

KENTUCKY MONITOR

—by—

HENRY PIRTLE

KENTUCKY MONITOR

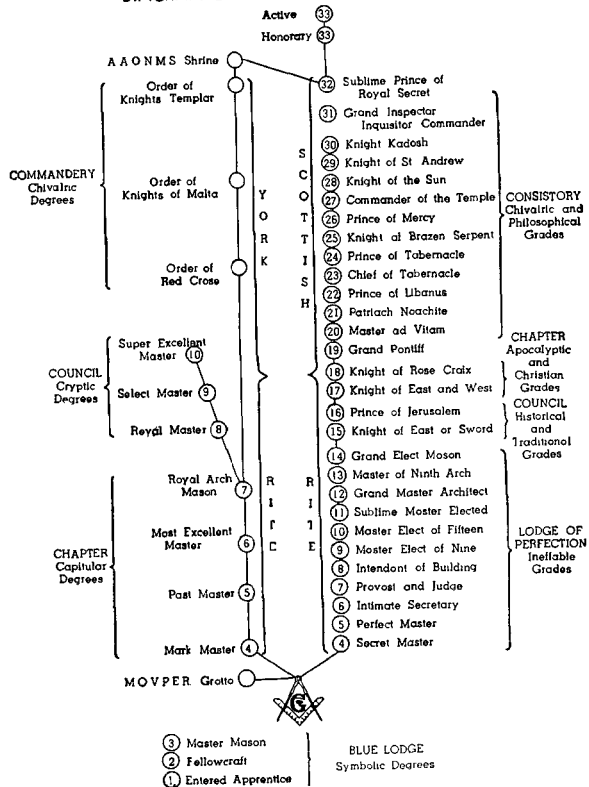
*Complete Monitorial Ceremonies
of the Blue Lodge*

NINETEENTH EDITION

ARRANGED BY
HENRY PIRTLE
Past Master

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DIAGRAM OF THE ORDERS OF MASONRY



ANTHONY SAYER

First Grand Master of Masons, 1717

From a Rare Engraving in the Iowa Masonic Library

Usage in Affixing Masonic Dates by Years

THE COMMON, OR VULGAR ERA: *Anno Domini* (the year of our Lord). Written: A. D. 1946.

CRAFT, OR SYMBOLIC MASONRY'S YEAR: *Anno Lucis* (the year of Light). Written: A.: L.: 5946. Found by adding 4000 to the common era—thus: 4000 added to 1946 is 5946.

CAPITULAR MASONRY, THE ROYAL ARCH YEAR: *Anno Inventionis* (the year of discovery). Written: A.: I.: (or A.: Inv.:) 2476. (Sometimes written Y.: D.:) Found by adding 530 to the common era—thus: 530 added to 1946 is 2476.

HIGH PRIESTHOOD YEAR: *Anno Benedictionis* (the year of blessing). Written: A.: B.: (or A.: Ben.:) 3859. Found by adding 1913 to the common era—thus: 1913 added to 1946 is 3859.

CRYPTIC MASONRY, THE ROYAL AND SELECT MASTER'S YEAR: *Anno Depositionis* (the year of deposit). Written: A.: Dep.: 2946. Found by adding 1000 to the common era—thus: 1000 added to 1946 is 2946

CHIVALRIC MASONRY, THE KNIGHTS TEMPLARS' YEAR: *Anno Ordinis* (the year of the order). Written: A.: O.: 828. Found by subtracting 1118 from the common era—thus: 1118 from 1946 is 828.

SCOTTISH RITE YEAR: *Anno Mundi* (the year of the World) Written: A.: M.: 5706. Found by adding 3760 to the common era—thus: 3760 added to 1946 is 5706.

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Book I

Entered Apprentice Degree.

ENTERED APPRENTICE DEGREE

PRELIMINARY.

MASTER—Brethren, this lodge has been called for the purpose of conferring the degree of Entered Apprentice upon Mr. A. B., and if there are no objections we shall proceed with the work.

Brother Senior Deacon [S. D. rises and gives D. G. and S.], proceed to the anteroom, where you will find in waiting Mr. A. B. Approach him with decorum and respect. Conduct him to our preparation room and there propound to him the usual interrogatories. If these interrogatories shall be answered in the affirmative, you will prepare him to receive the Entered Apprentice degree by * * *

—o—

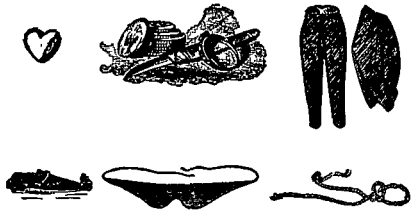
S. D. [In preparation room.]—My friend, in offering yourself for the mysteries of Freemasonry, previous to your reception within the lodge, it will be necessary for you to make answer to certain questions which I am about to ask. Upon your full and free consent alone depends whether or not you ever pass that door.

1. Do you believe in the existence of God, the Creator?

2 Do you solemnly declare, upon your honor, that, unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

3. Do you solemnly declare upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the Institution, and a desire for knowledge?

4. Do you solemnly declare, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity, and forever keep secret its esoteric words, signs, and ceremonies?



My friend, the institution of which you are about to become a member is of no light or trifling character, but of high importance and due solemnity. Its structure is built upon the everlasting foundation of that God-given law—the brotherhood of man, in the family whose father is God. Our ancient and honorable

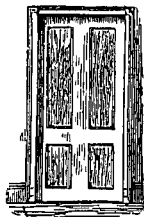
Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and of every race, but insists that all men shall stand upon an exact equality, and receive its instructions in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony, and in language the helpless, groping nature of man at his birth and his need of reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind of all the vices and superfluities of life, and the lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble and reverent attitude it is now your duty to assume, as is required of all who have gone this way before you.

You are undoubtedly aware that whatever a man may have acquired here on earth, whether it be wealth, titles, honors, or even his own reputation, will not serve him as a passport into the celestial lodge above, but previous to his gaining admission there he must become poor and penniless, blind and naked, dependent upon the sovereign will of our Supreme Grand Master.

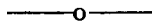
In order to impress these truths more forcibly upon your mind, it is necessary that you be now * * *

Are you willing to submit to these rules?

I will then leave you in the hands of these true and trusty friends, who will give you the neces-



sary instruction and prepare you in a proper manner for your initiation, as all candidates have been who have gone this way before.



FIRST SECTION.



S. D.—* * * a sharp instrument * * *

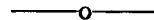
If trained singers are present an Invocation Ode may be sung here.

MASTER—My friend, from time immemorial it has been the custom among the fraternity of Free and Accepted Masons, at the beginning of any great or important undertaking, first to * * * and invoke the aid of Deity. You therefore, will be conducted to * * * where * * * for the benefit * * *

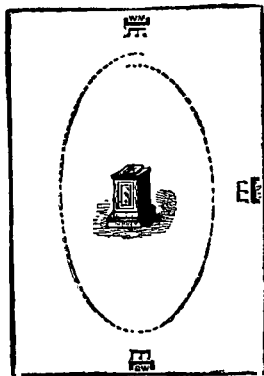


MASTER—Vouchsafe thine aid, Almighty Father of the Universe, to this, our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence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

Response: So mote it be!



MASTER—Your trust being in God, your faith is well founded. Relying upon such sure support you may safely arise and follow your leader with a firm but humble confidence, for where the name of God is invoked we trust no danger can ensue.



[Scripture lesson read from Psalm CXXXIII, the Master and Wardens standing, the Master uncovered, or, if trained singers are present, the words may be chanted.]

“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.”

[In place of the Scripture lesson, whether read or chanted, an Ode may be sung by trained singers. See page 371.]

—○—
“oblong square”
—○—

MASTER—My friend, for the first time in your life, you stand within the body of a just and legally constituted lodge of Entered Apprentice Masons, advancing to the altar of Freemasonry. You stand before us a candidate

seeking admission into our Order. But, before proceeding further, be warned of the solemnity and importance of the step you are about to take and, if you are unwilling to proceed, withdraw while there is yet time, as you have a perfect right to do.

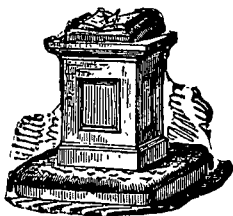
The design of the Masonic institution is to make its votaries wiser, better, and, consequently, happier. We admit none, knowingly, into our ranks who is not moral and upright in the sight of God and of good report before the world. Such persons, when associated together, will naturally seek each other's welfare and happiness equally with their own. In order that they may do so upon a common level, and become not weary in well doing, we obligate them by very solemn and irrevocable ties, to perform the requirements of and to avoid the things prohibited by Freemasonry.

You have been elected by the members of this lodge upon your own voluntary petition to become united with us in this great and good work. At your entrance into the lodge, you * * * and serve. The solemn engagements which you will be required to take before you can participate in our labors and privileges, are made * * *, and, when once taken, they can NEVER be repudiated nor laid aside. Yet, I am free to inform you that these obligations contain nothing which can conflict with the duties you owe to God, your country, your neighbor, or yourself, neither will they conflict with any religious or political opinions you may have, be they what they may.

With this pledge upon my part, speaking as the [acting] Master of this lodge, I ask you, are you willing to take such an obligation, as all Masons have done who have gone this way before you?

Candidate:

MASTER—Brother Senior Deacon, * * *.



MASTER—In token * * *. Brother Senior Deacon, the candidate * * * stronger than a cable-tow * * *.

MASTER—“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.”

Now, in solemn commemoration of that sublime event, * * *.

MASTER—My brother, on being brought * * * for the first time in Masonry, you observe upon the Altar before you the Three Great Lights of Masonry, by the aid of the representatives of the Three Lesser Lights.



The three great lights of Masonry are the Holy Bible, the Square, and the Compasses.

The Holy Bible is given to us to be the rule and guide for our faith and practice. It is dedicated to God, being the last, best, and most inestimable gift from God to man.

The Square teaches us to square our actions; it is dedicated to the Master and is the proper Masonic emblem of his office.

The Compasses are dedicated to the Craft, for by a due attention to their uses we are taught to circumscribe our desires and to keep our passions within due bonds.



[My Brother, in placing this Book upon our altar, we do not ask you to pledge your faith to any particular creed, but that you consider it as a symbol of that eternal Book of the Will of God, which opens to the candid mind the way of Life. It is the Great Light of Masonry which unfolds the beauties of God's Eternal Truth. On it rests our mystic ladder which rises from earth to Heaven, teaching us that by faith in the Great Architect of the Universe we may confidently hope to become partakers of the promises therein recorded. It also teaches that the Divine Charity which has been extended to us should,

by Masons, be extended to all mankind. It constantly reminds us of the duty we owe to God, our neighbor and ourselves. Wisdom, strength and beauty are in its pages. The tenets of our profession, Brothely Love, Relief and Truth are taught therein. Take, then, my Brother, this sacred volume, the symbol of our ancient Craft, and make it the rule and guide of your life and conduct. It is the one Volume which has lived in the hearts of the people, moulding and shaping their destinies, and leads the way to Him who is the light of the world. Take its divine light into your very soul and you will be thereby enabled to mount from the humble estate of your earthly nature to the glorious heights of God's eternal Truth.]

The three lesser lights are the Sun, Moon, and Master of the Lodge, which are here represented by three burning tapers placed in a triangular position upon the floor of the lodge.

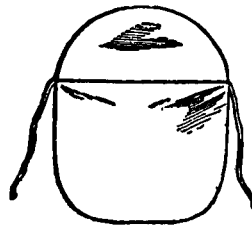
They are intended to remind us of that symbolism which makes the lodge a type of the world; and hence the Master, presiding and dispensing light, may well be compared to those heavenly luminaries which were made, "the greater light to rule the day, and the lesser light to rule the night;" and we are thus reminded that, as the sun opens and rules the day and the moon governs the night, so should the Master, with equal regularity and precision, open, rule, and govern his lodge.

You will now observe me, as the [acting] Master of this lodge, * * *.



[West of altar:]

MASTER—My brother, I now present to you this Lambskin or white leather apron. It is an emblem of innocence and the badge of a



Mason: more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this or at any future period by king, prince, potentate, or any other person, except he be a Mason and within the body of a just and legally constituted lodge of such.

[It may be that, in the years to come, upon your head shall rest the laurel wreaths of victory; pendant from your breast may hang jewels fit to grace the diadem of an eastern potentate; yea, more than these: for with the coming light your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle, and even the purple of our fraternity may rest upon your honored shoulders; but never again by mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the gates of pearl, shall any honor so distinguished, so emblematic of purity and all perfection, be bestowed upon you as this, which

I now confer. It is yours; yours to wear through an honorable life, as a man and a Mason. It is not to be worn as a cloak to cover hypocrisy and deceit, neither for self-aggrandizement, nor for the purpose of assisting in the furtherance of one's ulterior motives, but rather is it to be worn as a shield for the protection of the meek and lowly and even as a sword, if need be, to protect the good name of the Fraternity and its members, and at your death to be placed upon the coffin which contains your earthly 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, of rectitude of conduct," a never-ending argument for higher thoughts, for nobler deeds, for greater achievements; and when at last your weary feet shall have reached the end of their toilsome journey, and from your nerveless grasp forever drop the working tools of a busy life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place within your hands tonight; 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 Judge Supreme these welcome words: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord.]"*

I charge you—take it, wear it with pleasure to yourself and honor to the Fraternity.

Brother Senior Deacon, reconduct the brother to Brother Senior Warden in the West, with my order that he teach the brother how to wear his apron as an Entered Apprentice Mason.

—○—

S. W.—At the building of King Solomon's Temple there were three principal classes of workmen, and each, as a distinctive badge, wore his apron in a peculiar manner. Entered Apprentices, being bearers of burdens, wore

*See an alternative apron lecture on page 60

theirs with the bib turned up, the better to protect their clothing. Thus, my brother, you will wear yours while laboring among us as a speculative Entered Apprentice. But, remember, that although stains upon this garment brought credit rather than disgrace to our ancient, operative brethren, we, as speculative Masons, are taught to keep our aprons as emblems of innocence, clean and unspotted before the world.

Worshipful Master, your order has been obeyed.

MASTER—Let me add, my brother, to the observations of the Senior Warden, that you are never to put on that badge should you be about to enter a lodge in which there is a brother with whom you are at variance, or against whom you entertain animosity. In such a case it is expected that you will invite him to withdraw, in order to settle your differences amicably, which, if happily effected, you may then clothe yourselves, enter the lodge, and work with that love and harmony which should at all times characterize Freemasons. But if, unfortunately, your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you retire than that the harmony of the lodge be disturbed by your presence.



MASTER—My brother, agreeably to an an-

cient Masonic custom adopted in every regular and well-governed lodge, it becomes my duty at this time to request of you some metallic substance, not so much on account of its intrinsic value, as that it may be deposited in the archives of the lodge, as a memorial that you were at this time and place made a Mason. You will, therefore, strictly * * * who will see that it is properly deposited.

S. D.—Worshipful Master, * * *.

MASTER—Then, my brother, you are * * *. This request was not made to trifle with your feelings, but to impress upon your mind in a mode which no spoken language can equal, your present * * *, and to remind you that, should you ever in the future meet a member of the human family, or more especially a brother Mason, in like destitute condition, you should contribute to his relief as liberally as his necessities may require and your ability permit.

Brother Senior Deacon, for the further instruction of the candidate, you will place him * * *, with his * * * oblong square.

MASTER—My brother, it is customary at the erection of all stately and superb edifices, to lay the first or corner foundation stone at the * * * of the intended building. You, as the youngest Entered Apprentice newly admitted into Masonry, are placed in the * * * to represent figuratively, that stone; and from the foundation laid this evening may you raise a superstructure perfect in all its parts and honorable to its builder. You now stand, to

all external appearances, a just and upright man and Mason, and I give it to you strictly in charge ever to continue and act as such before God and men.

Seeing you properly clothed, it is necessary that you should have tools with which to work. The working tools of an Entered Apprentice Mason are the Twenty-four Inch Gauge and Common Gavel.



The Twenty-four Inch Gauge is an instrument made use of by operative Masons to measure and lay out their work, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It, being divided into twenty-four equal parts, is emblematic 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 the relief of a poor and distressed worthy brother; eight hours for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument made use of by operative Masons to break off the

corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house "not made with hands, eternal in the heavens."

My brother, you will now be reconducted to the place whence you came, there be re-invested with that of which you were divested, whereupon you will return to the lodge for further instruction.

—o—

SECOND SECTION.

MASTER—Masonry, according to the general acceptance of the term, is an Art founded on the principles of Geometry, and directed to the service and convenience of mankind; but Freemasonry, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a Science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of instructors in Freemasonry, and by a careful and appropriate attention to them we may hope, ultimately, to become acquainted with all its mysteries.

The lecture of the Entered Apprentice degree is divided into three sections. Throughout the whole virtue is painted in the most beautiful colors, and the duties of morality are everywhere strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical. The first section of the lecture pertaining to this degree is a recapitulation of the forms and ceremonies through which you have just passed. It will be necessary for you to commit this lecture to memory and to make known your proficiency therein by examination in open lodge before you can be passed to the degree of a Fellow Craft. You may present yourself for this examination at any of our stated communications on the of each month, or at a communication called for the purpose, but you cannot receive the next degree under twenty-eight days or one lunar month. I will now rehearse this lecture for your benefit with our Brother Senior Deacon.

Brother Senior Deacon [or Senior Warden],
* * *

MASTER—This, my brother, is the lecture of the first section, and that which you will be required to commit to memory. As I said, it is a recapitulation of the forms and ceremonies through which you have just passed. The second section of the lecture rationally accounts for these ceremonies. Were it not for the

second, therefore, the first might appear light or trivial, if not absolutely unmeaning. Yet it may be said of Masonry that all its forms and ceremonies have emblematic meaning.

[Masonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. Now an allegory is a story told to illustrate or convey some truth. Some of the most important truths have been handed down to us through allegories, that being one of the favorite methods of the Master used to convey His teachings. It is one of the peculiarities of an allegory that its message may not be understood by all men. One must be prepared within his own mind and heart to receive the truth or else he sees it not. It is only a few of all those who hear who perceive the lesson designed to be taught by the allegory. The great majority, having ears to hear, hear not; having eyes to see, see not the beautiful lesson but hear only a pretty story that interests for a short while and then is lost. But the earnest seeker for truth, he who is duly and truly prepared for its perception, sees beyond the veil of the allegory and perceives the beautiful, simple truth which it conceals from the multitude but reveals to the chosen few.

A symbol is a visible sign for an idea. From the earliest dawn of creation man has realized that there is a Supreme Being, a Creator who is all powerful. Many were the ancient names he bore. As the sun was the most powerful, most wonderful object visible to the primitive peoples, they used it as a symbol of the Supreme Being. The majority, seeing no further than the symbol, worshiped the sun itself; but the learned, the wise, the thoughtful, ever regarded the sun as only a symbol of God's power and saw beyond it to the Great Father over all.

So, my brother, Masonry teaches by allegories and symbols, and it is *your* part to extract from them the truths that will be of service to you in the building of an upright Masonic character. If you perceive only the stories that Masonry presents to you and do not see deeper into what they are designed to teach, you will

miss the most wonderful part of Masonry, yet you may comfort yourself with the thought that by far the great majority of Masons are no wiser than yourself. But if, by pondering over the allegories and symbols of these degrees, you find the hidden truth, a new world of wisdom, strength and beauty will be revealed to you.

You have taken an obligation of secrecy, and, my brother, I am constrained to believe that you will ever essentially keep that vow. For, if you elect to remain a member of that greater class of Masons, you will never, outside the essential modes of recognition in the nature of grips, passwords, etc., have discovered sufficient of the secrets of Masonry to be enabled to reveal them to others; but, should you by industry and perseverance, attain rank among the lesser company you will have attained a quality of mind and purpose that will protect those secrets from all except those duly and truly prepared and who come in the same manner as you have traveled.

In order to understand the symbols of the three degrees it is necessary for you to know that, broadly speaking, Masonry has come from two general sources. One of these was the societies of stonemasons who flourished in mediæval times, and who were the builders of those great cathedrals many of which have been so ruthlessly destroyed through the devastations of war. The societies gradually ceased to be bands of operative workers and admitted men not really connected with the actual work of building. By the year 1717 Masonic lodges had become purely speculative. But the working tools of the operative Masons, the square, level, plumb, rule, gavel, etc., were still retained as symbols to teach important truths in character building. We, as Masons, no longer build temples and cathedrals of stone, but we build spiritual temples, temples of character, temples of upright manhood and integrity.

The second great source from which Masonry derived its symbolism was the ancient Mysteries. The relation they bear to our order will be unfolded to you as you advance in the degrees. It is only necessary to tell you here that in every ancient nation that attained any degree

of civilization were secret organizations known as the Mysteries, having ceremonies of initiation. These organizations were composed of the wisest men of those nations, and all the higher knowledge of religion, art and science was taught in them alone. Men waited and labored for years to become prepared or worthy to be initiated into the Mysteries. It is related that the great philosopher Pythagoras waited for twenty years to be initiated into the mysteries of Egypt. Moses seems also to have been an Egyptian initiate, while St. John the Baptist came from the Jewish sect called Essenes, which practiced mystical rites. It is even held that the early Christian religion was taught and the Church governed through a system of three degrees, to the highest of which the greater number were never admitted.

