our own feet sliding from the precarious brink on which we stand, and but a few suns more and we, too, shall be whelmed 'neath death's awful wave. The younger are crowding the next older off the stage of action, as if each were anxious to display his part in the ever strange and changeful drama of human life.

Not a solitary individual re-enters this world's theatre All take their exit, and are known beneath the sun no more for ever The eternal country to which they depart returns us no tidings of their safe arrival Speechless is the gentle breeze that fans their verdant covering. They rest in the stilly shades There the earth shall cover them, and silence and darkness reign around their melancholy abode.

But is this the end of man, the expiring hope of a faithful Mason? No, blessed be God, we pause not upon our first or second step, but, true to our principles, we look forward for greater light, and, while the embers of mortality are faintly glimmering in the socket of our existence, the Bible—that Great Light in Masonry—removes the dark shroud, draws aside the sable curtains of the tomb, and bids Hope and Joy rise up to cheer and sustain the departing spirit It points beyond the tomb to the breaking light of a resurrection morn, and bids us turn our eyes with hope and confidence on the opening scenes of eternity

The Master then drops his sprig, by three distinct pauses, into the grave The brethren left face, and single file march, three times around the grave, led by Senior Warden, and all singing "Funeral Hymn" On third round each raises his sprig, as he approaches the head of grave, and drops it by three distinct pauses

FUNERAL HYMN

Tune of Pieyel's Hymn

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

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

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

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

Master—May we be true and faithful, and may we live and die in love.

Brethren—So mote it be.

Master—May we profess that which is true; and always act agreeably to our professions.

Brethren—So mote it be

Master—May the Lord bless us and prosper us; and grant that all our good intentions shall be crowned with success.

Brethren—So mote it be

Master—Glory be to God in the highest—on earth peace, and good will among men

Brethren—So mote it be; now, henceforth and forever

* The Master closes with the following:

Master—From time immemorial it has been the usage among the Fraternity of Ancient, Free and Accepted Masons, by the request and desire of a brother while living, to assemble in due form upon the occasion of his death, and accompany his body to its burial place; and there, by the ancient and significant observances of the Craft, render honor to his character, and offer to his memory, before the world, the last tribute of affection and esteem, and signalize the earnest belief and hope of a Mason—that he shall live again

* In conformity with this usage, and by the desire of our departed brother, whose memory we cherish and whose loss we deplore, we have this day united, to consign his body to its last resting place on earth, in due and ancient form

* To his near relatives and loving friends, more deeply heart-stricken than any others by this loss, which we all have sustained, we can only respectfully and sincerely tender our most affectionate sympathy in this, their unspeakable bereavement, commending them, with earnest hearts, to His unwasting fullness of mercy, who

has brought us hither, whose strength will uphold us evermore. Amen

Brethren—So mote it be.

The cover of the outside box of coffin is now placed in grave by pall bearers. The Master and Wardens each take, in rotation, a shovel full of earth and cast same in grave by three distinct motions, saying, very slowly:

* *Master*—Earth to earth.

* *Senior Warden*—Ashes to ashes.

* *Junior Warden*—Dust unto dust.

The grave is now filled by the brethren (no pious), all assisting more or less, as this completes a true Masonic burial. It is well to ascertain from the family if they desire to retire before this is done.

Appropriate music may be sung while the grave is being filled.