In the ancient Mysteries of India the candidate might receive the first degree as early as eight years of age. Then began a severe system of mental and moral training to fit him for advancement, for with every degree it was intended that he should attain more of perfection. He was invested with a three-ply cord called the zennar, emblematic of their tri-une God. From that cord we get our cabletow. The candidate was kept a long time in darkness before taking a degree, to reflect upon the seriousness of the step he was about to take. Truly wanting light, he was taught to worship God as the Source of Light. He was conducted regularly around the room—usually a cave or cavern hewn out of solid rock—passing from east to west by way of the south, his right hand being next the altar; the priests chanted, "I copy the example of the sun and follow his benevolent course." He next made a declaration that he would keep himself pure, that he would be obedient and would maintain secrecy. After that, he was divested of his shoes and clothed in a white linen robe. You see in all these ceremonies the beginnings of some of our Masonic customs; and with these general principles in mind you are ready to hear an explanation of some of the teachings of the Entered Apprentice degree.]

Before initiation, Masonry demands that a candidate be duly and truly prepared. This

preparation should be mental and moral as well as physical. Our order subscribes to no system of religious doctrine, but it requires that every man who presents himself as a candidate for initiation shall declare a belief in one God, all-wise, all powerful, all-good, who reveals Himself to mankind. It also teaches that there is life beyond the grave.

The candidate must come of his own free will; must be a man, free born, twenty-one years of age, and his moral qualities must be such as will bear a rigid investigation by a committee of Master Masons appointed for that purpose. Masonry tries to exclude those who come through mere curiosity or through a desire for business or social gain. To be a member of the investigating committee is one of the most serious duties a Mason is called upon to perform, and every candidate deserves careful consideration; even then, many duly and truly *unprepared* make their way into our lodges.

Masonry invites no man. He knocks at the door of the lodge of his own free will and accord, having divested himself of everything that would indicate poverty or wealth, rank or station. At the inner door of the preparation room all are equal, and entrance through this door into the lodge room is only granted after the candidate has satisfied all present that he is worthy and well qualified to gain admission, and comes as an earnest seeker for Light and Truth. Gold cannot buy, rank cannot demand; neither can

learning guarantee admission unless a reputation for generosity, truthfulness and rectitude of conduct be coupled with it.

In order to impress these truths more forcibly upon your mind you were this evening * * *.

You were * * * for two reasons: First, that you might not bring anything offensive or defensive into the lodge, as the principles of Masonry, forbidding the one, render the other unnecessary; second, to imprint upon your mind the peculiarity of the circumstances which occurred at the building of King Solomon's Temple, inasmuch as during the whole time there was not heard the sound of axe, hammer or any tool of iron. The question naturally arises: How could so stupendous an edifice be erected without the aid of these implements? The stones were hewn, squared and numbered in the quarries where they were procured. The timbers were felled, fitted and prepared in the forests of Lebanon and conveyed in floats by sea from Tyre to Joppa. The metals were fused and cast on the plains of Zeredatha. After which, the whole was conveyed to Jerusalem and there set up by the aid of wooden mauls and implements prepared for that purpose; so that every part fitted with such exact nicety that it resembled the handiwork of the Supreme Architect of the Universe more than that of human hands.

As this Temple is a pattern of every regular and well governed lodge let us draw the moral

inference that our ancient and venerable Institution depends not for its support and permanency on any principle of compulsive or coercive force, but is best cemented by the perfect union and harmony of its constituent parts.

You were * * * because Masonry regards no man for his worldly wealth or honors, for it is the internal and not the external qualifications of a man that recommend him to become a Mason. Show your light and your power to men, but before God what have you to offer, save in humility? Your robes, your tinsel, and your jewels mean naught to Him, until your own body and soul, gleaming with the radiance of perfection, become the living ornaments of your lodge.

You were * * * in commemoration of the ancient Israelitish manner of confirming a contract. Thus, we read in the Book of Ruth that Boaz having proposed to the nearest kinsman of Ruth that he exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, who was unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, 'Buy it for thee.' So he drew off his shoe." You this evening * * * in testimony of the sincerity of

your intentions in the work upon which we were then engaged.

You were * * * for three reasons. First, that as you * * *; second, that your heart might conceive * * *; third, should you have refused to submit to our forms and ceremonies or be found unworthy to be taken by the hand as a brother, you might, by the help of * * *.

You were caused * * * for two reasons. First, to * * *, and inform * * *; second, to remind you of a passage of Scripture: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." It applies to your case thus: * * * his recommendation and your acceptance, you have sought Light in Masonry; * * * and behold * * *.

[This opening unto you and your reception within the lodge is a symbol of the disruption from the ties of the world and your introduction into the life of Masonry. It is a symbol of the agonies of the first death and of the throes of a new birth.

There you stood without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from your uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ceremonial preparations surrounded you, all of a significant character, to indicate to you that some great change was about to take place in your moral and intellectual condition. There was to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a

new life. And hence it was that among the old Greeks the same word signified both "to die" and "to be initiated." But death to him who believes in immortality is but a new birth. The world is left behind—the chains of error and ignorance which had previously restrained you in moral and intellectual captivity are to be broken—the portal of the Temple of a Future Life has been thrown widely open, and Masonry stands before you in all the glory of its form and beauty, to be fully revealed, however, only when the new birth has been completely accomplished.]

You were received * * * the moral of which was explained to you at that time.

[Secrecy is the first great lesson of the Entered Apprentice degree. This great virtue is necessary in our order so that Masons will appreciate the lessons taught. As a secret shared between two people binds them together, so the secrets of our fraternity bind the brethren together. If our teachings of beautiful truths were scattered broadcast throughout the world, they would become commonplace; so they are taught under secrecy, only to those deemed worthy to receive and practice them. Taken with the salt of curiosity and expectation, they are the more readily perceived.

Nothing can more torture a man than the pangs of remorse which a guilty conscience can force upon him. Sharp instruments may torture the flesh, but unless the torture be unto death a few short days suffice to heal the wounds and only the scars remain to remind of the agony endured. But the torture of a guilty conscience is not so. Memory of pledges violated, evil deeds done, kind actions left undone, comes to us after years have passed; comes to us as we lie upon our beds and chases "sleep, tired Nature's sweet restorer." from our eyes, and makes our bed a hell; comes amid our innocent social pleasures and turns our joy to pain; a face, a word or an odor may bring back the hateful incidents of a scene that no subsequent life of purity and holiness and rectitude of conduct can banish from the memory. Brother, guard well your

actions, that henceforth no memory of evil deeds disturb your peace or rack your mind and conscience.]

You were * * *, because as Masons we are taught that no man should ever enter upon any great or important undertaking without first invoking the blessing of Deity. This is because Masonry is a religious institution, and we thereby show our dependence upon and our trust in God.

[In the light of that lesson, prayer becomes a duty as well as the privilege of every Mason. How few understand the nature and effects of prayer. Prayer that has become merely a bedtime custom is not a prayer; it is an incantation to soothe the demands of a habit formed in more innocent and unsophisticated days. The object and effect of prayer are to bring the soul into conscious harmony with the all-wise Father, whose laws are true and just and righteous altogether.

"He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws; the soul's exercise and source of strength; its thread of conjunction with them. Prayer for an object is the cajolery of an idol; the resource of superstition. There you misread it. We that fight the living world must have the universal for succor of the truth in it. Cast forth the soul in prayer, you meet the effluence of the outer truth, you join with the creative elements giving breath to you. Who rises from prayer a better man, his prayer is answered."]

You were * * *, because, agreeably to an ancient Masonic custom, no atheist could be made a Mason. It was, therefore, necessary that you express a belief in God, as otherwise your oath might not be considered more binding than your word.

You were also taken * * *. This was to show that although you could at that time

* * * with safety confide, and also to teach you that you might thence learn as a Mason to practice universal beneficence; to be as eyes to the blind and feet to the lame; that, whenever in your progress through life you should meet with a worthy man, particularly a Mason, in that state of distress, the appearance of which you had then voluntarily assumed, you should stretch forth your right hand of Fellowship to comfort and protect him.

[The trust of a Mason is in God. But before a man can trust in God, whom he cannot see, he must learn to trust in his fellowman, who is made in God's image. As you placed yourself in the hands of this lodge and followed your conductors through the ceremonies of initiation, you exemplified your trust in your fellowman. So ever place your trust in God and walk uprightly through life, fearing no danger; know that a man's worst enemy is himself, and that with one, God is a majority.

He who is in conscience bound to perform an act, to accomplish a purpose or to keep a secret, is bound by ties, though invisible, that are stronger than any bonds that could be forged or contrived by man. The release of the candidate from the last ties that bind him to the world he has left outside the lodge room, coupled with the reception of light, is a symbol of a new birth, a birth from the darkness of ignorance and superstition to the light of wisdom, toleration, generosity and all other commendable virtues.]

You were conducted * * *, following the apparent course of the sun, from the east through the south to the west, and back again, that the brethren might see that you were duly and truly prepared. In your way you were caused to meet with * * *. Every regular and well governed lodge is a representation of

King Solomon's Temple, in which we learn that there were guards stationed at the south, west, and east gates, who suffered none to pass or repass but such as were duly qualified and had their permission. It was therefore necessary * * * in order that you might be duly examined before you could be made a Mason.

This journey, with its several obstructions, also symbolizes our difficulties in the progress from intellectual darkness or ignorance, to intellectual light or TRUTH.

[As the lodge is a symbol of the world, in the circumambulation of the lodge room the candidate symbolizes the progress of a man from ignorance to knowledge, and also the progress of the human race from savagery to civilization. Cares and temptations of business and pleasure throw obstacles in the way of men and of nations, and challenge their capability and integrity. Both individuals and nations must overcome obstacles and demonstrate their right to advance to broader fields of usefulness.

As seen in the west, the light of the sun is ever a declining glory. The east, as the birthplace of the sun and source of light, has always been venerated by primitive peoples. As devout Moslems pray with their faces toward Mecca, the birthplace of their prophet, and as the ancient sun-worshippers bowed to the rising sun, so Masons give the highest place to the east, as the true source of Masonic light, and it is here the Worshipful Master has his station. Hence a Mason travels from west to east on his search for Masonic light, and hence also the regular, upright manner of approaching the east and rendering it due respect.]

You were caused * * * and not on * * *, or both, because the left side has in all ages been considered the weaker part of man; it was therefore, to show that * * *.

Having assumed this proper position you then voluntarily * * * Entered Apprentice Mason.

[While demanding that all Masons yield obedience to the tenets of the order, Masonry requires no act or belief that will conflict with any of the exalted duties that a man owes to God, his country, his neighbor, his family or himself. Reverence for God, patriotism and brotherly love are so frequently inculcated and so forcibly recommended in the lodge that the Mason who does not practice these virtues is recreant to the trust imposed in him by his brethren. Truth being the center of all Masonic teaching and the highest principles of reverence, patriotism and charity being founded on truth, it follows that he who lives up to the highest principles of Masonic duty will naturally practice all moral, social and religious virtues.]

Having voluntarily assumed * * *, you were asked * * *, whereupon you responded, "Light."

[The material light that sprang forth at the fiat of the Great Architect, when darkness and chaos were dispersed, has ever been, in Masonry, a favorite symbol of that intellectual illumination which it is the object of the order to create in the minds of its disciples, whence we have truly assumed the title of "Sons of Light." This mental illumination—this spiritual light which, after his new birth, is the first demand of the new candidate, is but another name for Divine Truth—which constitutes the chief design of all Masonic teaching. And as the chaos and confusion in which "in the beginning" the earth, without form and void, was enrapt, were dispersed, and order and beauty established by the Supreme command which created material light, so, at the proper declaration and in due and recognized form, the intellectual chaos and confusion in which the mind of the reophyte is involved are dispersed and the true knowledge of the science and philosophy, the faith and doctrine of Masonry are developed.

Masonic Light is the object of every Mason's search.

That is truly a laudable object. Light, ever and ever more light; from the first faint perception of these Three Great Lights, the Holy Bible, Square and Compasses, until he shuffles off this mortal coil, the earnest Mason seeks for Light; seeks in the Holy Bible, that inestimable gift from God to man which is given us as a rule and guide for our faith and practice; seeks in the symbolism of the Square and Compasses; seeks in the great book of Nature; seeks in the hearts and lives of men. If he shall realize that Masonic Light is a symbol for Truth; if he shall see beyond the symbol to the Truth itself, comprehending it by the light of knowledge and wisdom, then the full glory of Masonic Light will shine in his heart and he will go forth to bear the light aloft and let it shine among men.!

The Right Hand of fellowship was extended to you because the right hand has in all ages been deemed an emblem of fidelity; our ancient brethren worshiped Deity under the name of Fides, or fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hand. The right hand, therefore, was employed as a token of your sincerity, and as a pledge of our fidelity in the work upon which we were then engaged.

You were presented a Lambskin or white leathern apron. The lamb has in all ages been deemed an emblem of innocence. By the lambskin, therefore, the Mason is reminded of that purity of life and conduct which is essential to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

You were requested to deposit some metallic substance to teach you a lesson in Charity, and

to remind you of your own humble condition, both of property and dress, of penury and want, in which you were received into the Lodge, which should make you at all times sensible of the distresses of poverty.

[Charity should be a distinguishing characteristic of every Mason. It is in the practice of this virtue that man most nearly reveals his kinship to God. Hear Buddha on the charitable man: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he received the opening flower of his reward and the fruit that ripens from it. The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those who are in need of assistance." If the cardinal virtues of Freemasonry, which are Temperance, Fortitude, Prudence and Justice, were practiced by all mankind, then charity, as an act of almsgiving, would cease. For ignorance and intemperance and injustice would be banished from the world, and the woes of misery and penury that follow them would then give place to joy. But the poor we have with us always; so, as we administer our charity let us remember that it is not only those who are in straightened financial circumstances who need our assistance, but that the poor in spirit, the despondent, the discouraged may be heartened and lifted up by kind and encouraging words. Let us give bountifully of our love and sympathy to every Brother in distress.]

As you must by now understand, it was no material or tangible pledge that was really wanted of you; but that the true pledge of Masonic friendship be deposited in your heart.

You were placed * * *, as * * *, where you stood, to all outward appearance, as a perfect and upright man and Mason, the representative

of a spiritual corner-stone. This is an allusion to the custom in Operative Masonry usually to place the chief or corner-stone * * *. You, therefore, were so placed to receive those first instructions upon which to build your future moral and Masonic edifice, because, as on this night you commence the great task, which is never in your future Masonic life to be discontinued, of erecting in your heart a spiritual temple for the indwelling of God, of which the great Temple at Jerusalem was but the symbol, and as each new duty which you learn, and each new virtue that you practice, becomes a living stone in that temple, it is proper that you should begin the labor of erecting a spiritual temple just as the Operative Mason should commence the construction of his material temple, by first laying the corner-stone on which the future edifice is to arise.

Your first instructions in this degree constitute that corner-stone, and on it, when laid in its proper place, will you construct the moral and Masonic temple of your future life.

Thus, my brother, we close the second section of the lecture pertaining to this degree.

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THIRD SECTION.

MASTER—The usages and customs among Freemasons have ever borne a near affinity to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning and polity under signs and hieroglyphical figures

which were communicated to their chief priests or Magi alone, who were bound by solemn oath to conceal them. The system of Pythagoras was founded on a similar principle, as well as were many others of more recent date. Masonry, however, is not only the most ancient but one of the most honorable of all existing societies. and there is not a character nor emblem here depicted but serves to inculcate the principles of piety and virtue among all its genuine professors.

The lecture pertaining to the third section explains the nature and principles of our constitutions, and furnishes many interesting details relating to the form, supports, covering, furniture, ornaments, lights and jewels of a Lodge, how it should be situated, to whom dedicated, and so forth.

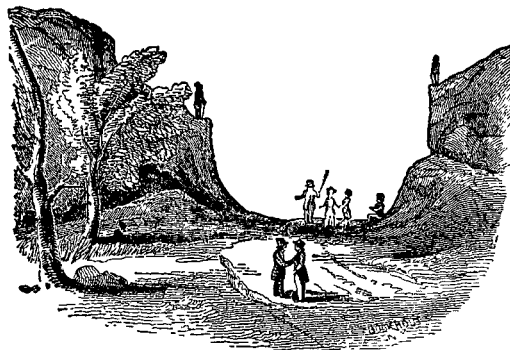
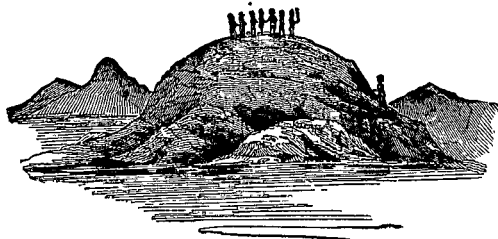


THE LODGE is an assemblage of Masons, duly congregated, having the Holy Bible, Square and Compasses, and a Warrant of Constitution, authorizing them to work.

The Warrant of Constitution is a Charter or Dispensation issued under authority of some Grand Body of competent jurisdiction, authorizing the Lodge to meet and perform Masonic labor. Without such a Warrant the Lodge is irregular and clandestine, and regular Masons are

forbidden to hold any Masonic communication with such a Lodge or with the members thereof.

The Charter or Warrant of Constitution of this lodge is issued by the Most Worshipful Grand Lodge of Kentucky, Free and Accepted Masons, and is open for your inspection at this or any subsequent meeting of the lodge.



OUR ANCIENT BRETHREN met on the highest hills and in the lowest valleys, the better to

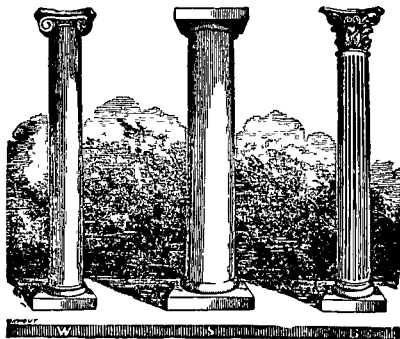
observe the approach of cowans and eavesdroppers, and to guard against surprise; also, because these places were esteemed most sacred.

[Lodge meetings at the present day are usually held in upper chambers—probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met with the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain the whole limit thereof round about shall be most holy." Before the erection of temples the celestial bodies were worshiped on hills and the terrestrial ones in valleys. At a later period the Christians, wherever it was practicable, erected their churches on eminences. Hills and mountains were always considered the peculiar abode of the Deity, hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest of hills.]



THE FORM OF A LODGE is an oblong square. It 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 heavens; in depth from the surface to the cen-

ter. 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 as extensive.



A LODGE HAS THREE PRINCIPAL SUPPORTS (represented by columns), which are WISDOM, STRENGTH and BEAUTY: Wisdom to contrive, Strength to support, and Beauty to adorn: Wisdom to conduct us in all our undertakings; Strength to support us under all our difficulties, and Beauty to adorn the inward man. The universe is the temple of the Deity whom we serve—Wisdom, Strength and Beauty are about his throne as Pillars of his works; for his wisdom is infinite, his strength omnipotent, and beauty shines through the whole of his creation. In symmetry and order the heavens he has

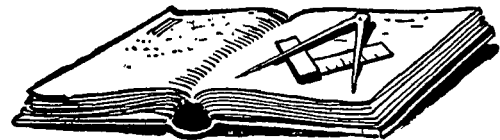
stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem, and his hands extend their power and glory. The sun and the moon are messengers of his will, and all his law is concord.

The three great pillars supporting a Mason's lodge are emblematic of those divine attributes. Of these, the column of Wisdom is situated in the east part of the lodge, and is represented by the Master, because it is presumed that he has wisdom to devise labor for the craft and to superintend them during the hours thereof. The column of Strength is situated in the west part of the lodge, and is represented by the Senior Warden, because it is his duty to strengthen and support the authority of the Master. The column of Beauty is situated in the south part of the lodge, and is represented by the Junior Warden, because, as the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

But as we have no noble orders of architecture known by the names of Wisdom, Strength and Beauty, we refer them to the three most celebrated—the Ionic, Doric and Corinthian.



THE COVERING OF A LODGE is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us to have faith in God, the Great Architect of the Universe, hope in immortality, and charity, or love, to all mankind. The greatest of these is charity; for faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity, and the Mason who is possessed of that virtue in its most ample sense may justly be deemed to have attained the summit of his profession—figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no lodge is perfect nor can any candidate be legally initiated into the Order.



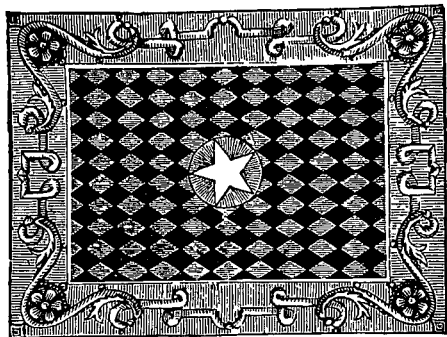
THE FURNITURE of a Lodge consists of the Holy Bible, Square and Compasses.

The Holy Bible is given to us to be a rule and guide for our faith and practice. It is dedicated to God, being the last, best, and most inestimable gift from God to man, and on it we * * *.

The Square teaches us to square our actions; it is dedicated to the Master, and is the proper Masonic emblem of his office.

The Compasses are dedicated to the Craft, for by a due attention to their uses, we are taught to circumscribe our desires and to keep our passions in due bounds.

Hence, the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of duty to our fellow-men, and the Compasses, that which enlightens the path of our duty to ourselves.

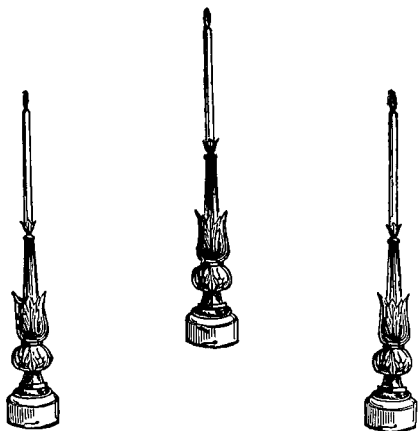


THE ORNAMENTS of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The Mosaic Pavement is a representation of the ground-floor of King Solomon's temple, and is emblematical of human life, checkered with good and evil.

[As the steps of men are trod in the various and uncertain incidents of life; as our days are variegated and checkered by a strange contrariety of events, and our passage through this existence, though sometimes attended by prosperous circumstances, is often beset by a multitude of evils, therefore is the Lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth. Today our feet tread in prosperity; tomorrow we may totter on the uneven paths of weakness, temptation and adversity. While this emblem is before us we are instructed to boast of nothing; to have compassion and to give aid to those who are in adversity; to walk uprightly and with humility; for such is this existence, that there is no station in which pride can be stably founded; all men, in birth and in the grave, are on a level. While we tread on this Mosaic work, let our ideas return to the original, whence we copy, and let our every act be as the dictates of reason prompt us, to live in brotherly love.]

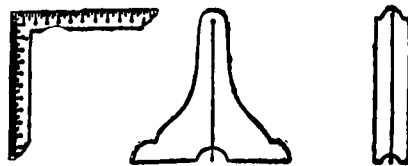
The Indented Tessel is that beautiful tessellated border or skirting which surrounded this pavement, and is emblematical of the manifold blessings and comforts which surround us, and which we hope at last to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star, the glory in the center.



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 placed 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 call a place of darkness.

[As the sun, apparently, rises in the east to open the day, and dispenses light, life and nourishment to the whole creation, it is well represented by the Master, who is placed in the east to open the lodge and who imparts light, knowledge and instruction to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then well represented by the Junior Warden, who is placed in the south to observe its approach

to the meridian and at the hour of high twelve, or noon, to call the brethren from labor to refreshment. Still pursuing its course to the west, the sun at length closes the day and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the west to close the lodge by command of the Master, after having rendered to everyone the just reward of his labor and after enabling him to enjoy that repose which is the genuine fruit of honest industry.]



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 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 their respective stations.

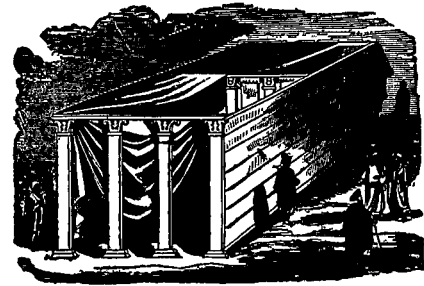
The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board.

The Rough Ashlar is a stone, as taken from the quarry, in its rude and natural state. By it we are reminded of our rude and imperfect state by nature.

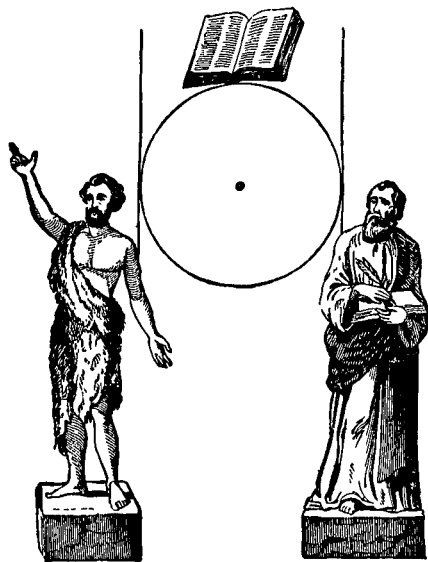


The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow Craft, and reminds us of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God.

The Trestle Board is for the Master workman to draw his designs upon. By it we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of Nature and Revelation, which are our spiritual, moral, and Masonic Trestle Boards.



A LODGE IS SITUATED DUE EAST AND WEST because all places of divine worship, as well as Masons' regular, well-formed and constituted lodges are, or ought to be, so situated: for which we assign several Masonic reasons: first, the sun, the glory of the Lord, apparently rises in the East and sets in the West; second, learning originated in the East and thence spread its benign influence to the West; third, and principally, because King Solomon's Temple was so situated; also because, when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he erected on the other side, 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 the miraculous deliverance of Israel was effected. This tabernacle is said to have been an exact pattern of King Solomon's Temple, of which every Lodge is a representation, and is, or ought, therefore, to be placed due East and West.



OUR ANCIENT BRETHREN DEDICATED their Lodges to King Solomon, because he was our first Most Excellent 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 rests the Holy Scriptures. The point represents the

individual brother; the circle is the boundary line of duty, beyond which he is never to suffer his prejudices or passions to betray him. In going around this circle, he necessarily touches upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself thus circumscribed within these due bounds, it is impossible that he should materially err.

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



By the exercise of **BROTHERLY LOVE** we are taught to regard the whole human species as one family—the high and low, the rich and poor—who, created by one Almighty Parent, and inhabitants of the same planet, are to aid 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.



TO RELIEVE the distressed is a duty incumbent upon all men, but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.



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

Every Mason has four Perfect Points of Entrance, which are the Guttural, Pectoral, Manual and Pedal, and which are illustrated by the four Cardinal Virtues: Temperance, Fortitude, Prudence, and Justice.



TEMPERANCE is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is taught thereby 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, as well as the penalty * * *, which alludes to the Guttural.



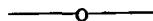
FORTITUDE is that noble and steady purpose of the mind whereby we are enabled to undergo any pain or peril when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason, as a safeguard or security against the success of any attempt, 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 impressed upon his mind on his first admission into the Lodge, when he was received upon * * * which refers to the Pectoral.



PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine all things relative to our present as well as 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 his constant care, when in any strange or mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained; ever bearing in mind that important occasion when, with his naked left hand * * *, which alludes to the Manual.



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

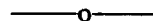


CHALK—CHARCOAL—CLAY.

Entered Apprentices should serve their Masters with FREEDOM, FERVENCY, and ZEAL, which are here represented by CHALK, CHARCOAL, and CLAY. There is nothing freer than chalk, the slightest touch of which leaves a trace behind; there is nothing more fervent than charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than clay, our Mother Earth, which alone, of all the elements, has never proven unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms and prepares the tempest; and fire lights up the volcano; but the earth, ever kind and

indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty; though she produces the poison, she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through "the dark valley of the shadow of Death," she once more receives him and piously covers his remains within her bosom, thus admonishing us, that from earth we came, and to it we all must soon again return.

THE SYMBOLISM OF THE ENTERED APPRENTICE DEGREE is the entrance of man into the world, or from ignorance and darkness into moral and intellectual light, which will guide his steps and point him to the path that leads to duty and to Him who gives to duty its reward.



MY BROTHER, as you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having subsisted from time immemorial; and honorable, as tending in every particular so to render all men who will be conformable to its precepts. No institution was ever raised upon a better principle or more solid foundation; nor were ever more excellent rules and useful maxims

laid down than are inculcated in the several Masonic 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 their assemblies.

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

In the state, you are to be a quiet and peaceful 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 meetings is earnestly solicited, yet it is not meant that Masonry should interfere with

your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

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

Finally, keep secret and inviolable the Mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced that 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.

My brother, you will now take your place among the brethren and attend the further business of the lodge. First, however, allow me to warn you that you are not yet sufficiently informed to enable you to prove yourself a Mason nor to try others, and that you should exercise care in recognizing any one as a Mason or in conversing Masonically with any one save those you see here assembled, or one for whom these vouch to you as being a Mason.

AN ADDRESS TO A NEWLY INITIATED BROTHER.

[The ceremony of your initiation is now at an end; you have had delivered to you the authorized charge, and such parts of the ancient charges, as relate to your Masonic conduct in the lodge at home and abroad, and so far all has been carried out in strict accordance with a prescribed formula, that certain invaluable and incomparable landmarks might never be omitted or departed from; but Masonry is so infinite in its application and teachings that it is wisely left to the discretion of its presiding officers to add anything by way of illustration or admonition, that may appear advisable, provided, of course, that in all things the ancient landmarks are respected.

My particular object in thus addressing you is to prevent your leaving the lodge this evening with any of the mistaken impressions frequently entertained by newly-made Masons. I would not have you go away with the idea that you have been fooled, or that any one portion of the recent ceremony is unmeaning or introduced for the mere purpose of mystification. Freemasonry is truly a system of morality veiled in allegory, and illustrated by symbols, and the most apparently trivial incident, both in your preparation and initiation, has its deep and hidden meaning. It is not reasonable to expect that you should at first sight penetrate the outer or allegorical symbol, but I trust you will make it your business, as a Mason, to arrive at these hidden meanings. Another and a most fatal delusion I would guard you against, is that of entertaining the idea that the information imparted to you this evening has made you a Freemason. After my efforts to impress you with the importance of the ceremony, such a warning from me may create some astonishment in your mind, but what I would imply is, that Masonry is not a mere matter of secret ceremonies, it is something far higher and holier than these. A man may have attained to the highest honors the Craft can bestow and be perfectly up in all its lore and working and yet be as far from being a Freemason as he was before his initiation, and unfortunately there are too many who may

be classed in this category. The rites and ceremonies of Freemasonry are essential to its existence—they form the outworks whereby its treasures are, as they ought to be, guarded from the unworthy, and therefore cannot under any circumstances be dispensed with; but true Masonry exists in the heart, and is composed of brotherly love, relief and truth, and that heavenly consummation of all virtues, charity, so beautifully explained in the volume of the sacred law as “bearing all things, hoping all things, believing all things, enduring all things, and thinking no evil,” and it is to the practice of this virtue that your Masonic efforts should ever tend, not only in its common acceptance of pecuniary relief, but as embracing true brotherly love to the full extent inculcated in the sacred writings. Initiation alone never did, nor never can, make a man a true Mason; it gives the key, but the mere possession of the key does not constitute ownership of the treasure; it sows the seed, but unless the soil be good and carefully cultivated, fruit will not be produced; it opens the portal, but unless the road be traversed the goal cannot be attained; it lays the foundation, but without labor the superstructure cannot be raised. So this evening we have given you the key, we have sown the seed, opened the portal, and laid the foundation; it is for you, with such assistance, as amongst Masons can always be obtained by seeking for it in the proper quarter, to complete the work, and I sincerely trust that in this you will not be found wanting.

Finally, whilst charging you not to undervalue Freemasonry, I will beg you to remember that it is a *human* institution, and as such necessarily imperfect and liable to error; do not be disheartened (disappointed you naturally will be) if you find some who profess its tenets, but do not act up to its teachings. You will probably frequently hear our noble science ridiculed by the unenlightened world, and stigmatized as a childish mystery, and a pretention to superior excellence, covering only secret revels and excesses. Treat such ridicule with contempt, and answer it only by acting up to your profession. A man who ridicules that of which he cannot, by any possibility, know anything, stultifies himself and is unworthy of notice. But, alas, you will find unworthy members of

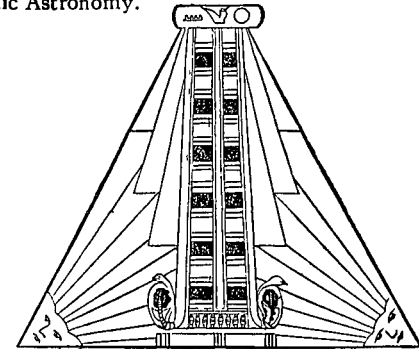
the Fraternity; some who abuse its privileges; some who, from their own inherent baseness, are unable to appreciate its beauties, and convert its moments of social relaxation into occasions of debauch; and others who, from their mental powers being too dense to enable them to penetrate beyond the exterior, consider Freemasonry as mysterious nonsense. If you meet with any such, console yourself with the reflection that there ever have been, and whilst time lasts, ever will be such men in every human institution, and if you are well read in the great light of Masonry you will call to mind instances where holier ordinances have been similarly profaned and misunderstood, and so you will be led to understand that Freemasonry is not to be blamed for the misdeeds and shortcomings of some of its professors.

I will not detain you with any further observations, but merely, in conclusion, express a hope that the proceedings of this evening will never be effaced from your memory, and that by your life and actions you will, in all things, prove to the uninstructed world at large how ennobling, excellent and enlightened an institution is that of the Free and Accepted Masons]

THE APRON.

"The *Lambskin Apron* alludes to the vernal equinox where the sign Aries, the Ram or Lamb, is found. This sign, as we have seen, teaches immortality as well as being emblematic of innocence and beauty. As heretofore suggested, its teachings are also to be found in later days in the doctrines of Jesus Christ, wherein he speaks of himself as the Lamb, inculcating innocence and, therefore, immortality. It is a mistake to suppose that the apron, as an article of dress, was confined in ancient times to operative masons and other mechanics. On the contrary, it was an indispensable part of the ordinary apparel of the ancient Egyptians of all classes, and was worn by kings, priests and nobles, as well as the common people.

"The apron of the king was, however, of a peculiar form, which belonged exclusively to his rank. It was richly ornamented in front by lions' heads, and asps and other devices, and was of colored leather. The priests also wore aprons of peculiar form, as a distinctive part of their sacerdotal dress; so also did the hierogrammat, or sacred scribe of the Mysteries. The apron used in the Mysteries, and by certain sacred officers, was of a *triangular* form, consisting of two parts, as here represented. In the central part the asps are seen, and in the lower corners are lions' heads."—Brown, "Stellar Theology and Masonic Astronomy."



Ancient Apron of the Mysteries.

AN APRON LECTURE

BY C. C. ROGERS, P. G. M.

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

At your initiation, and at the very threshold of this lodge, you were taught that the lambskin was an emblem of innocence and the badge of a Mason.

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

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

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

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

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

Book II

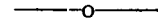
Fellow Craft Degree.

FELLOW CRAFT DEGREE

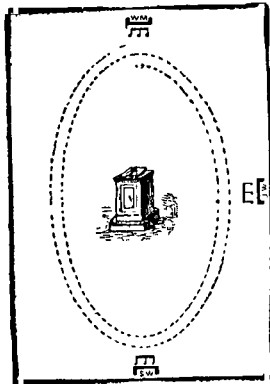
FIRST SECTION.

MASTER—Brethren, this lodge has been called for the purpose of conferring the degree of Fellow Craft upon Brother A. B., and if there are no objections we shall proceed with the work.

Brothers Stewards [Stewards rise and give D. G. and S.], proceed to the ante-room, where you will find in waiting Brother A. B. Approach him with decorum and respect. Conduct him to our preparation room and there prepare him to receive the Fellow Craft degree by * * *.



S. D.—* * * which is to teach you that the square of Virtue should be your rule and guide through life toward all mankind, but more especially toward a brother Mason.



[Scripture lesson read from Amos vii 7-8: The Master and Wardens standing, the Master uncovered; or, if trained singers are available, the words may be chanted:]

“Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

“And the Lord said unto me, ‘Amos, what seest thou?’ And I said, ‘A plumb-line.’ Then said the Lord, ‘Behold, I will set a plumb-line in the midst of my people Israel:

“ ‘I will not again pass by them any more.’ ”

[In place of the Scripture lesson, whether read or chanted, an Ode may be sung by trained singers.]

[Some jurisdictions prefer the use of the following Scripture selection from 1 Cor. 13, which, if trained singers are available, may be chanted:

“Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though

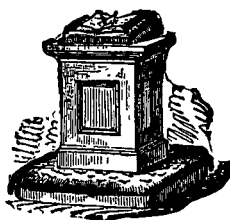
I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity—these three; but the greatest of these is charity.”]

—○—
“oblong square”
—○—

MASTER—My brother, Masonry is a progressive science, and as we advance in knowledge, our obligations and responsibilities correspondingly increase. As an Entered Apprentice you were simply bound * * *, while the holy principles of morality and virtue were inculcated by beautiful ceremonies and lectures. As a Fellow Craft your obligations will be greatly extended; and, like the others, they can never be repudiated nor laid aside. Yet, as before, I am free to inform you that these new obligations, like those you have heretofore taken, contain nothing which can conflict with your duties to God, your country, your neighbor, or yourself. With this renewed pledge upon my part, as the [acting] Master of this lodge, I ask you, Are you willing to take such an obligation, as all Masons have done who have gone this way before you?

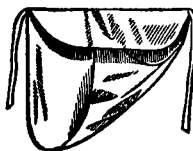
Candidate:.....

MASTER—Brother Senior Deacon, * * *



[Chant: See page 375]

MASTER—Upon being brought *** second time in Masonry, you observe *** the three great lights of Masonry, by the aid of the representatives of the three lesser lights, the same ***, which is to teach you ***; the point *** is to show you that ***.



MASTER—Brother Senior Warden, instruct the brother how to wear his apron as a Fellow Craft.

S. W.—My brother, at the building of King Solomon's Temple there were three principal classes of workmen, and each, as a distinctive badge, wore his apron in a peculiar manner. Entered Apprentices, being bearers of burdens, wore theirs ***, the better to protect their clothing.

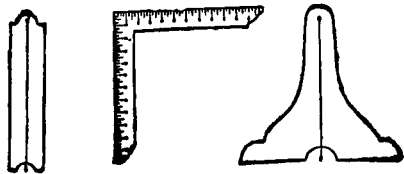
The operative Fellow Craft, because of his experience and skill, required less protection to avoid pollution by contact with the material about him. The Fellow Craft being a hewer of stone in the quarries, wore his apron ***, thus providing himself with a convenient receptacle for his tools while at labor.

You, as a speculative Fellow Craft Mason, will thus wear your apron while laboring with us in this degree. Let it constantly remind you that watchfulness must always be exercised and dexterity is often essential to preserve your character in spotless innocence. *

MASTER—Let me add to what has been stated by the Senior Warden that the badge with which you have now been invested, points out that, as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty.

*The manner of wearing the apron as a Fellow Craft as here set out was that in which I was instructed in my Mother Lodge—Abraham No. 8, of Kentucky, a lodge which has had a continuous existence since December 21, 1801. It is also the form given by Mackey and is that prescribed by the Standard Monitor of New York, the largest Masonic jurisdiction.

A great deal of discussion concerning these forms has arisen and many jurisdictions (among them Kentucky, Reg. 18) have prescribed for M. M. degree "bib down * * * left lower corner should be tucked up." In such jurisdiction the prescribed form must, of course, be followed, but, without entering into the merits of the discussion, I am constrained to adhere to the above form according to present information.—H. P.



Seeing you properly clothed, my brother, it is necessary that you should have tools with which to work. The working tools of a Fellow Craft are the Plumb, the Square, and the Level.

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

[The Square teaches us to regulate our lives and actions according to Masonic line and rule and so to harmonize our conduct in this life as to render us acceptable to that Divine Being from whom all goodness springs and to whom we must give an account of all our actions.

The Level demonstrates that we are all sprung from the same stock, and are partakers of the same nature, and sharers of the same hope; and although distinctions among men are necessary to preserve subordination, ought no eminence of station make us forget that we are brothers, for he who is placed on the lowest spoke of Fortunes'

wheel is equally entitled to our regard, for a time will come, and the best and wisest of us knows not how soon, when all distinctions save those of goodness and virtue shall cease, and Death, the grand leveler of all human greatness, reduce us to the same estate.

The infallible Plumb, which, like Jacob's ladder, connects heaven and earth, is the criterion of rectitude and truth. It teaches us to walk justly and uprightly before God and man, neither turning to the right nor to the left from the strict paths of virtue; not to be an enthusiast, persecutor, slanderer or reviler of religion, neither bending towards avarice, injustice, malice, revenge, nor the envy and contempt of mankind, but giving up every selfish propensity which might have a tendency to injure others. To steer the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest perfection to which human nature can attain; and as the builder raises his column by the aid of the Level and Plumb, so ought every Mason to conduct himself towards this world; to observe a due medium between avarice and profusion; to hold the scales of justice with equal poise; to make his passions and prejudices coincide with the strict line of his duty, and in all his pursuits to have eternity in view.]