The last act of the burial is to give

* THE GRAND FUNERAL HONORS OF MASONRY

To be given three times, very slowly, and in loud voice

Master—Together, brethren—

All looking up and clapping hands above head



The will of God

Crossing hands on breast, left over right



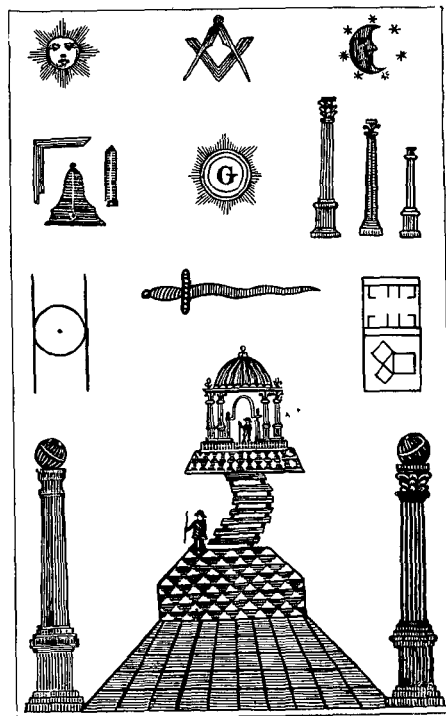
is accomplished

Bringing down hands on thighs



So mote it be

The procession is again formed, by following the Stewards, who will proceed under direction of the Marshal, and returns to the Lodge room, the proceedings are recorded, the Memorial Roll placed in the archives, committee appointed to prepare resolutions and Lodge closed in due form



EIGHTEENTH CENTURY
TRESTLE-BOARD

APPENDIX

THE TWENTY-FIVE LANDMARKS OF FREEMASONRY

ACCORDING TO ALBERT G. MACKEY,

- I. The modes of recognition.
- II. The division of symbolic Masonry into three degrees.
- III. The legend of the third degree
- IV. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft
- V. The prerogative of the Grand Master to preside over every assembly of the Craft, where-soever and whensoever held.
- VI. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- VII. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges
- VIII. The prerogative of the Grand Master to make Masons at sight.
- IX. The necessity for Masons to congregate in Lodges
- X. The government of every Lodge by a Master and two Wardens

XI. The necessity that every Lodge, when congregated, should be duly tiled

XII. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives

XIII. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.

XIV. The right of every Mason to visit and sit in every regular Lodge.

XV. That no visitor, not known to some brother present as a Mason, can enter a Lodge without undergoing an examination

XVI. That no Lodge can interfere in the business or labor of another Lodge.

XVII. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

XVIII. That every candidate for initiation must be a man, free born, and of lawful age.

XIX. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

XX. That every Mason must believe in a resurrection to a future life

XXI. That a book of the law of God must constitute an indispensable part of the furniture of every Lodge.

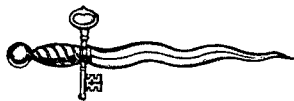
XXII That all men in the sight of God are equal, and meet in the Lodge on one common level.

XXIII That Freemasonry is a secret society, in possession of secrets that can not be divulged

XXIV That Freemasonry consists of a speculative science founded on an operative art.

XXV That the Landmarks of Masonry can never be changed.

These constitute the Landmarks, or, as they have sometimes been called, "the body of Masonry," in which it is not in the power of any man, or body of men, to make the least innovation



THE CHARGES OF A FREEMASON

Extracted from the Ancient Record of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London To be read at the making of New Brethren, or when the Master shall order it

THE GENERAL HEADS VIZ

- I Of God and Religion
- II Of the Civil Magistrates, Supreme and Subordinate
- III Of Lodges
- IV Of Masters, Wardens, Fellows, and Apprentices
- V Of the Management of the Craft in working
- VI Of Behavior, viz
 - 1 In the Lodge while Constituted
 - 2 After the Lodge is over and the Brethren not gone
 - 3 When Brethren meet without Strangers, but not in a Lodge
 - 4 In Presence of Strangers not Masons
 - 5 At Home and in the Neighborhood
 - 6 Toward a strange Brother

I CONCERNING GOD AND RELIGION

A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art,

he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for as Masonry hath always been injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother

should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES

A Lodge is a place where Masons assemble and work, hence that assembly, or duly organized society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's LORD, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs, and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor

Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the Old Charges and regulations, with all humility, reverence, love, and alacrity

V OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or Overseer, of the Lord's work; who is to be called Master by those that work under him. The

Craftsmen are to avoid all ill language, and to call each other by no disobligng name, but brother or fellow, and to behave themselves courteously within and without the Lodge.

The Master knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own, nor to give more wages to any brother or apprentice than he really may deserve

Both the Master and the Masons receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey, nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows; shall carefully oversee the work in the Master's absence to the lord's profit, and his brethren shall obey him

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry, nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a brother or fellow

VI OF BEHAVIOR, VIZ .