Thus the Square teaches morality, the Level equality, and the Plumb justice and uprightness of life and actions. So by square conduct, level steps, and upright intentions, we hope to ascend to those blessed mansions whence all goodness emanates.



My brother, your preparation this evening has been * * *. These two ties of the * * * were to teach you that you are now bound to

the craft by an additional tie. The three knocks allude to the three precious jewels of a Fellow Craft, which are the ATTENTIVE EAR, the INSTRUCTIVE TONGUE, and FAITHFUL BREAST, and which teach us that the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repositories of faithful breasts.

You will now be reconducted to the place whence you came, there be re-invested with that of which you were divested, whereupon you will return to the lodge, when agreeably to an ancient custom adopted in every regular and well-governed lodge, it will be necessary for you to make a regular ascent of a flight of Winding Stairs, consisting of Three, Five, and Seven Steps, to a place representing the Middle Chamber of King Solomon's temple, there to receive further instruction relative to the Wages of a Fellow Craft, which are Corn, Wine, and Oil, emblematical of Plenty, Health, and Peace. There, too, your attention will be reverently directed to an emblem, or the Letter G.

SECOND SECTION.

[Candidate seated.]

Senior Deacon: My brother, you were informed by the Master that on your return to the lodge, agreeably to an ancient custom in all well-governed lodges of Fellow Crafts, it would be necessary for you to make a regular ascent of a flight of Winding Stairs, consist-

ing of Three, Five, and Seven Steps, leading to a place representing the Middle Chamber of King Solomon's Temple, where you would receive further instruction relative to the Wages of a Fellow Craft.

In pursuance of his orders I will now conduct you to a place representing such Middle Chamber. But before setting out it is well to inform you that this section of the lecture pertaining to this degree has reference to the origin of the institution, and views Masonry under its two denominations—Operative and Speculative—and considers the nature of symbolical instruction.

[Masonry is called a progressive science; it may also be defined as a system of morals applicable to life—veiled in allegory and illustrated by symbols, and for the more regular advancement in the knowledge of its mysteries is divided into different classes and degrees. According to the progress we make we limit or extend our inquiries, and in proportion to our capacity therein, we attain to a less or a greater degree of perfection.]

The two sections of this degree form important parts of the great edifice of Masonry.

The first, while purely ceremonial, is designed to lead the mind to a proper consideration of its symbols, which have been so wisely selected, and are so happily designed to inculcate the great lessons of morality and truth. In this, the second section, your attention will be directed to new and more interesting symbols, and I shall endeavor to give you some idea of their Masonic application.

The question is frequently asked, "Why does Masonry teach by symbols?" To the student the answer naturally suggests itself. Masonry is the oldest of all existing societies—no art, no science preceded it. When it came into existence letters were unknown and the records of

passing events were carved on stone, engraved in burnt clay or other material in the form of pictorial representations.

As the years passed and man's intellectual powers were developed, written characters or letters came into use, of which today nearly three hundred different characters have been deciphered, while a large number yet remain unknown. But notwithstanding the invention of alphabets, man still clung to the pictured ideas, for they were more pleasing and intelligible to the sight. Thus has Masonry retained this most ancient or primitive method of instruction; and by her symbols appealing to the physical sight seeks to impress upon the heart and mind her great lessons.

It is not the ritualistic ceremonies and observances alone that constitute Masonry; they are merely the introduction to and the beginning of Masonic life; yet they are of the highest importance; they are to Masonry what the foundation or substructure is to a building. It matters not how beautiful, stately or superb a building may appear, if the foundation is too narrow or its construction faulty, the building will be defective and its permanency doubtful; if the rendition of the ritual is faulty or expressionless, its beauty is marred, and favorable impression upon the novitiate so necessary to translate its symbolic meaning into an intelligible appreciation of its beautiful teachings may fail of realization. The ritual accurately and impressively rendered may prove to be a potent factor in inciting higher ideals and in fashioning his life in conformity with the principles expressed or implied in our beautiful symbolism.

To you, my brother, the gauge, gavel, square, level and plumb should no longer be merely the working tools of an operative mason's art, but visible, tangible emblems of great moral truths and duties.

There are two kinds of Masonry—Operative and Speculative.]

We work as Speculative Masons only, but our ancient brethren wrought in both Operative and Speculative Masonry. They worked

at the building of King Solomon's Temple, and many other sacred and important edifices.

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 shelter from the vicissitudes and inclemencies of the 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.]

The Operative Mason directs his labors to the construction of material edifices composed of stone, brick and mortar, which like all things temporal must sooner or later succumb to the inevitable ravages of time.

By SPECULATIVE MASONRY we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.

[It is so far interwoven with religion as to lay us under obligations to pay that rational homage to 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.]

The Speculative Mason, therefore, is a moral builder for eternity, fitting immortal nature for that spiritual building which shall exist when

earth's proudest monumental piles shall have crumbled in dust, and the glory and greatness of earth shall have been forgotten.

["When the vast sun shall veil his golden light
 Deep in the gloom of everlasting night,
 When wild, destructive flames shall wrap the skies,
 When ruin triumphs, and when nature dies;
 Man, alone, shall the wreck of worlds survive,
 'Mid falling spheres immortal man shall live."]

This section of the lecture of this degree also refers to the origin of the Jewish Sabbath, as well as the manner in which it was kept by our ancient brethren.

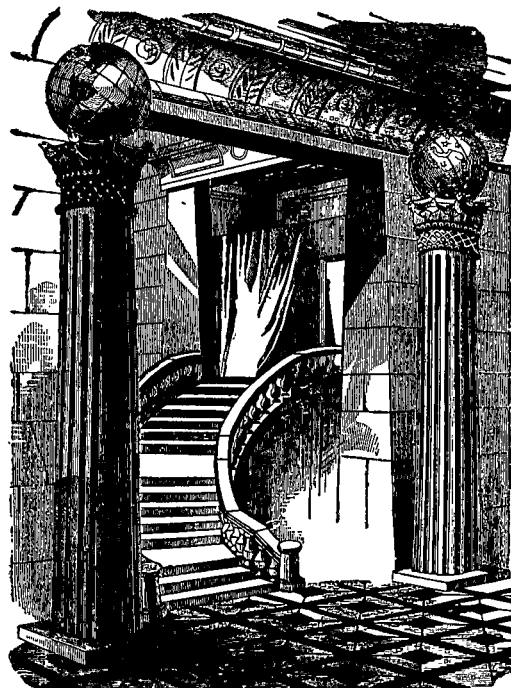
[Before the Almighty was pleased to command this vast world into existence, the elements and materials of creation lay mixed together without distinction or form. Darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, "Let there be light!" and there was light.

And God, as an example to man, that all things of moment should be done with due deliberation, was pleased to be six days in commanding it from chaos to perfection.

The Almighty, having finished the six days' work, rested on the seventh. He blessed, hallowed, and sanctified it. He thereby taught man to work industriously six days, but strictly commanded him to rest on the seventh, the better to contemplate the beautiful works of creation—to adore him as their Creator—to go into his sanctuaries, and offer up praises for life and every blessing he so amply enjoys at His bountiful hands.]

Our ancient brethren worked six days and received their wages; they did not work on the seventh day, for in six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their

labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.



It was the custom of our ancient brethren to assemble on the evening of the sixth day of each week in the Middle Chamber of King

Solomon's Temple, there to receive their wages as Fellow Crafts. Their way thither led through a long porch or passage of the Temple, at the outer entrance of which were placed two large columns, or PILLARS, which you see here represented, and which you will find in all regular and well-furnished lodges of Fellow Crafts, one on the right, or south, called Jachin, and the other on the left, or north, called Boaz.

[It has been supposed that Solomon, in erecting these Pillars, had reference to the Pillar of Cloud and the Pillar of Fire which went before the Israelites in the wilderness, and that the right hand, or south pillar, represented the pillar of Cloud, and the left hand, or north pillar, represented that of Fire. Solomon did not erect them simply as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the Pillar "Jachin," derived from the Hebrew words "Jah," meaning "Jehovah," and "achin," "to establish," signifies that "God will establish his house in Israel"; while the Pillar "Boaz," compounded of "b," meaning "in," and "oaz," "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch of the Temple, daily reminded of the promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.]

The Masonic symbolism of these two Pillars may be taken as two-fold. First, in reference to the names of the Pillars, they are symbols of the Strength and Stability of the Institution; and then in reference to the ancient Pillars of Fire and Cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which alone that Strength and Stability are secured.

These Pillars were of brass, cast in the plain of Jordan, in the clay ground between Succoth and Zeredatha, about thirty-five miles in a northeast direction from Jerusalem, where all of the vessels for King Solomon's Temple were cast by Hiram Abif. They were each eighteen cubits high, twelve in circumference, and four in diameter. They were cast hollow, four fingers' or a hand's breadth in thickness; they were cast hollow, the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations.

Above each Pillar, and covering its upper portion to a depth of half a cubit, was a great oval-shaped body, or CHAPTER, five cubits in height. Springing out from the Pillar, at the junction of the chapter with it was a row of lotus petals, or water-lily of the Nile, which, first spreading around the chapter, afterwards curved downwards towards the Pillar, something like the acanthus leaves on the capital of the Corinthian column. About two-fifths of the distance from the body of the chapter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network were suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

The Lily, by its extreme whiteness and the retired situation in which it grows, denotes Peace; the Network, by the intimate con-

nection of its parts, denotes Unity; and the Pomegranates, by the exuberance of their seeds, denote Plenty.

To us the Chapters speak of that unity which should ever distinguish our fraternity, encouraging us to live in peace and harmony with each other and with all men, and, from our store, to give to those less fortunate, but worthy.

These Chapters, being globular, were thought to represent the Terrestrial and Celestial Spheres, indicating life on earth and the life celestial. But this idea is now more clearly conveyed in these representations of those ancient Pillars by the addition of these two large Globes, with their accompanying markings.

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 and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies.

we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of Astronomy, Geography, and Navigation, and the arts dependent upon them, by which society has been so much benefited. They also denote the universality of Masonry, and teach us that a Mason's charity should be equally as extensive.

Between the Pillars you discover a Checkered Pavement, indicating the uncertain, checkered and devious course of our physical existence. Beyond the Checkered Pavement you behold a FLIGHT OF WINDING STAIRS leading to a place representing the Middle Chamber of King Solomon's Temple. The only allusion to it in Scripture is to be found in the sixth chapter of the First Book of Kings, and is in these words: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third."

This flight of stairs, my brother, is a grand philosophical myth, whose rugged steps are symbols of stages of instruction, and our laborious ascent symbolizes our struggles to reach the summit of knowledge, where alone the craftsman can receive his reward—the Divine Word—the Truth.

These stairs consist of Three, Five, and Seven Steps. Odd numbers were used because the stairs of ancient temples were so built, for the

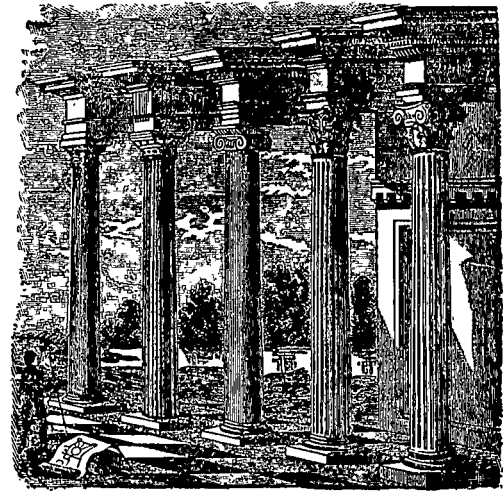
reason that the worshiper, commencing his ascent with the right foot, would find the same foot forward on entering the temple, which they considered a fortunate omen.

These three principal divisions symbolize the necessary preparation for our life work, indicating the grades or divisions of education, namely, elementary, preparatory, and collegiate.

THE FIRST THREE STEPS allude particularly to the organization of our institution into the three degrees of Entered Apprentice, Fellow Craft, and Master Mason; they also allude to the three principal officers of the lodge, the Worshipful Master, the Senior Warden, and Junior Warden; also to the three principal stages of human life, Youth, Manhood, and Old Age—that Youth, the springtime of life, “when the heart puts forth the tender leaves of hope” and gladdens us with its fresh expectancy; Manhood, the summer, when those leaves, matured, load us with their blushing honors; Old Age, the autumn, with chilling frosts, scattering the sear and yellow leaves which fall rustling to the ground.

You will now ascend the first three steps, commencing with your right foot.

THE FIVE STEPS in this degree refer to the different orders of 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.

As in painting the judicious selection of colors and the proper blending of light and shade make up the finished picture, so in architecture, the regular disposition of the base, shaft, capital, architrave, frieze, and

cornice, with their various ornaments, results in a symmetrical whole and determines the order to which the work belongs.

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

[THE TUSCAN is the simplest of all the orders, and its massive strength is capable of supporting the heaviest burdens. It is compared to a sturdy laborer dressed in homely attire. It is used principally in the most solid structures, where the triglyphs and mutules of the Doric, the cyma and encarpus of the Ionic, and the volutes, dentals, and modillions of the Corinthian would be superfluous. When they began to adorn the Tuscan it lost its individuality and merged into the Doric Rustic cinctures are sometimes represented in the shaft of this column to represent its rustic simplicity.

THE DORIC was invented by the Greeks in the reign of Dorus, and in its bold and massive proportions and comparative want of ornament, it stands essentially distinct from the preceding order. Its origin is derived from the rustic buildings of the primitive Greeks, having triglyphics in the frieze to represent the ends of the joists, and mutules in the cornice to represent rafters. In the Doric the column consists of the shaft and capital, the base being omitted, owing to the peculiar circumstances

attending the invention of the column by the Ionians. In building a temple to Apollo they wished to use columns, but not knowing the proportions which would combine sufficient strength and symmetry of form, they measured the length of the human foot, and finding it to be the sixth part of a man's height, they adopted this proportion for their columns, making the thickness of the shaft at the bottom the sixth part of its height. Hence, the Doric imitates the strength and simplicity of man, and is particularly well adapted for columns erected to commemorate great events, or the deeds of heroic men.

Soon after, wishing to build a temple to Diana, they used the proportions of a woman, from a similar principle, making the thickness of the column the eighth part of its height, and for the first time in architecture gave the column a base, using moldings to represent the shoe, and in the capital, volutes to represent the braids of the hair, dropping to the right and left, and the cymatium and encarpus for the locks disposed on the forehead. They also made flutings in the shaft to represent folds in the dress. The order thus invented they called THE IONIC.

This order in its proportions stands for equipoise between the quiet simplicity of the Doric and the elegance of the Corinthian, between the severe and the effeminate, and is well adapted for colleges, libraries, and other buildings devoted to the arts and letters.

So, too, THE CORINTHIAN took its origin from the desire of the Greeks to imitate the proportions of the human body, as the Doric imitated the boldness and the simplicity of man and the Ionic the neatness and elegance of the sedate matron.

In the 60th Olympiad, 540 years before the Christian era, Callimachus, an Athenian sculptor, invented the Corinthian order, and was indebted for his design to the following remarkable circumstances: An Athenian virgin died and was buried. Upon her tomb her nurse placed a basket containing the toys which pleased her most when living, and to protect them from the open air she covered the basket with a tile. The basket she placed upon an acanthus root. In the springtime the stocks and leaves grew up around its sides, and being resisted in their

growth by the tile convolved at the extremities in the form of volutes. Callimachus, passing, observed the monument and the delicate foliage growing around it, was pleased with the novelty of the form and made some columns from this model; and thence distributed the proportions of the Corinthian order in all their beauty, imitating the delicacy of virgins in its proportions, and their gaiety and gaudiness of dress in its ornaments. The Corinthian is peculiarly adapted to the decoration of theaters, palaces, and other places devoted to festivity and mirthful assemblages

THE COMPOSITE is a union of the parts of all the orders. It is an invention of the Romans, who meant it, as is supposed, for a proud and enduring monument of their dominion over nations, the inventors of the orders of which this is composed.]

Such are the Orders of Architecture, and though three thousand years have winged their flight since the Grecian architects first executed their designs, the Doric, the Ionic, and the Corinthian stand today, as they stood in the early ages, cold embodiment of Strength, Grace, and Beauty. Sculptors have since toiled in vain for the invention of new designs, but the marble that unfolded its hidden beauties beneath Callimachus' classic chisel has refused to awaken to a renewal of life, although Angelo and Phideas touched the block.

These ancient and original orders are most revered by Masons—the Ionic we Masonically term the column of Wisdom, because it wisely combines the proportions of strength and grace. It stands in the East and is represented by the Worshipful Master. The Doric stands in the West; because it is the pillar of strength in the operative Masonic temple it

is represented by the Senior Warden, the strong pillar in our speculative temple. The Corinthian, in all its virginal symmetry and foliated splendor, stands in the South, proud embodiment of elegance and beauty, and is represented by the Junior Warden, whose duty it is to observe the sun at its meridian height, which is the beauty and glory of the day.

THE FIVE STEPS also denote the five senses of human nature, which are Hearing, Seeing, Feeling, Smelling and Tasting.

[The proper use of these Five Senses enables us to form just and accurate notions of the operations of nature; and when we reflect on the objects with which our senses are gratified, we are enabled to attend to them until they become familiar objects of thought, and we become conscious of the infinite depth of love manifested by the Creator towards the creatures of His creation.]

Of these senses, Hearing, Seeing, and Feeling have always been highly revered by Masons, for by Hearing we hear the word, by Seeing we see the sign, and by Feeling we feel the token whereby one brother may know another in the darkness as well as in the light.

You will now ascend the Five steps, commencing this time with the left foot, where we left off.

My brother, this division, unlike the other two, has in this degree but one signification, that of knowledge in general. In the seventh century, and in fact for a long time afterwards, the circle of instruction to which all of the learning of the most distinguished philosophers

was confined, was limited to what was then called the Seven Liberal Arts and Sciences—which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. These were divided into two branches—the Trivium and the Quadrivium. The Trivium included Grammar, Rhetoric, and Logic; and the Quadrivium, Arithmetic, Geometry, Music, and Astronomy. The word Trivium was derived from the old Latin and signified a place where three roads met. Quadrivium means a place where four roads meet, or as we say, a “cross roads,” hence the origin of the term, the “paths of learning.” These seven heads were supposed to include universal knowledge, and he who was master of these was thought to have no need of a preceptor to explain any books or to solve any of the problems that come within the compass of human reason. The Trivium has furnished him with a key to all language, and the Quadrivium has opened to him all the secret laws of Nature. At a time when few were instructed in the Trivium and very few studied the Quadrivium, to be master of both was sufficient to complete one’s character as a philosopher. The propriety, therefore, of adopting the seven Liberal Arts and Sciences as symbolic of the last stage of human learning is apparent, and although all of the beautiful and instructive lessons of this lecture should be carefully absorbed by the mind, particularly so should the symbolism of these SEVEN STEPS, representing Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

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

RHETORIC teaches us to speak copiously and fluently on any subject, not with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate our hearers by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined. This science ought to be cultivated as the foundation or groundwork of our inquiries, particularly in the pursuit of these sublime principles which claim our attention as Masons.

ARITHMETIC, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily vocations. To the speculative Mason it teaches that we should always endeavor to add to our knowledge, never subtract anything from the character of our neighbor, multiply our benevolence to our fellow-creatures, and divide our means with a suffering brother.]

GEOMETRY, or the application of Arithmetic to sensible quantities, is of all sciences the most important.

By this science 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, and the root of mathematics.

ASTRONOMY is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength, and beauty of the Great Creator in the heavens.

How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; for there is no speech so barbarous, but their language is understood; nor nation so distant, but their voices are heard among them.

The heavens proclaim the glory of God;
The firmament declareth the works of his hands.

If, on the principles of Geometry and true philosophy, we contemplate the sun, the moon, the stars, and the whole concave of heaven, our pride will be humbled, while we are lost in awesome admiration of our Maker.

[And, lastly, when our minds are filled and our thoughts are enlarged by the admiration of all the wonders which these sciences open to our view, MUSIC comes to soften our hearts and refine our affections by its soothing influence.

[The organist should now commence playing with tremolo, as softly as possible, gradually increasing and diminishing until the word "War"; then play two strains of "Marseillaise Hymn" with full organ; then very softly until the words "plaintive strain"; then play four lines of "Home, Sweet Home" with tremolo; then very soft and plaintive until the word "Universe"; when the entire lodge will unite in singing "Be Thou, O God," to tune of "Old Hundred."]

To be without a perception of the charms of MUSIC is to be without the finer traits of humanity. It is the medium which gives the natural world communication with the spiritual, and few are they who have not felt its power and acknowledged its expression to be intelligible to the heart. It is a language of delightful sensation far more eloquent than words. It breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war.

Air—MARSEILLAISE HYMN.



It has a voice for every age and a capacity for every degree of taste and intelligence. Its lullaby soothes the infant in its mother's arms; its joyous notes wing the tripping feet in the dance; its martial tones inspire the spirit of patriotism, and nerve the warrior's arm and fire his heart. The stirring strains of national airs, heard on the rough edge of battle, have ever thrilled the soldier, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and the most sublime devotion. Amidst the roar of cannon, the din of musketry and the carnage of battle, he is stricken to the dust. Raising himself to take one last long look of life, he fancies he hears in the distance that plaintive strain, "Home, Sweet Home."]

Air—HOME, SWEET HOME.



[Here, if possible, have this song sung or played softly, or if no music the following verses may be recited:]

[There is no place like "Home, Sweet Home," a homeless poet sang,
And far down the grieving years the plaintive heartcry rang;
And wheresoe'er that song is sung, however far we roam,
Our lips tremble and eyes glisten when the singer sings of "Home,
Sweet Home."

Around that loved and hallowed spot a cottage quaint and old,
The memories of a lifetime cling, and dreams a thousand fold;
Allke to youth and age, it sums life's longing in a word,
The dearest and the sweetest that the human race has heard.

Through all the long, long struggle of the long march down the years,
More beautiful and beautiful the hallowed spot appears.
The roses climbing 'round it, and the honeysuckle's breath,
The first dream of life's dawning and the last preceding dath.

It is the ark of refuge to the broken and the faint,
To the hero and the coward, to the sinner and the saint.
And when life's task is over, and our spirits outward roam,
We whisper to the watchers, "My soul is going home."

[It was our mothers' cradle song, and has often lulled us to sleep in infancy. The mellowing tides of old cathedral airs, vibrating through aisles and arches, have stilled the ruffled spirit, and, sweeping aside the discordant passions of men, have borne them along its resistless current, until their united voices have joined in swelling the chorus of the heaven-born anthem,

Glory to God in the highest, and on earth,
Peace, good will to men.

But Music never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe.

[All unite; tune, "Old Hundred," See page 376.]

Be Thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed.

Again, it lulls the passions of men and lifts as by Divine influence the burden of care from the weary and heavy-laden; and finally, when the soul yearns for those unseen vistas which are beyond the span of the present hour, for that communion with God which is its highest life, Music, the handmaid of heaven, bears the spirit up and gives it a taste of immortality.]

My brother, having perfected your knowledge in the groundwork of learning, we shall ascend the Seven Steps, and now find that we are confronted by Brother Junior Warden, who guards the outer door to the Middle Chamber and who will demand of us * * *

[* * *]

J. W.—What does that denote?

S. D.—Plenty.

J. W.—How is it represented?

S. D.—By a sheaf of Corn, as wheat was formerly called, suspended near a waterfall.



J. W.—Why was it instituted?

S. D.—In consequence of a quarrel of long standing between Jephtha, a judge of Israel, and the Ephraimites, a stubborn and rebellious people, whom Jephtha had long tried to subdue by lenient measures, but to no avail.

The Ephraimites having been incensed at Jephtha for not being called to fight and share in the rich spoils of the Ammonitish war, gathered together a mighty army, crossed the Jordan, and prepared to give Jephtha battle.

“Then Jephtha gathered the Gileadites together, fought with Ephraim, * * * took the passages of the Jordan, * * * and it was so that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand.” (Judges XII: 4-6.)

As * * * to distinguish friend from foe, King Solomon afterwards caused it to be adopted as a * * * in a Fellow Craft's Lodge to prevent any unqualified person ascending the Winding Staircase which led to the Middle Chamber of the Temple.

J. W.—Pass on.

S. D. [Between the South and West.]

[My brother, as an Entered Apprentice you were in your Masonic childhood, which when the heart being more impressionable, would the more readily receive the precepts of our creed and be thereby better fitted for the reception of that Divine Truth, which is the full fruition of the Mason's hope. And now, having passed the porch of our mystic temple, at the very entrance of

the Middle Chamber, where craftsmen ply their tools, your Masonic manhood begins; and as the faculties of the mind waken into activity; we pause to contemplate this mighty Masonic fabric, built on foundations buried in the dusty ages of the past.

The origin of our order is written upon the unpublished pages of long ago. Down the dim corridors of time it has moved with a spirit tread, scattering blessings and benedictions in its path, like that wonderful river of Egypt, whose beneficent tide moistens the parched sod and strews its course with abundant harvests, yet no man knows whence comes this kindly flood!

Ever since symmetry began and harmony displayed her charms operative Masonry has had a being, and the architectural ruins discovered in Nineveh, Babylon, and Thebes, and the tombs and obelisks scattered along the banks of the Nile, attest the skill with which our ancient brethren wrought. But to our Jewish and Tyrian brethren belong the triumphs of artistic skill.

Seven long years and a half, midst a silence, unbroken by the sound of an iron tool, they toiled on Mount Moriah in the erection of a monument to the living God. All the beauty of design and the elegance of embellishment known to science and art were employed in its construction, and when the work was done, Architecture was beggared, but the Temple stood, a worthy habitation for the Shekinah, and a glorious monument to the genius of operative Masonry.

As a practical art it has hitherto concerned itself about man's temporal wants, furnishing him with temples and dwellings while living, and with tombs and mausoleums when dead. It abounded in technical terms, and employed numerous instruments peculiar to itself, but the intimate associations of the Masons employed in the building of King Solomon's Temple revealed the truth: That above and beyond the mere gratification of our physical wants were the moral and spiritual cravings of mankind, a necessity for social intercourse, and recognition of man's duties to his fellowman; and King Solomon, inspired by the Deity, conceived that grand idea which

culminated in speculative Masonry, a system which, entering into abstruse investigations of the soul, reminds us of a higher and better life, and eternity beyond the grave; a profound Science that takes from the operative Art its technical terms, its implements and its rules, clothes them in symbolism and teaches the speculative Mason their spiritual use. Thus Freemasonry comes to us from the Temple, an operative Art combined with speculative Science. The language and implements of the artisan are used for the inculcation of the doctrine of pure ethics.

It makes no profession of Christianity, and wars not against sectarian creeds or doctrines, but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple whose moral grandeur shall be commensurate with civilization;

A temple in which there shall be but one altar and but one worship; one common altar of Masonry, on which the Veda, Shastras, Sade, Zend-Avesta, Koran, and Holy Bible shall lie untouched by sacrilegious hands, and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew, and the Christian may kneel and with one united voice celebrate the praises of the Supreme Architect of the Universe.]

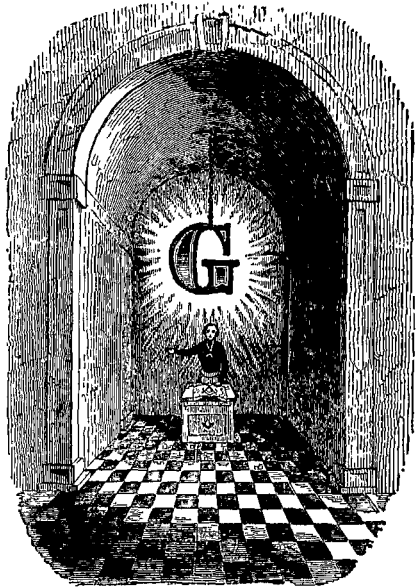
We now approach Brother Senior Warden, who guards the inner door to the Middle Chamber and who will demand of us * * *.

[* * *]

S. W.—Pass on.

S. D.—After passing the inner door we next arrive within the Middle Chamber, where we find the Worshipful Master, who will direct your attention to an emblem, or the Letter G.

[* * *]



MASTER—Who comes here?

S. D.—A Fellow Craft, desirous of receiving his wages.

MASTER—My brother, you have been admitted into the middle chamber by virtue of the Letter G, that you might receive your wages. At the building of King Solomon's temple the Fellow Crafts were paid in wages consisting of Corn, Wine, and Oil. We, as speculative Masons only, receive as wages the emblem-

atical corn of nourishment, the wine of refreshment, and the oil of joy. They signified to our ancient operative brethren, when passed to this degree, that they were entitled to wages sufficient to procure, not only the necessaries of life, but many of its superfluities; and may your industrious habits and strict application to business procure for you a plenty of the corn of nourishment, the wine of refreshment, and the oil of joy.

Brother Secretary, you will record the name of Brother A. B. as a Fellow Craft, entitled to all the wages of speculative Fellow Craft Masonry.

My brother, I said you were admitted into the Middle Chamber by virtue of the Letter G. It is universally displayed suspended above the Master's chair in the East, as you here discover. It is the initial letter of Geometry, the fifth science, it being that on which this degree was principally founded.

GEOMETRY, the first and noblest of sciences is the basis upon which the superstructure of Freemasonry is erected.

[Regarding man as a rational and intelligent being capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the liberal arts and sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowments with which he is gifted.

Indeed, all who frequent our Masonic Temple are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured

of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the science of geometry, no royal road, 'tis true, but to one prepared with an outfit it must prove more attractive than palace walks by regal taste adorned.

The ancient philosophers, laced such a high estimate upon this science that all who frequented the groves of the Sacred Academy were compelled to explore its heavenly paths, and no one whose mind was unexpanded by its precepts was intrusted with the instruction of the young. Even Plato, justly deemed the first of the philosophers, when asked as to the probable occupation of Deity, replied, He geometrizes continually.

If you consider the symmetry and order which govern all the works of creation, we must admit that geometry pervades the universe. If, by the aid of the telescope, we bring the planets within the range of our observation, and by the microscope view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation in accordance with the fixed plan of the Almighty.]

By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye; by it we discover the power, the wisdom and the goodness of the Great Artificer of the Universe, and view with delight the proportions which connect the vast machine. 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. Is there not more

truth than fiction in the thought of the ancient philosopher, that God geometrizes continually?

[By the geometry he rounds the dewdrop; points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints his bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond, and in the fissures of the earth-bound rocks forms gorgeous caverns, thick-set with starry gems. By it he taught the bee to store its honey in prismatic cells; the wild goose to range her flight, and the noble eagle to wheel and dart upon its prey, and the wakesome lark, God's earliest worshiper, to hymn its matin song in spiral flight. By it he forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips and fashions the swelling breast that throbs in unison with a gushing heart. By it he paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad circles on the peacock's gaudy train, and decks the plumage of ten thousand warblers of his praise that animate the wooded shade. By it he fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic ocean, cut the placid lake or swim in gentle brook. Yea, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel—above, beneath, around us, all the works of his hands, animate and inanimate, but prove that God geometrizes continually.

But if man would witness the highest evidence of geometrical perfection, let him step out of the rude construction of his own hands and view the wide o'erspreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of nature. Nay, more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compasses of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my brother, and you must admit with

Plato that God geometrizes continually, and be assured with Job, that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.]

A survey of Nature, and the observations 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 Freemasonry are safely lodged in the repository of faithful breasts.

[Ages ago, upon the eastern plains, it has been said, was our institution set up, founded upon principles more durable than the metal wrought into the statues of ancient kings. Age after age rolled by; storm and tempest hurled their thunders at its head; wave after wave of bright, insidious sands curled about its feet and heaped their sliding grains against its sides, men came and went in fleeting generations; seasons fled like hours through the

whirling wheel of time; but through the tempest and storm, through the attrition of the waves and sands of life, through evil report as well as good, Freemasonry has maintained its benevolent influence, spreading wider and wider over the earth.]

Tools and implements of architecture and symbolic emblems most expressive are selected by the fraternity to imprint upon the mind wise and serious truths, and thus, through a succession of ages, have been transmitted, unimpaired, the most excellent tenets of our institution.

[Every brother admitted within the walls of this middle chamber should heed the lessons here inculcated, and consider that as a Freemason he is a builder, not of a material edifice, but of a temple more glorious than that of Solomon—a temple of honor, of justice, of purity, of knowledge, and of truth—and that these tools of the operative Mason's art indicate the labors he is to perform, the dangers he is to encounter, and the preparations he is to make in the uprearing of that spiritual temple wherein his soul will find rest forever and forevermore.]

(*) (*) (*)



The symbolical Letter G.

“That hieroglyphic bright
Which none but craftsmen ever saw,”

also alludes to the sacred Name of Deity, the Great Geometrician of the Universe, before whom every true Mason, from the youngest Entered Apprentice, who stands in the north-

east corner of the lodge, to the Worshipful Master, who presides in the East, reverently uncovers and bows his head. It is a perpetual condemnation of profanity, impiety, and vice. No brother who has in his heart bowed before that emblem can be profane. He will never speak the name of the Grand Master of the Universe but with reverence, respect and love. He will learn, by studying the mystic meaning of the Letter G to model his life after the Divine plan, and, thus instructed, he will strive to be like God in the activity and earnestness of his benevolence, and the broadness and efficiency of his charity.

(*)

MASTER—My brother, if the object of the Entered Apprentice degree is to symbolize the struggles of a candidate groping for intellectual light, the Fellow Craft degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an

imperfect, yet glorious reward, in the revelation of "that hieroglyphic bright which none but craftsmen ever saw."

My brother, you will also be required to commit to memory the lecture of the first section of this degree and to undergo an examination therein similar to that of the preceding degree before you can be advanced to the degree of Master Mason. The brother who lectured you in the Entered Apprentice degree will doubtless be at your service for the lecture of this degree, and I suggest that you consult with him concerning this work.

My brother, being passed to the second degree of Masonry, I congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, nor to enlarge upon the necessity of a strict adherence to them, as your 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 nor aggravate the offenses of your brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a Divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

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

My brother, you will now take your place among the brethren and attend the further business of the lodge.

AN ADDRESS WHICH MAY BE READ TO A
NEW BROTHER FELLOW CRAFT.*

(By Bro. Hal Riviere, Georgia.)

[As we look about this world in which we live and consider the various forms of life with which we are familiar, we find a sameness in the general plan that would be monotonous if it were not so beautiful in the infinite variety of the details. The life of a world, the life of a race, of a nation, a man, an animal, a flower, an insect—each of these goes through the same relative processes, a process from beginning to end, and as they pass beyond it seems likely that those processes are repeated. First, there is the period of preparation, then the birth, the growth, the fruiting time, the decline, and, finally, the dissolution.

For countless ages a fragment clings to its sun—a world in preparation; eventually it is thrown whirling into space to begin a separate existence—the birth of a world; the gases solidify, land and water appear—the period of development; vegetable and animal life are brought forth—the period of fruitfulness; then come decline and dissolution.

A tiny seed lies in the ground; it bursts and the sprout makes its way to the top of the soil and a plant is born; it grows and, flowering, sheds a sweetness abroad and gives useful fruit; but its work done, it, too, fades and dies. Whence came the plant and whither has it gone? It knows not, nor cares.

From a tiny egg in the waxen cell within the hive a larva is hatched, passes through the various stages of development until eventually the bee comes forth to perform its amazing, complicated series of duties; finally, with frayed wings worn out in gathering the nectar from a myriad of blossoms, it crawls away to die alone. Whence

*This lecture is too long for use upon the occasion of the conferment of the degree but is of immeasurable value in the endeavor to impart a proper knowledge of the teachings of the Fellow Craft degree. It may, if desired, be employed at a later time, e. g., when the candidate is examined for advancement, or furnished him in printed form for study.

came the bee and whither has it gone? It knows not, nor cares.

After a suitable period of preparation a babe is born, grows to manhood, does his work whether of good or ill, declines and dies. Whence came the man and whither has he gone? Man knows not, but cares, and the question that he has ever asked himself from the time when the first gleams of intelligence were developed in him is, "Whence came you?" and later, "Whither are you traveling?" Perhaps the first question a child will ask upon seeing a new-born infant is, "Where did he come from?" Later, as he comes to realize the meaning of death, he will ask, "Where do the dead go?" For there is in mankind a feeling that death does not end it all and he has ever refused to concede to death the victory, feeling rather that human life is a preparation for a greater life to come beyond the grave.

Two stages of human life have ever been awe-inspiring—Infancy and Old Age; the infant, a candidate for the mysteries of this world, and the old man, a candidate for the mysteries beyond the grave. Whence comes the infant, from the everywhere or nowhere? Who can stand beside the cradle of a babe only a few days old and see it smile in its sleep without feeling that it has had an experience? It has no consciousness of the present world; then whence its smile? Can there still be memories of the everywhere it has left before the experience of this world crowds them out? What possibilities lie before it during the few years it is to spend in this life! Who knows the consequences that may hang upon the use it makes of the opportunities of human existence! And so it is that Old Age also, facing the end of human existence, facing a journey into undiscovered countries, fills the contemplative mind with serious thoughts. If there be sleeping and dreaming in that undiscovered country from whose bourne no traveler returns, will the dreams that shall come to him newly-born to the heavenly life cause sweet smiles to play across his radiant face and bear witness to the beauty and happiness of a useful mortal life?

It is only by realizing that human life is a preparation for a greater life beyond, that he has lived before and shall live again after death ends mortal existence, it is only by so realizing that one can understand the significance of Freemasonry because it is an epitome of human life and each degree teaches the duties of certain stages of life, using the customs of the Ancient Operative Masons as a foundation and teaching great moral and intellectual lessons by means of allegories and symbols.

When we speak of our Ancient Operative brethren we allude to those men who composed the lodges of stonemasons who built the cathedrals, abbeys, temples and national and civic edifices prior to the seventeenth century. But those men were not merely stonemasons; their leaders were architects and master builders and possessed that secret knowledge of the building arts which they guarded among themselves and taught only to those proven worthy.

Operative Masons have plied their art in the building of many famous structures from the dawn of civilization in Egypt, and we have records of many distinguished Master builders. The first architect to erect a building of stone was Imhotep the wise, who completed his initial work about the year 3000 B. C. A few years later, in 2900 B. C., the architects of King Khufu built the Great Pyramid of Gizeh, an undertaking which demonstrates upon the part of those men a knowledge of arithmetic, geometry and astronomy marvelous to contemplate.

Egypt became the fountain head of knowledge and as the secrets of the builders' arts were jealously guarded by those learned in architecture and the correlated arts and sciences, men of other nations journeyed thither to be initiated into the mysteries. Those found worthy were so initiated, spread abroad to ply their trade and became the teachers and builders of other nations. Babylonia, Assyria, Phoenicia, Crete and later Greece and Rome, felt the influence of Egyptian civilization.

Next to the Pyramids, the most famous structure of ancient times was the Temple of Solomon at Jerusalem. This was built by men of Phoenicia headed by Hiram the

Architect, whom Hiram, King of Tyre, sent to supervise the work for his friend and ally, Solomon, King of Israel.

It is comparatively easy to trace the progress of the Art of Architecture from that day until modern times. In company with that progress went oath-bound secret societies guarding the knowledge of the builders' arts and today we find Speculative Masonry as the direct descendant of those old secret societies of builders. The knowledge of Architecture once so closely guarded in oath-bound fraternities has become the common property of all who care to learn it. Lodges of Operative Masons have ceased to exist, but Speculative Masonry has attached a symbolic meaning to the various working tools and to many words, terms and expressions used by the Ancient brethren.

As the lessons of Speculative Masonry are taught so largely in terms of the practices of the Ancient Operative Masons a few words as to their customs will make it easier to draw a parallel between those practices and the ceremonies of this degree.

In ancient times when a person desired to become a Mason he made application to some Master who, if he was pleased with the applicant's appearance, took him on trial. The trial satisfactory, he was formally Entered as an Apprentice, that being his Masonic birth. Entered Apprentices were required to serve for seven years, that being a period of growth or development, and during that time they learned the fundamental principles of the Craft; obedience, sobriety, truthfulness, industry and consideration for and charity toward the brethren; they learned to adjust themselves to their surroundings and to work in harmony with those about them, meanwhile catching a vision of the seriousness of life and the beauty and dignity of their calling. Each was expected to become fixed in the habits of right living, skillful in the handling of his tools, familiar with the labors of a stonemason and ambitious to advance. The time of apprenticeship drawing to a close he worked upon and perfected a masterpiece as an evidence of his skill, which he carried before the Annual Assembly, where he was required to stand an

examination to demonstrate to his superiors his ability and his worth; upon the result of the examination depended his advancement.

In our time, my brother, Free and Accepted Masons carry out many of the ancient customs. You were initiated as an Entered Apprentice, served a suitable time as such, passed a satisfactory examination before the lodge, were elected to advance and have been passed to the degree of Fellow Craft. But I wonder if during the days of your apprenticeship, you became proficient in the use of the working tools of an Entered Apprentice. You remember that they are the twenty-four-inch gauge, or rule, and the gavel, or mallet.

Our Ancient Operative brethren used the gauge to measure or lay out their work. You, my brother, should use your mind or reason to measure your work as you labor in the building of a beautiful character. During your apprenticeship have you used your reason to measure yourself, your conduct, your usefulness, your capacity for service? Do you measure up to the high standard of upright moral and Masonic manhood? We are not enough in the habit of so measuring ourselves, but it is only by so doing that we can keep our characters straight.

But it is not enough for one to measure himself; a man may measure and measure, yet accomplish nothing.