1 In the Lodge While Constituted.

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master, nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn, nor use any unbecoming language upon any pretense whatsoever, but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand

Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made, but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. Behavior After the Lodge is Over and the Brethren Not Gone.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above-mentioned, we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome

3 Behavior When Brethren Meet Without Strangers, but Not in a Lodge Formed.

You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before, nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners

4 Behavior in Presence of Strangers Not Masons

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity

5. Behavior at Home, and in Your Neighborhood.

You are to act as becomes a moral and wise man, particularly, not to let your family, friends, and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and

that of the Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home, after Lodge hours are past, and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working

6 Behavior Toward a Strange Brother

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge

But if you discover him to be a true and genuine brother, you are to respect him accordingly, and if he is in want, you must relieve him if you can, or else direct him how he may be relieved, you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way, cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this ancient fraternity, avoiding all

wrangling and quarreling, all slander and back biting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no further. And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation, never taking a legal course, but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success, but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren, and if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons

have done from the beginning of the world, and
will do to the end of time

Amen. So mote it be

These charges were prepared and presented to the Grand Lodge of England in 1721 by Dr Anderson and Dr Desaguliers, and having been approved by the Grand Lodge on the 25th of March, 1722, were published in the first edition of the Book of Constitutions. They have always been held in the highest veneration by the fraternity, as embodying the most important points of the ancient written, as well as unwritten, law of Masonry



THE LODGE ROOM OVER SIMPKINS' STORE

BY LAWRENCE N GREENLEAF,
Past Grand Master of Colorado

The plainest lodge room in the land was over
Simpkins' store,
Where Friendship Lodge had met each month
for fifty years or more.
When o'er the earth the moon, full-orbed, had
cast her brightest beams,
The brethren came from miles around on horse-
back and in teams,
And O' what hearty grasp of hand, what wel-
come met them there,
As mingling with the waiting groups they
slowly mount the stair,
Exchanging fragmentary news or prophecies of
crop,
Until they reach the Tyler's room and current
topics drop,
To turn their thought to nobler themes they
cherish and adore,
And which were heard on meeting night up over
Simpkins' store

To city eyes, a cheerless room, long usage had
defaced,
The tell-tale lines of lath and beam on wall and
ceiling traced.

The light from oil-fed lamps was dim and yellow
 in its hue,
 'The carpet once could pattern boast, though now
 'twas lost to view.
 The altar and the pedestals that marked the stations three,
 The gate-post pillars topped with balls, the rude-carved Letter G,
 Were village joiner's clumsy work, with many things beside,
 Where beauty's lines were all effaced and ornament denied
 There could be left no lingering doubt, if doubt there was before,
 The plainest lodge room in the land was over Simpkins' store

While musing thus on outward form the meeting time drew near,
 And we had glimpse of inner life through watchful eye and ear
 When Lodge convened at gavel's sound with officers in place,
 We looked for strange, conglomerate work, but could no errors trace
 The more we saw, the more we heard, the greater our amaze,
 To find those country brethren there so skilled in Masons' ways
 But greater marvels were to come before the night was through,

Where unity was not mere name, but fell on heart like dew
 Where tenets had the mind imbued, and truths rich fruitage bore,
 In plainest Lodge room in the land, up over Simpkins' store

To hear the record of their acts was music to the ear,
 We sing of deeds unwritten which on angel's scroll appear

A WIDOW'S CASE—FOUR HELPLESS ONES—lodge funds were running low,
 A dozen brethren sprang to feet and offers were not slow
 Food, raiment, things of needful sort, while one gave load of wood,
 Another, shoes for little ones, for each gave what he could.
 Then spake the last — I hav'n't things like these to give—but then,
 Some ready money may help out"—and he laid down a TEN
 Were Brother cast on darkest square upon life's checkered floor,
 A beacon light to reach the white—was over Simpkins' store

Like scoffers who remained to pray, impressed by sight and sound,
 The faded carpet 'neath our feet was now like holy ground.

The walls that had such dingy look were turned
celestial blue,
The ceiling changed to canopy where stars were
shining through.
Bright tongues of flame from altar leaped, the
G was vivid blaze,
All common things seemed glorified by heaven's
reflected rays.
O' wondrous transformation wrought through
ministry of love—
Behold the LODGE ROOM BEAUTIFUL!—fair type
of that above
The vision fades—the lesson lives' and taught
as ne'er before,
In plainest Lodge room in the land—up over
Simpkins' store.

NOVEMBER 19, 1898