Shakespeare says, "Sure, he that made us with such large discourse, looking before and after, gave us not that capability and God-like reason to fust in us unused." That is the great point—to use our faculties. As our Ancient Operative brethren used the gavel to knock off the corners of rough stones, so we are to use our will power to divest ourselves of the vices and imperfections of our characters. Have you so used your will power? Is there any fault, any imperfection, any vice that you have resolved to forsake since you became a laborer among us? Remember,

"You will be what you will to be;
Let failure find its false content
In that poor word environment,
But spirit scorns it and is free.

"It masters time, it conquers space,
It crows that boastful trickster, chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal
Though walls of granite intervene.

"Be not impatient at delay
But wait as one who understands,
When spirit rises and commands,
The gods are ready to obey."

My brother, it is a deplorable fact that this beautiful Fellow Craft degree is neither understood nor appreciated by the vast majority of Masons. Its purpose is not discerned and there seems to be no connection between it and the other two degrees of the Blue Lodge. In reality, the three degrees of Freemasonry form a beautiful system and the Fellow Craft is the only logical connecting link between the other two; but it is only when a view of the whole is taken that one comes to see the necessary place in the scheme that each degree occupies. We must bear in mind that Masonic Light is the object of a Mason's search and that Masonic Light is a symbol for Truth; we must know that in trying to answer the question of his origin and destiny man has come to realize that there are certain laws that govern him. These he has specified as Divine Truth and it is to know and to bring himself into conscious harmony with them that he labors.

One of our beautiful charges opens with these words: "The ways of Virtue are beautiful; Knowledge is attained by degrees; Wisdom dwells with contemplation; there must we seek her." In those words we have expressed the degree plan of Freemasonry. Man has found that in striving to attain Divine Truth a foundation of good habits is necessary—a training in the ways of virtue; these good habits are used in the acquisition of knowledge or the development of the intellect; a combination of good habits and high intellectual development produces a lofty train

of thought whence result keen judgment, foresight, prudence—all those qualities which go to make a wise man.

"Wisdom," said Solomon, "is the principal thing; therefore get wisdom." Wisdom might be defined as Virtue plus Knowledge multiplied by Contemplation. Its attainment is of slow process, a matter of growth. Wisdom is the border-land from whose heights a man beholds Truth, while Truth is the land of Canaan which a Moses may behold yet never fully attain.

The foundation of Wisdom is Character. It is in the building of character that every Fellow Craft is employed and this degree deals particularly with the training of the body in right habits and the cultivation of the mind. The legend of this degree presents the matter in beautiful, logical form and should leave no doubt in the mind of the candidate that the ways of virtue are beautiful and that knowledge is attained by degrees.

Let us ever remember that it is not the purpose of Freemasonry to enter into scientific dissertations upon Hearing, Seeing, Feeling, Smelling and Tasting; by entering such a maze the lessons of the degree are lost. Only architects and delvers into antiquity care to enter minutely into the history of the various Orders of Architecture or to learn with mathematical exactitude the proportion of the several columns. Nor is it the purpose of the Order to define Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Such learned disquisitions upon the Senses, Orders of Architecture and the Liberal Arts and Sciences are a relic of the bygone days of Operative Masonry when the lodge was workshop, home and school—in fact, the whole life of the brethren; such practices were then advisable and necessary, but in our time the object in view is to learn practical lessons from a symbolical presentation of those subjects.

The proper development and use of the five human senses enables us to support and protect ourselves, to enjoy the blessings and comforts of life that surround us and to contribute to the happiness of others. Their improper use may lead to animalism on the one hand or asceticism on the other; in either case it will tend to

limit the capabilities. Overindulgence and excesses tend to blunt and asceticism to dwarf the bodily powers while the reward for moderation and simplicity in the employment of the senses is certain and sure.

From the Orders of Architecture we should learn that an absolute mastery of the details pertaining to his particular line of work is necessary for a man's success; and as these orders are used to beautify and adorn as well as to be of service, we should not be satisfied with building merely an upright character, but should cultivate those graces that are so pleasing when naturally and sincerely displayed. As the Ionic column, emblematic of Wisdom, bears a mean proportion between the ornamental and solid orders, so our characters should preserve the mean between a sordid, mechanical existence and artistic temperament.

The acquisition of knowledge and the training of the mind into habits of logical thought is no less a part of character building than the training of the body. The study of the Seven Liberal Arts and Sciences is typical of that intellectual development that is necessary before wisdom can be attained and the blending of the beautiful and pleasing arts with the useful sciences teaches us that something more than utility is required in the well rounded character. One may reason logically in ungrammatical language, but if his speech be polished by the use of correct grammatical constructions and adorned by the use of rhetorical figures, his reasoning and personality are given an added force. While the training of the mind to a higher degree in the mathematical sciences is desirable, it is not sufficient in a well-developed character, for one so trained may become coldly precise unless a love for the beautiful enters in to temper his exactitude. If in studying astronomy a man becomes so engrossed with the lines, angles, circles and distances of the heavenly bodies that he perceives none of the beauty of the handiwork of the Great Architect nor hears the "music of the spheres," he is one of those who, having eyes to see, see not, and having ears to hear, hear not.

One of the purposes of this degree is to teach perfection in practice and accuracy in information. Science is

systematic thought; it is organized knowledge, while art is skill in the employment of the principles of a science. One should cultivate a due regard for all phases of intellectual activity, remembering that perfection in any art or calling will come in the degree that knowledge of it is systematic and orderly. A Fellow Craft should not be content to perform his duty in a mechanical way, but should learn the underlying scientific principles upon which it is based, thus becoming an artist instead of a laborer; his daily toil a joy instead of a task, and his life a blessing and inspiration to those who come in contact with him.

Realizing that man is a builder engaged in the erection of a temple of character fit for the indwelling of the living God, Freemasonry uses the Temple of Solomon as a type to visualize the processes of building and to illustrate the end in view. Now that you have been passed to the degree of Fellow Craft, the account of the building of this Temple as recorded in the Bible will be of peculiar interest to you. Many traditions in regard to the Temple have been handed down to us, one of the most beautiful being the legend of the Fellow Craft degree. This legend is founded upon a verse in the sixth chapter of I Kings, which is in these words: "The door for the Middle Chamber was in the right side of the house and they went up by winding stairs into the Middle Chamber and out of the Middle into the Third." We must not confuse history and tradition. Eighty thousand men would find it impossible to ascend to the second story of a building in one afternoon and receive their wages nor would the room contain the wages due them. This incident is of value to us as Masons only in so far as we see the lessons designed to be taught and make practical use of them in the development of our characters.

After faithfully performing his duty the ancient Fellow Craft was invested with certain words, signs and tokens that secured his admission into the Middle Chamber, where he received the wages due him. A shirker or an imposter might ascend the stairs, but only he who was duly prepared by being in possession of these words, signs and tokens could gain admission.

So in life. Every man is invested with certain words, signs and tokens that determine the circle to which he will be admitted. Every honest effort put forth and every faithful performance of duty brings its reward. A man may enter any circle or attain any desired height if he shall work until his labor brings as a reward the words, signs and tokens necessary to gain an entrance into the coveted place. The passwords must be unequivocal and no imposter by dissimulation can escape the vigilance that eternally rewards a man according to his deserts. There must be evidence in plenty that the preparation is not superficial nor assumed as a cloak to gain unworthy ends. It is not until a sign or token is given that the required qualities have been established as part and parcel of his very being that a man is accepted with confidence into the innermost circle of his desire. He cannot hope to enter the circle of those who have labored and earned the wages due who displays no token that by earnest effort he has earned his reward. Man must give equal value for what he receives. He must pay the price.

So also, the laborer is worthy of his hire. Solomon gave the workers upon the Temple a wage of Corn, Wine and Oil. These, being emblematic of nourishment, refreshment and joy, indicate that the honest, earnest effort receives not only a material wage, but that there should be a wage of satisfaction and joy in the performance of duty without which a man labors in vain and spends his strength for naught. He who finds no joy in his work has not received the full wages of a Fellow Craft.

There are three things that Fellow Craft should value highly and treasure as precious jewels; an attentive ear, an instructive tongue and a faithful breast. The attentive ear symbolizes that earnest desire for knowledge, that openness of mind, that willingness to learn that keeps a man young in spite of his years. No quality is more valuable than that of finding the instructive tongue in all the experiences of life, hearing its message and treasuring that message within the repository of a faithful breast. He who earnestly seeks knowledge will value every source of information, and if the instructive tongue be sharp and

wound the pride or tear the heart yet will he receive its message humbly, gladly. "Man, know thyself," is a goal gained sooner through experience in the ways of adversity than by resting on flowery beds of ease or through the lying tongue of flattery.

And now, my brother, that you have attained the Middle Chamber and stand in the strength of manhood to receive the reward of a faithful workman, remember that it is not by your own strength alone that you have attained this position, but by the assistance and guidance of the Great Architect of the Universe. "Not by might, nor by power, but by my spirit, saith the Lord." All the labor you have expended and all the efforts you have put forth in the development of your character have been to the end that you might attain the wisdom to know the will of God concerning you and to make of yourself a temple fit for the indwelling of the Most High.

The true Mason is essentially a religious man, fearing God and keeping his laws, and reverence for his holy name should be a distinguishing characteristic of all who have gone this way. Let no profanity or irreverence for His Holy Name bring discredit upon your profession as a Mason.)



EYE OF OSIRIS

THE ALL-SEEING EYE

"In most of the ancient languages of Asia 'eye' and sun' are expressed by the same word, and the ancient Egyptians hieroglyphically represented their principal deity, the sun-god Osiris, by the figures of an open eye, emblematic of the sun, by whose light we are enabled to see, and which itself looks down from the midst of heaven and beholds all things. In like manner Masons have emblematically represented the omniscience of the Great Architect of the Universe. We have here a copy of the ancient Egyptian emblem of the eye of Osiris, taken from the ancient monuments, and found both painted and sculptured on the yet remaining temple walls."—Brown, *Stellar Theology and Masonic Astronomy*

Book III

Master Mason Degree.

MASTER MASON DEGREE

FIRST SECTION.

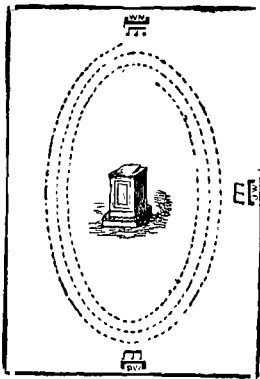
MASTER—Brethren, this lodge has been called for the purpose of conferring the Master Mason degree [or we are about to confer the degree] upon Brother A. B., and if there are no objections we shall proceed with the work.

Brothers Stewards, proceed to the anteroom, where you will find in waiting Brother A. B. Approach him with decorum and respect. Conduct him to our preparation room and there prepare him to receive the Master Mason degree by * * *.



S. D.—* * *, so are the most excellent tenets of our institution contained within the extended points of the compasses, which teach us friendship, morality, and brotherly love.

[An Invocation Ode may be sung here. See page 377.]



[Scripture lesson read from Ecclesiastes XII:1-7; the Master and Wardens standing, the Master uncovered; or, if trained singers are available, the words may be chanted:]

“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 street, 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 goeth 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 to God who gave it.”

[In place of the Scripture lesson, whether read or chanted, an Ode may be sung by trained singers. See page 379.]

—○—
“square”

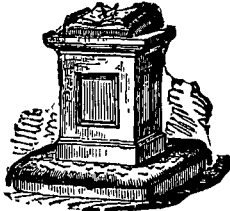
—○—

MASTER—My brother, you are now advancing to the last and highest grade of ancient craft Masonry—the sublime degree of Master Mason. The obligations of this degree are numerous and extremely weighty. Were it not that your trust is in God, and you are taught to apply to him for strength and wisdom, you might well shrink from assuming them. They can never be repudiated nor laid aside. Yet as before, I am free to inform you that these new obligations, like those you have heretofore taken, contain nothing which can conflict with the duties you owe to God, your country, your neighbor, or yourself. With this renewed pledge upon my part, as the [acting] Master of this lodge, I ask

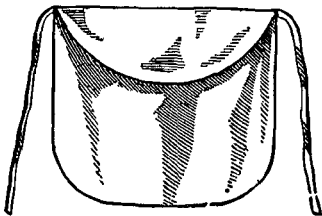
you, are you willing to take such an obligation, as all Masons have done who have gone this way before you?

Candidate:

MASTER—Brother Senior Deacon, ***.



MASTER—Upon *** you observe *** the three great lights of Masonry by the aid of the representatives of the three lesser lights, ***, which is to show that ***, and to teach you never to lose sight of the Masonic application of these valuable instruments, within the extended points of which are taught friendship, morality, and brotherly love.



MASTER—Brother Senior Warden, instruct the brethren how to wear their aprons as Master Masons.

S. W.—My brothers, the operative Mason having passed the grades of Entered Apprentice and Fellow Craft, became a Master, or overseer, to instruct and direct the craft and exemplify the work; hence the Master's apron was to him both a useful article and a badge of rank. As a speculative Master Mason your duty and responsibility are enhanced, because you are both an instructor and an example for your less informed brethren; consequently there is greater importance in your maintaining a zealous and blameless life. The apron, as an emblem of innocence and a badge of Masonic skill, is worn by Master Masons with the bib down and corners flowing. Thus you will wear yours while laboring with us in this degree.*

MASTER—I must state that the badge with which you have now been invested not only points out your rank as a Master Mason, but is meant to remind you of those great duties you have just solemnly engaged yourself to observe, and whilst it marks your own superiority, it calls on you to afford assistance and instruction to the brethren in the inferior degrees.

*See footnote to F. C. apron explanation quoting Regulation 18 of the Grand Lodge. Under that Regulation there would not seem to be any objection to the new brother being invested with the apron as a "badge of rank" and a mark of distinction nor to his wearing it as such during the remainder of the ceremonies of the degree.

Seeing that you are properly clothed, I now present you the Working Tools of a Master Mason, which are all the implements of Masonry indiscriminately, but more especially the Trowel.



The Trowel is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or, rather, emulation, of who best can work and best agree.

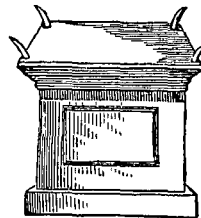
My brother, your preparation this evening * * *; the * * * were to teach you that the further you advance in Masonry the more binding become your ties and the more extensive your duties and obligations. The three knocks allude to the three precious jewels of a Master Mason, which are FRIENDSHIP, MORALITY and BROTHERLY LOVE.

You will now be reconducted to the place whence you came, be there re-invested with that of which you were divested and thereupon await my further orders.

—○—

SECOND SECTION.

[The character and habits of the builder;]
 [Secret prayer;]
 [Temple gates;]
 [Soliloquy;]
 [Low twelve;]
 [Acacia-planting;]
 [No designs;]
 [Apartments of the Temple;]
 [Report by fours to G. S. W.];
 [G. S. W. reports; alarm;]
 [Twelve Fellow Crafts;]
 [Embargo; travel;]
 [Seafaring man;]
 [Wayfaring man; report;]
 [Acacia; confession;]
 [Procession;]



[During the prayer "Lead, Kindly Light" may be sung softly in solo. Following the prayer "Nearer My God to Thee," may be sung softly in solo, as an invocation prior to the progression to the temple gates. See pages 382, 383.]

[In preparation room, through open door:]

R.—Oh, that night's black darkness might forever engulf me within her inky bosom, that I might never again behold bright day! Cursed,

thrice cursed be the day this horrid conspiracy was conjured up among fifteen of us discontented craftsmen—twelve of whom at the last moment recanted! But, alas! * * * did consummate it most cruelly! My work here is done. In this lonely and desolate spot I have dug this grave, six feet due east and west and six feet perpendicularly. The midnight bell will soon ring out the hour of meeting; I must hasten back to the Temple, and with my guilty comrades bear hither the mutilated body of the Master.

[Enter, and continue moving steadily forward]

From the brow of yonder hill I've come, where I've dug a grave, more completely to hide from human sight the victim of our crime. I am nearing the spot of the present concealment of the body, but filled with fearsome remorse, not knowing whether to tarry or flee. Dreary visions of the PAST, the present, and the future pass through my distracted brain.

[Cause something to drop to make a noise.]

Ah! What noise was that? It was nothing. Oh, how my guilty heart flutters at every sound! Oh, Conscience, what cowards thou makest of us frail mortals, when the soul is stained with guilt! Yea, I must tarry and await the appointed hour where the horrid deed was done.

[Now stealthily approach the body and continue]

The horrid deed is done! Here, cold and mute, wrapped in the icy cloak of Death, the

Master sleeps. No more for him the pomp and pageantry of power: no more the crowds of craftsmen hurrying hither and thither to do his deep designs. No more the Temple, risen under the direction of his master mind, in all its beauty and grandeur, rising proudly above the hill and beckoning the very heavens to rest upon its stately columns, no more shall these his high ambitions gratify!

Oh, death untimely! Yet, oh, timely death!

Wrested from life while yet his honors clustered fresh around him; before the fetid breath of calumny had marred the splendor of his name, or slander smirched the worth of his achievements. He has fallen; yielding up his life rather than violate his vow; surrendering all, all that the world holds dear—life, power, riches, EVERYTHING—yet holding fast to his Masonic secret! Oh, rare integrity! Oh, fortitude most grand! To him in future ages shall countless thousands raise their songs of praise and laud his name, who death preferred than faithless prove, than trust betray.

Yea, though well kept, his secret stands revealed: The Master's Secret is in these three words contained—Truth, Honor, Fortitude.

[Low twelve:]

But hark! The doleful bell rings out the hour of meeting. But where are my accomplices in crime? O ye gods, must I in the

spectral gloom of this midnight hour and in the sacred presence of the DEAD meet this soul crushing remorse alone? ALL ALONE? Oh, come, my comrades.

They approach stealthily:}

Is that you, * * *? Is that you, * * *?

Now must we to our task and haste away, bearing the heavy burden of our remorse, and each answering to his smiting conscience the just condemnation of guilt.



Secretary: ABRAHAM, ADONIRAM, AMMISHADDAI, * * * *, BENJAMIN, BEZALEEL, BELSHAZZAR, * * * *, JETHRO, JOSEPHUS, JEDIDIAH, * * * *, ZEBULUN, ZEPHANIAH, ZEDEKIAH.



MASTER—Vile and impious wretches! to conspire * * *. Out of your own mouths are you condemned. It only remains for me to sentence you to an ignominious death.

You have * * * and thus forever blotted out one of the brightest images of the eternal God that ever adorned any province of this great and glorious universe. You have desecrated this Temple erected for the indwelling of God with the blood of your own benefactor, whose pure and blameless life was devoted to the service of God and to your own sanctification.

No tears of repentance; no contrition of heart, no agony of soul on your parts can expiate this cruel murder; the sigh of remorse will not quicken into life the ashes of the murdered dead; the penitential tear will not restore that spiritual countenance which once irradiated the apartments of this Temple. Lebanon is not sufficient, nor all the beasts thereof, to furnish one burnt offering to cleanse you from your accursed pollution. Nothing but your own blood can atone for God's violated law, and purify this Temple from the dark defilement of innocent blood. Thou shalt not kill, was an oracle delivered unto Moses amidst the mighty thunders and flashings of Sinai. Whosoever sheddeth man's blood, by man shall his blood be shed. Such is the immutable law of the eternal God, and in accordance with its mandates it is my order that you be immediately removed without the gates of the

city and there executed agreeably to the penalties invoked upon your own heads, and may God have mercy upon your guilty souls! Take them away.

[NOTE—The words and music for Pleyel's Hymn will be found on page 384.]

MASTER—[Gives G. H. S.] Craftsmen, here lies * * *.

—o—

MASTER—Brother Senior Warden, in this the hour of our extremity, what shall we do?

S. W.—Let us invoke the aid of Deity.

MASTER—Then let us pray.

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 that his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish, as an hireling, his day. For there is hope of a tree. If it be cut down, that it will sprout again, and that the tender branch thereof shall not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water, it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not. Till the heavens be no more shall they not awake nor be roused out of their sleep. 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!

MASTER—Brother Senior Warden, your advice was both timely and well. Masons should always remember that when human strength and wisdom fail, they have an inexhaustible fountain of both open to them from above through the medium of prayer. My mind is now clear * * * shall be raised.

“Craftsmen, for more than seven long years * * * ”



MASTER—My brother, you have been raised from * * * to * * * by * * * upon * * *, which are * * *

* * *, that indolence shall not cause our footsteps to halt, nor shall wrath turn them aside; but, forgetting every selfish consideration, we will be swift of foot to serve, help, and extend benevolence to a fellow-creature in distress, and particularly a brother Mason;

* * *, that when on our bended knees, invoking the blessings of Almighty God, we will remember a brother Mason's welfare as our own; for most assuredly will the petitions of a fervent heart be acceptable at the Throne of Grace;

* * *, that a brother Mason's secrets, when communicated to and received by us as such, shall be as secure and inviolable in our breasts as they were in his before communication, * * *, and these * * *, for by betraying that trust we might be doing him the greatest injury he could possibly sustain. Yea, it would be like the villainy of an assassin who lurks in the darkness to stab his adversary when unarmed and least prepared to meet an enemy;

* * *, that we should be ever ready to stretch forth a hand when the necessities of a brother call for our aid and support, and be ever ready to render him such assistance to save him from sinking, as may not be detrimental to ourselves or connections;

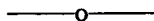
* * *, that a brother's character we will support, in his absence as we would in his

presence. We will not wrongfully revile him ourselves, nor will we suffer it to be done by others if in our power to prevent it.

Thus, by the Five Points of Fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth, which will sufficiently serve to distinguish us from those who are strangers to our Masonic Order, and may demonstrate to the world in general that the word "brother" among Masons is something more than a name.

My brother, I will here call your attention to an unexplained portion of your obligation. You will remember having sworn that you would not give the * * *, which would be upon * * * and * * *. The * * * is a Hebrew phrase and signifies * * *.

The G. H. S., or S. of D., is made in this manner * * *. You will also remember having sworn that you would not * * *, and that should you see * * * you would * * *. And remember, my brother, that all Master Masons are bound in like manner to you.



MASTER—Thus, my brother, have I rehearsed to you the legend of the Master Mason Degree, a history venerated as a reminiscence of days long past, and regarded by Masons with peculiar reverence, not so much for the legend itself, as for the solemn and sublime doctrine

it is intended to impress upon our minds—the resurrection of the body and the immortality of the soul.

As Entered Apprentices we were received among Masons in a state of blindness and destitution, emblematical of the entrance of all men upon this their mortal state of existence, when, weak and helpless, they are necessarily dependent upon others for protection and life. It inculcated the striking lessons of natural equality and mutual dependence. It taught us to seek the solace of our own distresses in the active principles of universal beneficence and charity, and to extend relief and consolation to our own fellow creatures in the hour of affliction. It enabled us to free the soul from the dominion of pride and prejudice; to look beyond the narrow limits of particular institutions, whether civil or religious, and to review in every member of the human race a brother of the dust. Above all, it taught us to bend with humility and resignation to the Great Architect of the Universe; to dedicate our hearts, thus purified from every malignant passion, to his glory and the good of our fellow creatures, and to prepare ourselves for the reception of truth and wisdom. The degree concluded with the admonition that from earth we came and to it we all must soon again return.

Passing on to the degree of a Fellow Craft, in our progress in the principles of moral truth, we were enabled to contemplate the intellectual

faculties, and trace their development through the paths of heavenly science, even to the throne of God himself. The secrets of nature and the principles of moral truth were thus unveiled before us. We learned the just estimate of those wondrous faculties with which God has endowed the beings formed after his own image, and felt the duty which he has thereby imposed upon us, of cultivating this divine attribute with the most diligent and unremitting care and attention, that we may be enabled to show forth his glory and render ourselves useful to the happiness of mankind, the degree concluding with the remembrance that we all, without exception, are traveling on the level of time to that undiscovered country from whose bourne no traveler returns.

To the man whose mind has thus been moulded to virtue and science, Nature presents one more great and useful lesson—the knowledge of himself. She prepares him by contemplation for the closing hours of his existence, and when, by means of that contemplation, she has conducted him through the intricate windings of this mortal life, she finally instructs him how to die. She leads him to reflect upon his inevitable destiny, and prompts the inward monitor to say that, to the just and virtuous man, Death has no terrors equal to the stain of falsehood, and that the certainty of death at any time is preferable to the possibility of dishonor.

Of this great principle the Master Mason's degree affords a glorious example in the un-

shaken fidelity and noble death of our G. M. H. A. Your representation of our G. M. H. A. is a type of the upright man in his progress through life. Although there was a time when others might implore Divine protection for him, now, in the presence of Death, through his own lips, must he seek salvation. There can be none to assist him.

Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great Trestle-board of his life. He enters the S. G. upon the sunny period of Youth, but at the very outset he meets his first enemy, his * * * in his own evil passions, in envy, hate, licentiousness, and debauchery, defacing the beautiful mirror of his soul by their baneful influences.

But these may be overcome; and, sustained by the unerring dictates of the monitor within he presses forward on life's journey to the W. G., or middle period of life, there to meet his second and still more powerful enemy, his * * *, fitly represented by sorrow and misfortune, by disease and poverty, by the coldness of false friends and the hostility of open enemies, which, like the r**, would turn him from the path of duty.

Weary and faint from the conflict, but with integrity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unflinching. Though these enemies may be subdued, yet, at the E. G., that opening

through which he looks out upon a brighter and better world, in the evening of his days, must he meet his last and terrible enemy, his * * *. To him this enemy is Death—Death, from whom there can be no escape—Death, before whom all must yield, whether they be the young, the beautiful, or the gifted—like * * * a relentless enemy, insisting upon having his victim.

To the careless and thoughtless the lesson would end here; but the upright and true Mason will pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the ever-green Sprig of Acacia, which teaches us, that, although our frail bodies must, sooner or later, moulder in the bosom of our mother Earth, yet through the merits of the Divine promises contained in the Word of God, we may confidently hope that our souls will bloom in immortal green.

Remember, then, that as the body of our G. M. H. A. was buried in the rubbish of the Temple, so must yours be buried as the wintry rubbish of Death in the Earth's friendly bosom; as he was raised, so likewise must you be raised—not, indeed, by the brotherly grip of an earthly master, but at the awful command of Him who rules the heavens and earth, and in answer to whose summons and word graves will be opened, seas give up their dead, and all the profane and the initiated will stand before His judgment seat in the Grand Orient of the Universe, to render to Him their dread account.

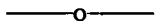


Masonic tradition informs us that over the grave of our G. M. H. A. they erected a wonderful marble monument consisting of a beautiful virgin weeping over a broken column; before her lay an open book; in her right hand was a sprig of acacia; in her left an urn; while Time, behind her, was unfolding the flowing ringlets of her hair.

The weeping virgin denotes the unfinished state of the Temple; the broken column, that one of the principal supports of Masonry had fallen in the death of our G. M. H. A.; the open book, that his virtues were upon perpetual record; the sprig of acacia, the timely discovery of his body; the urn, that his ashes were safely deposited to perpetuate the memory of so distinguished a character; while Time, behind her, unfolding the flowing ringlets of her hair, denotes that Time, patience, and perseverance will accomplish nearly all things.

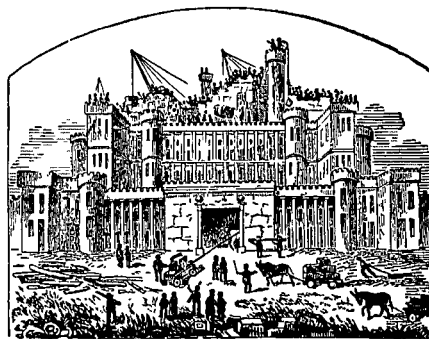
They are calculated to awaken every sentiment of respect, veneration, and fraternal kindness on the one hand, and on the other, to remind us that, although Time may lay all earthly grandeur in ruins, and deface the loveliness of all terrestrial beauty, yet there is imperishable grandeur joined to unfading beauty and eternal happiness in the world beyond the grave.

We thus close the lecture of the second section with a tribute to the memory of that distinguished artist who preferred to lose his life rather than betray his trust.



THIRD SECTION

MASTER—My brother, the third section of the lecture furnishes many details relating to the building of King Solomon's Temple, and explains the hieroglyphical emblems of this degree.



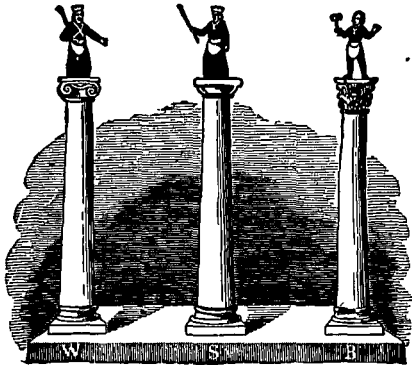
KING SOLOMON'S TEMPLE was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and afterwards became the threshing floor of Ornan, the Jebusite, which David purchased for the purpose of erecting an altar there, and where he met and appeased the destroying angel. This magnificent structure was commenced in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year.

Seven years were employed in its construction, during which time, Josephus informs us, it rained not in the day time, that the workmen might not be obstructed in their labor.

From sacred history we also learn that there was not heard the sound of axe, hammer, or any metal tool in the house while it was building.

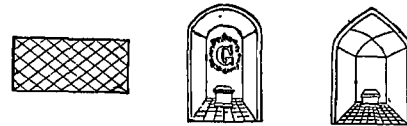
This famous fabric is said to have been supported by 1453 columns and 2906 pilasters, all hewn from the finest Parian marble.

There were employed in its construction three Grand Masters, 3300 Masters, or Overseers of the work; 80,000 Fellow Crafts, or hewers in the mountains and quarries; and 70,000 Entered Apprentices, or bearers of burdens. All these were so classed and arranged by the wisdom of King Solomon, that neither envy, discord, nor confusion was suffered to interrupt or disturb that universal peace which pervaded the world at this important period.



It was also symbolically supported by **THREE PRINCIPAL COLUMNS**, Wisdom, Strength and Beauty, referred to in the preceding degrees, which are here represented by our three ancient

Grand Masters, Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif; the pillar Wisdom, Solomon, King of Israel, by whose wisdom the Temple was erected, that superb model of excellence which has so honored and exalted his name; the pillar Strength, Hiram, King of Tyre, who by his wealth and power strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram Abif, the Widow's Son of the tribe of Naphtali, by whose curious craft and cunning workmanship the Temple was so beautified and adorned.



ENTERED APPRENTICES formerly held their lodges on the Checkered Pavement or Ground Floor of King Solomon's Temple, where they met every evening to receive instruction for their work on the following day, seven Master Masons, or the Master and six Entered Apprentices, constituting such a Lodge.

FELLOW CRAFTS formerly held their lodges in the Middle Chamber, where they met on the sixth day of the week to receive their wages, five Master Masons, or two Master Masons and three Fellow Crafts, constituting such a Lodge.

MASTER MASONS formerly held their lodges in the Unfinished Sanctum Sanctorum, or Holy of Holies, where they met to devise plans for the Trestle-board. Such a Lodge consists of three Master Masons, one of whom is Master.

There are two classes of emblems in this degree, the first of which is monitorial, and consists of the Three Steps, the Pot of Incense, the Bee Hive, the Book of Constitutions Guarded by the Tyler's Sword, the Sword Pointing to a Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour Glass, and the Scythe.



THE 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 upon a well-spent life, and die in the hope of a glorious immortality.



THE POT OF INCENSE is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the Great Beneficent Author of our existence for the manifold blessings and comforts we enjoy.



THE BEE HIVE is an emblem of industry and recommends the practice of that virtue to all created beings, from the highest seraph in the

heavens to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so should we 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.

[When we take a survey of Nature we view man in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself or guarding against the attack of the wild beasts of the field or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent upon each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship.

Thus was man formed for social and active life—the noblest part of the works of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a drone in the hive of Nature, a useless member of society and unworthy of our attention as Masons.]

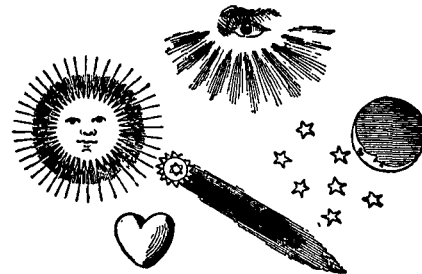


THE BOOK OF CONSTITUTIONS guarded by the TYLER'S SWORD reminds us that we should

ever be watchful and guarded in our words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues—SILENCE and CIRCUMSPECTION.



THE SWORD POINTING TO A NAKED HEART demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of

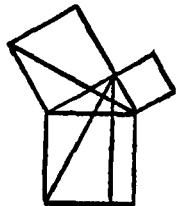


men, yet that ALL-SEEING EYE, whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous evolutions, pervades the inmost

recesses of the human HEART and will reward us according to our merits.'



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

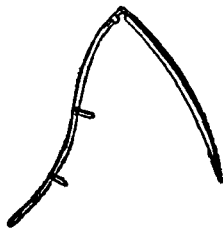


THE FORTY-SEVENTH PROBLEM OF EUCLID was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the Sublime Degree of a Master Mason.

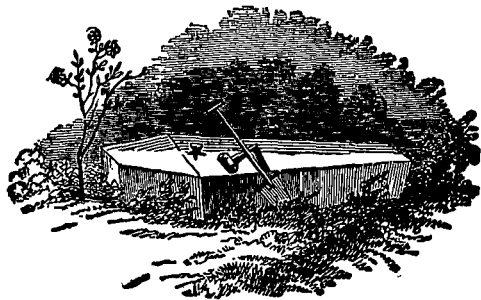
This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems or theorems, and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, EUREKA, in the Grecian language, signifying, I HAVE FOUND IT; and upon the discovery of which he is said to have sacrificed an hecatomb, or an hundred oxen. It teaches Masons to be general lovers of the Arts and Sciences.



THE HOUR GLASS is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment observe the little particles which are contained in this machine—how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow 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 an autumn leaf, to enrich our mother earth.



THE SCYTHE is an emblem of Time, which cuts the brittle thread of life and launches us into eternity. Behold! what havoc the Scythe of Time makes among the human race! If, by chance, we 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 that undiscovered country where our fathers have gone before us.



The emblems of the second class are not monitorial, and, therefore, their true interpre-

tation can only be obtained within the tiled recesses of the Lodge. They are the SETTING MAUL, SPADE, COFFIN, and SPRIG OF ACACIA.

THE SETTING MAUL is * * * *

Even as you this evening, my brother, all Master Masons have been raised from a figurative death to a reunion with the former companions of their toil. Let me beg of you to observe that the light of a Master Mason is darkness visible—a SUBSTITUTE Word—serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eureka of human wisdom cannot penetrate, unless assisted by that Light which is from above.

Yet even by this feeble ray we possess, we may perceive that we stand on the very brink of the grave, into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive us into its cold bosom. Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human study, the knowledge of yourself. Be ye careful to perform your allotted task while it is yet day, for ye know not when the time is; ye know not when the Master cometh—at even, at midnight, or in the morning. Continue to listen to the voice of Nature, typified by the Sprig of Acacia, that ever-green and ever-living FAITH in the merits of the Lion of the tribe of

Judah, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and strengthens us with confidence and composure to look forward to a blessed immortality; and we doubt not that on the glorious morn of the Resurrection our bodies will rise and become as incorruptible as our souls.

(*) (*) (*)

And now, my brethren, let us see to it, and so regulate our lives by the plumb line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief, and truth; from the square learn morality; from the level equality; and from the plumb rectitude of conduct.

Then let us imitate our G. M. H. A. in all his varied perfection. Let us emulate his amiable and virtuous character, his unfeigned piety to God, and his inflexible fidelity to his trust, that, like him, we may welcome the grim tyrant Death, and receive him as a kind messenger sent by our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Great Architect of the Universe presides, forever reigns. (*)

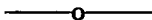
MASTER—My brother, your zeal for the institution of Masonry, the progress you have made in the mysteries, and your conformity to our regulations, have pointed you out as a proper object for our favor and esteem. You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability, and to your superiors, kindness and condescension.

Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to observe, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make

you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed in you.



AN ADDRESS TO A NEWLY RAISED BROTHER.

[My brother, you are now, technically speaking, a Mason, but whether or not you are going to be a Mason in reality rests entirely with yourself. The members of this lodge deemed you honest in your expressed desire to be a Mason, and I urge you to show the fraternity that they were not mistaken in their judgment of you, and that they have not erred in admitting you into our ancient and honorable order. It would be well, my brother, at this time to ask yourself the question, "What is it to be a Mason?" Do you think that membership in a Masonic lodge makes you a Mason? If you have the proper conception of Masonry you will admit that it does not, only in name, for membership in a Masonic lodge can no more make you a Mason than membership in a musical club can make you a musician. However, it is quite apparent that if you are so inclined and have natural musical talent, in such membership you will find helpful stimulus and pleasant fellowship with congenial and kindred spirits, and so it is in Masonry and the Masonic lodge. It is the involuntary thoughts of your heart and the voluntary acts of your life which determine your character as a man and Mason. There are four classes of men in this world: First, those who are Masons neither in name or nature; second, those who are Masons in name only; third, those who are Masons only by nature, and lastly, those who are Masons both in name and nature, and this class are God's noblemen; but if I could not be

numbered with them, I had rather be a Mason by nature—that is, at heart—than a Mason only in name. In taking the degrees the practice of many commendable virtues was enjoined upon you, only a few of which, perhaps, you can recall at this moment, and too many for me to reiterate just now. But let me sum them all up by reminding you of just one symbol in the first degree—that of a point within a circle. The Worshipful Master told you the point represented an individual brother—that is you; the circle, the boundary line of your duty toward God and man, beyond which you should never suffer your passions, interests or prejudices to betray you on any occasion. The circumference of this circle—the boundary line of your duty—is clearly defined in the sacred Scriptures and elucidated by the patron saints of Masonry, and while you keep yourself thus circumscribed, my brother, it is impossible that you should materially err. I congratulate you, my brother, and may the G. A. O. T. U. guide, guard and protect you through life and endow you with a competency of Divine wisdom that by the secrets of this art you may be the better enabled to display the beauties of godliness to the honor of His holy name.]

Book IV

Masonic Funeral Services.

Short Form Burial Service.

Ritual for a Lodge of Sorrow.

MASONIC FUNERAL SERVICE

INSTRUCTIONS AND REGULATIONS

[EVERY AFFILIATED Master Mason, in good standing, is entitled to be buried with the formalities of Masonry,¹ if his family desire it. Therefore, when the Master is informed of the death of a brother he should at once call on the family to ascertain their wishes.

A NON-AFFILIATED Master Mason may, or may not, be Masonically buried—at the discretion of the lodge or Master in whose jurisdiction he is to be interred.

A SOJOURNER, or brother entitled to Masonic sepulchre, dying or to be buried in the jurisdiction of a lodge distant from his own, the duty of burying devolves upon the lodge having jurisdiction.²

A FELLOW CRAFT OR ENTERED APPRENTICE can not be buried with Masonic ceremonies, nor can they be permitted to appear in a Masonic funeral procession.³

A PROFANE. Masons can not attend, as such, the funeral of a person not a Mason—certainly not without a Dispensation

THE ANTIQUITY OF MASONRY gives to it the precedence accorded to age, and it has the right to claim and should insist upon its long-ago chosen post in the rear.

OTHER SOCIETIES, composing a part of the procession, or participating in the obsequies, should be consulted and a full understanding had, before the *cortege* moves, as to

¹The theory is, that this can only be done at the request of a brother made before his death (unless he be a foreigner or transient), but the practice does not support the theory.

²In cities, where there is more than one lodge, the oldest has precedence, but some arrangement should be made whereby each in turn may perform that duty.

³The reason for this is The lodge is at labor on the third degree, hence none but Master Masons can participate. The lodge should NEVER be "called off" to perform the funeral service.

the position each is to occupy in procession, at the residence, church or grave; what each is to do, and when.

IF SEVERAL SERVICES are to be performed each should be abridged. To do otherwise is cruel.

WHEN THE LODGE SERVICE begins the Master has exclusive control until he has finished. However, appropriate portions may be completed at the lodge room, residence, church and grave, and other services be performed between, as good taste and the rituals permit.

WHEN MORE THAN ONE MASONIC LODGE participates in the solemn rites they are formed from front to rear, or right to left according to the dates of their charters; the youngest in front, or on the right; provided that a lodge having to perform the service, though not the oldest, is entitled to the rear, and has charge; otherwise the oldest has charge.

THE GRAND MASTER, if present, presides (unless he waives the right), when his place is in rear of the Master of the officiating lodge, and supported by a Deacon on each side, bearing a scarlet rod.⁴

THE DRESS as far as practicable should consist of dark clothes, black hat, black cravat and white gloves. The apron should be plain white and all worn alike (over or under the coat). Upon [the left arm, above the elbow, a black rosette with streamers,⁴ and upon] the left lapel a sprig of evergreen.

The Master's gavel, Wardens' columns, Deacons' rods (blue, surmounted by a golden pine-cone) and Tyler's sword are tastefully trimmed with black crape.⁴

THE PALLBEARERS should, in addition, wear a pure white flower with the evergreen (emblems of the resurrec-

⁴Scarlet was chosen by the Grand Lodge of Kentucky in early times as its color, and is the recognized color for "sovereignty" (Grant). Many lodges recommend that the use of mourning badges, crape, etc., be entirely omitted, as also the carrying of the gavel, wardens' columns, deacons' rods, etc., requiring the greatest simplicity. See the remarks under head of "Regulations for Processions," in Book V of this Monitor.

tion), [and may wear a crape scarf similar to the Marshal's extending from the shoulder next to the coffin to the hip opposite.⁵]

THE MARSHAL⁶ is selected by the Master from among those brethren best skilled in handling men. [He wears a black crape sash over his right shoulder and fastened with a rosette at the left hip, the ends of the scarf hanging down from ten to twelve inches below the point of intersection.⁵] His emblem of office is a baton⁷ [trimmed with crape.⁵] By advice and consent of the Master he appoints as many aids as the length of the column requires. The aids have [sashes and] batons also. The orders of the Marshal and his aids should be promptly obeyed and discipline be unrelaxed. He carries an apron, which he places on the coffin before it leaves the house.

LOUD COMMANDS are out of place. Slouching, irregular marching should be avoided; distances should be carefully preserved. A regular march is best.⁸

March by twos, but preserve the distance of two yards, unless the number is large, when the distance should be reduced. The Marshals ought to place the brethren right and caution them to maintain their positions. "The brethren are not to desert the ranks nor change places, but to keep in their proper order," nor can any one enter or leave it without consent of the Master, or (under instructions to that effect) of the Marshal.

AWKWARDNESS AND BLUNDERS at a funeral are unpardonable! Therefore have everything thoroughly understood before leaving the lodge room.

⁵Many lodges omit the use of crape, gavel, columns, and rods entirely. Although their significance is well understood by Masons, yet their meaning is not so evident to outsiders, and their use in the ceremonies may possibly detract from the impressive simplicity of the services.

⁶His place is on the left of the column.

⁷A BATON is a short round, polished stick, about 14 inches long by about 1½ inches in diameter, painted blue and varnished. The ends are ornamented with acorns covered with gold leaf.

⁸With three, the sacred number, abreast; wheeling into column as in the Army or Templar tactics. This may be impracticable owing to the custom, but is recommended in very large processions, when the column can be reversed according to military rules.

A brother should precede the procession to the church and cemetery to see that all is properly arranged there.

THE LODGE is convened by the Master; other lodges and brethren invited to attend, and, at the appointed hour, it is opened on the Third degree, and the brethren instructed as to their duties. The following is the

ORDER OF PROCESSION¹³

Tyler with naked sword.

Master Masons.

Past Masters.

Secretary and Treasurer.

Senior and Junior Wardens.

Steward.¹⁰ Bible, Square and Compasses.⁹ Steward.¹⁰

Junior Deacon.¹¹ Master. Senior Deacon.¹¹

[Deacon.¹² Grand Master. Deacon.¹²]

WHEN THE PROCESSION REACHES THE CHURCH, or other place where lodge services are to be held the column halts, and the Marshal, commencing in front, passes down the column between the brethren, causing them to step to the right and left about three yards apart so that each will be exactly in rear of the one in front. As soon as established each faces toward the center (inward) without command, so that he will also be opposite the brother with whom he walked, and with the prescribed interval between him and those at his sides. On reaching the rear the Marshal faces about and conducts the Master, who marches forward between the lines. All, save the Master, uncover by removing the hat with the left hand and placing it upon the right shoulder, slightly inclined to the front, and holding it thus.¹⁴ Each, from the former rear, steps forward, and, in succession, follows the Master by twos, thus reversing the column.¹⁵

¹⁰Borne upon a suitable cushion by a venerable Mason, one favorably known as an upright man in the community.

¹¹With white rod. ¹²With blue rod. ¹³With scarlet rod.

¹⁴Many lodges desire to avoid the public procession and prefer to proceed to the grave in carriages (or other conveyances)

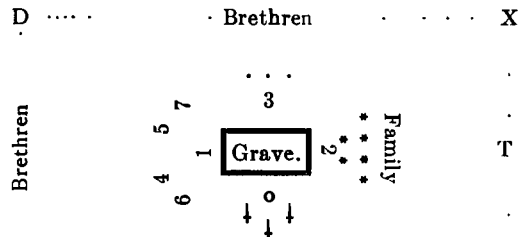
¹⁵Some uniformity ought to be observed, and this method provides for it

¹⁶The Master and Tyler are always at opposite ends of the column

WHEN THE BODY IS IN PROCESSION it follows with pallbearers on each side, immediately in rear of the Master and the lodge.

AT THE GRAVE.

The brethren form an oblong-square about the grave, thus:



D Brethren X

1, Master; 2, Sr. W.; 3, Jr. W.; 4, Tr.; 5, Sec.; 6, Chaplain; 7, Marshal.

T, Tyler; °, Great Lights; †††, Taper bearers.

DD, The Deacons; XX, The Stewards; . . . The pallbearers.

If Templars serve as escort, they should form in lines outside of the oblong-square formed by the lodge.

In some lodges the Deacons cross rods over the Master and the Stewards do so above the Senior Warden. There is no particular harm in this if the brethren fancy it, but as the lodge is open the propriety of doing is not easily seen. They should aid in forming the lines and in preserving order. For this reason they occupy the angles of the square. The Marshal is where he can carry out the Master's orders.

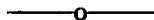
¹⁶Some lodges recommend that the following positions be taken at the grave [or at the house, if part of the services are performed there]. The Master should take his station at the head of the body, with the S. W. on his right and the J. W. on his left. The remainder of the brethren should group around the grave [or body] in a square, except that they should in no case come between the grave [or body] and the family.

The Master is at the head of the grave; a little to his left, somewhat retired, is the Marshal; to his right, retired, the Chaplain; in rear of them the Secretary and Treasurer.

At the foot of the grave is the Senior Warden; in his rear, the family, on the side of the grave, to the left, the Junior Warden

The Tyler's place is in the ranks opposite the Master; the three great lights (which can not be placed in the center owing to the grave) are opposite the Junior Warden, and the taper bearers are placed one on each side and one in rear

TO FORM AN OBLONG SQUARE ABOUT THE GRAVE: The Marshal determines the size of the square by the number in the lodge, nature of the ground, number in the family, etc. He stations the Deacons and Stewards as indicated in the diagram, and conducts the lodge procession to the right turning to the left at the several points marked by the Deacons and Stewards. The head of the column halts and the brethren close up to their proper distances, then face inward in their places. (The Marshal previously informs the brethren whether the square is to be single or double rank.) *If single rank*, the brothers who, upon facing inward, find themselves in rear, take an oblique forward step so as to place themselves on the right of the brothers in their front. *If double rank* is to be formed, the brothers close up in column to within thirteen inches of those in front, and there they halt and face to the front, inward, and so remain. *The officers* assume their places at once.]



SERVICE IN THE LODGE ROOM.

[The lodge will be formally opened on the Master Mason degree using the following prayer:]

MOST GLORIOUS GOD! It hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of those who are near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and

legible, make us and them wiser and better. And whatever distress or trouble may hereafter come upon us, may we be consoled by the reflection that Thy wisdom and Thy love are equally infinite and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that friendship, love and honor demand. When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of approaching dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forever. Amen.

RESPONSE—So mote it be.

MASTER—Brother Senior Deacon, display the Great Lights. In the name of God and the Holy Saints John, I now declare, etc.

MASTER—Brethren, this Lodge of Master Masons has been called in order that we might pay the last sad tribute of love and respect to the memory of our deceased brother, A—— B——, who departed this life——.

[May state any facts desired. Remarks may be made by the Master or brethren, after which the service will begin. All stand.]

MASTER—Brethren, we are called upon by the imperious mandate of the dread messenger, Death, against whose free entrance within the circle of our Fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our companions.

The dead body of our beloved brother, A—— B——, lies in its narrow house, overtaken by that fate which must sooner or later overtake us all, and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert; teaching an impressive lesson, continually repeated, yet soon forgotten, that everyone of us must ere long pass through the valley of the shadow of death, and dwell in the house of darkness.

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

J. W.—Lord, let me know my end and the number of my days, that I may be certified how long I have to live.

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

S. W.—His days are as grass; as a flower of the field, so he flourisheth.

J. W.—For the wind passeth over it, and it is gone; and the place thereof shall know it no

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

MASTER—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 is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof shall not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more shall they not awake nor be roused out of their sleep.

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

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

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

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

J. W.—For he brought nothing into the world, and it is certain he can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

MASTER—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

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

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

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

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

J. W.—The God of our fathers, whose name is from everlasting, will be our guide, even through Death.

MASTER—Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for

the darkness of death may come upon us at a time when we may not be prepared. Take heed, therefore, watch and pray, for ye know not when the time is; ye know not when the Master cometh—at even, at midnight, or in the morning. When we consider the uncertainty of human life—when we reflect that but a short time since, the brother whose loss we deplore, was with us in the midst of health, of anticipations, and of brightest hopes, we can but pause and ask, Are we also mortal?

S. W.—As Masons we have one faith, one hope, one charity. We believe in, and depend upon the same God, have the same hope of eternal life, and that same charity which is of an enduring and uniting nature, which will enable all the good and true to keep the unity of the spirit in the bond of peace and in righteousness of life.

J. W.—Our brother has completed his labors here on earth, where he wrought diligently during his allotted hours, and has gone to join that higher Lodge, where, under the scrutinizing eye of the Master Builder, all our work must be proved and tried.

MASTER—Shall our brother's name and virtues be lost upon the earth forever?

BRETHREN—We will remember and cherish them in our hearts.

MASTER—I heard a voice from heaven, saying unto me: "Write, from henceforth blessed are the dead who die in the Lord."

Even so, saith the Spirit, for they rest from their labors.

[Here the Master will take the SACRED ROLL, on which have been written the name, age, date of initiation or affiliation, date of death and any other matters that may be interesting to the brethren and shall read same aloud. He shall then say:]

ALMIGHTY FATHER! In Thy hands we leave, with humble submission, the soul of our departed brother. Amen.

Response: So mote it be.

[The Master should then deposit the ROLL in the archives of the Lodge.]

MASTER—Brethren, the services will be continued at the grave [or house].

[The Lodge is NOT called to refreshment; the services are part of the Lodge labor. After returning from the funeral the Lodge must be closed on the Master Mason degree, on the same day. Use the following prayer:]

ALMIGHTY AND HEAVENLY FATHER—infinite in wisdom, mercy and goodness—extend to us the riches of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. May we believe that death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto Thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to

The biography of the brother is recorded on a page by itself unnumbered by other matter, and should be tastefully done. A neatly ruled black border is appropriate. If the brother is eminent in Masonry or as a citizen the record should state wherein, and be truthful in every particular

engage in other duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May Thy peace abide with us, to keep us from all evil. Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be the glory and honor forever. Amen.

Response: So mote it be.

MASTER—Brother Senior Warden ———.

Brother Senior Deacon, close the Great Lights. In the name of God and the Holy Saints John, I now declare, etc. ———.

SERVICE AT THE GRAVE.

[The Lodge forms a square around the grave, with the Master at the head. After the clergyman has performed the religious services of the church, the Masonic service begins. The Master addresses the following prayer:]

ALMIGHTY AND MOST MERCIFUL FATHER! We adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy divine approbation here below. And when our

The ground is unsuited for kneeling; all should therefore, assume the same position. Insist upon it. The brethren stand erect, but with head bowed and the arms folded; hat in left hand, resting on the right shoulder in front.

toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory forever. Amen.

RESPONSE—So mote it be.

[The Master may here appropriately recite:]

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

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

Again we are called to assemble among the habitations of the dead, to behold the "narrow house appointed for all living." Here, around us, in that peace which the world cannot give,

nor take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent, but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

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

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

debt? Fix your eyes on the last sad scene and view life stripped of its ornaments, and exposed in its natural insignificance, and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

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

Be then persuaded, my brethren, by this example of the uncertainty of human life, of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare for that great change when the pleasures of the world be as a poison to our lips, and the happy reflections consequent upon a well-spent life afford the only consolation.

Thus shall our hopes be not frustrated, nor we be hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our Faith be evinced in a correct moral walk and deportment; may our Hope be bright as the glorious mysteries that will be revealed hereafter; and our Charity boundless as the wants of our fellow-creatures.

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

[The Master, presenting the apron, continues:]

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

[Deposits it in grave:]

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

[The Master, holding the evergreen, continues:]

This evergreen, which once marked the temporary resting place of the illustrious dead.

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

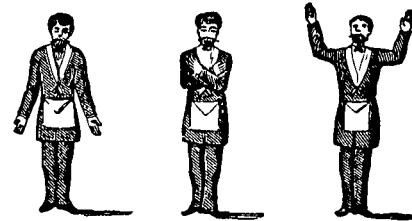
While, therefore, Nature will have its way, and our tears will fall on the graves of our brethren, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest, for by this emblem we are admonished that, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring.

This, too, I deposit in the grave, with the exclamation, "Alas, my brother!"

[The brethren also advance and drop the sprig of evergreen into the grave. When depositing the evergreen let all simply step forward, extend the arm, open the hand and allow the evergreen to DROP into the grave. Avoid a procession or appearance of formality.

The Master and brethren cast the evergreens into the grave and give the funeral honors, and the Master alone, as each motion is made, exclaims:]

MASTER—To the grave we consign the mortal remains of our deceased brother;
His memory we cherish here;
His spirit we commend to God, who gave it.



[Master continues:]

Inasmuch as it has pleased Almighty God, in His infinite wisdom, to take unto himself the spirit of our deceased brother, we, therefore, commit his body to the grave.

Earth to earth.

[Senior Warden sprinkles earth on coffin.]

¹Practice this in the lodge room; awkwardness is unpardonable:

1st. Extend the hands towards the grave, palms outward;

2nd. Cross the arms over the breast, the left above the right, the fingers touching the shoulders;

3rd. Raise the hands above the head, looking upward; then drop the hands naturally to the sides.

It is proper to give the funeral honors but once.

Ashes to ashes.

[More earth.]

Dust to dust.

[More earth.]

There to remain till the trump shall sound on the resurrection morn, we can cheerfully leave him in the hands of a Being who doeth all things well.

[The Master continues.]

From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother to accompany his remains to the place of interment, and there deposit them with the usual formalities.

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

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer; we can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement; but this we can say, that He who tempers the wind to the shorn lamb looks down with

infinite compassion upon the widow and fatherless in the hour of their desolation, and the Great Architect will fold the arms of His love and protection around those who put their trust in Him.

We have deposited in this open grave the form of one who was dear to you all while living and, although he cannot now speak to you in accents of love, still he is with you in the inmost recesses of your hearts. We can turn our eyes to that bright land—to the shores that they inhabit; there is no mirage, no delusion there; that land exists; and those angelic strains of music, the voices of our loved ones, are whispered in our ear when no one else is by.

My friends, we thank God for this victory over the grave: that when death seals the lips and chills the form, he cannot hush that sweeter voice nor blight that brighter vision which lingers within the heart.

Dark, indeed, would be our way could we not gather round us our loved ones, hold them in our affections, and feel that they are about us. It is that which lifts the hope within us until it can overlook the shadow of our place of probation; which joins, link after link, the chain which binds us to materiality and opens to us a world of spiritual beauty. Then be comforted, for your friend [father, husband], our brother, is not dead, but lives in that blissful world to which we are all hastening.

Soft and safe to you, my brother, be this mortal bed; bright and beautiful by thy rising from it. With fragrance eternal may the sprig of acacia here flourish; may the earliest buds of spring unfold their beauties over this your resting place, and here may the sweetness of the summer's last rose linger longest. Though the cold blasts of autumn may lay them in the dust, and for a time destroy their loveliness, yet their fading is not final, and in the springtime they will surely bloom again.

So, in the bright morning of the world's resurrection, your mortal frame, now laid in the dust, shall again spring into newness of life, and expand in immortal beauty in realms beyond the skies. Until then, my brother—until then, farewell!

MOST GLORIOUS GOD, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and by drawing our attention toward Thee, the only refuge in time of need, may we be induced to so regulate our conduct here that when the awful moment shall arrive at which we must quit this transitory scene, the enlightening prospect of Thy mercy may dispel the gloom of Death, and that after our departure hence in peace and Thy favor, we may be received into Thine everlasting kingdom, and there join in union with our

friend, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

RESPONSE—So mote it be.

BENEDICTION.

MASTER OR CLERGYMAN—The peace that passeth all understanding rest and abide with you, now and forever. Amen.

RESPONSE—So mote it be.

[The service being concluded, the brethren will return to the Lodge-room, when the Lodge must be closed. This must be done on the same day on which opened. See closing prayer, under "Service in the Lodge-room."]

SHORT FORM OF BURIAL SERVICE

FOR USE AT THE GRAVE DURING VERY
INCLEMENT WEATHER.

[After the officers and brethren have taken their places as described on page 171, the Master offers the following or some other suitable prayer. The brethren should uncover during the prayer only.]

MASTER—Almighty and most merciful Father, as it hath pleased Thee to take from us one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. And when, too, our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end in fruition. And Thine, O Righteous Father, shall be the glory forever. Amen.

RESPONSE—So mote it be.

MASTER—We have assembled today as Masons to offer to the memory of our deceased brother this last tribute of affection. Unto the grave we consign his body—earth to earth; ashes to ashes; dust to dust—there to remain till the trump shall sound on the resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well.

The Master, presenting the apron, continues:]

MASTER—The Lambskin apron is an emblem of innocence and the badge of a Mason. This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death.

The Master, holding the evergreen, continues:

MASTER—The evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall never, never, die.

[The brethren then drop sprigs of evergreen into the grave and the funeral honors are given as in the other service. See page 177. The Master then continues:]

MASTER—With those of his immediate relatives and friends who are most heart-stricken at the loss we have all sustained, we sincerely, deeply, and most affectionately sympathize, and commend them to the infinite Father, who looks down with compassion upon the widow and fatherless in the hour of their desolation. He will fold the arms of His love and protection around those who put their trust in Him.

[Then should follow the Lord's Prayer, or one of the prayers at the end of the full service, which concludes the ceremonies at the grave.]

RITUAL FOR A LODGE OF SORROW

[The following Ritual for a Lodge of Sorrow is recommended for use in the lodge. While necessarily of a funeral character, it differs essentially from the burial service. In the latter case we are in the actual presence of the departed, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and while we thus recall to our recollection their virtues and temper anew our resolutions so to live that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view, to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear dark clothing and white gloves and aprons. There is no necessity for any attempt at secrecy in the ceremony of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends at the lodge-room with benefit to all concerned.]

PREPARATION OF THE HALL.

1. The lodge-room or hall should be appropriately draped in black, and the several stations covered with the same emblem of mourning.
2. On the Master's pedestal is a skull and lighted taper.
3. In the center of the hall is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms,

so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

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

5. During the first part of the ceremonies the lights in the hall should burn dimly.

6. Arrangements should be made to enable the lights to be increased to brilliancy at the appropriate point in the ceremony.

7. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer, the appropriate insignia of his office.

8. When the lodge is held in memory of several brethren shields bearing their names are placed around the catafalque.]

OPENING CEREMONIES.

[The several officers being in their respective stations and places and the brethren seated, the ceremonies will begin by a voluntary upon the organ, appropriate to the occasion, after which the Master will say:]

MASTER—Brother Senior Warden, for what purpose are we assembled?

S. W.—To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution, and by the remembrance of immortality, to raise our souls above the consideration of this transitory existence.

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

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

MASTER—Brethren, commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

[The chaplain will then offer the following or some other suitable prayer.]

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

RESPONSE—So mote it be.

[The choir will then sing an appropriate hymn, such as "Friend After Friend Departs," or "Brother, Thou Art Gone to Rest" or "Lead Kindly Light Amid the Encircling Gloom."]

[The Master, taking the skull in his hand, will then deliver an address, beginning as follows:]

MASTER—Brethren, in the midst of life we are in death and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land.

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

Think of those brethren who, but a few days since, were among us in all the pride and power of life; bring to your mind the remembrance of their wisdom, their strength and their beauty, and then reflect that "to this complexion have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has been burned out. Think how soon death, for you, will be a reality.

Man's life is like a flower, which blooms today and tomorrow is faded, cast aside, and trodden under foot. The most of us, my brethren, are fast approaching, or have already passed the meridian of life, our sun is sinking in the West, and, oh, how much more swift is the passing of our declining years than when we started upon the journey and believed, as the young are too apt to believe, that the roseate hues of the rising sun of our existence were always to be continued.

When we look back upon the happy days of our childhood, when the dawning intellect first began to exercise its powers of thought it seems but as yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last day had come, our whole earthly life would seem but as the space of time from yesterday until today. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and upon the narrow boundary between the past and the present flickers the puny taper we term our life.

When we came into the world we knew naught of what had been before us, but, as we grew up to manhood, we learned of the past; we saw the flowers bloom as they had bloomed for centuries; we beheld the orbs of day and night pursuing their endless courses among the stars, and as they pursued it from the birth of light we learned what men had thought and said and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the divine promises can we satisfy the yearnings of an immortal soul.

The cradle speaks to us of remembrance; the coffin, of hope of a blessed trust in a glorious immortality, and a never ending existence beyond the gloomy portals of the tomb!

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

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

Let the proud and vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wound that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

And when God sends his angel to us with the scroll of death let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads softly down, like one

"Who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

For this, at least, man learns by death that his calamities are not immortal. To bear grief

honorably and temperately, and to die willingly are the duties of a good man and a true Mason

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and loam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

[Singing of hymn by choir, such as "Nearer My God to Thee," or piece of solemn music, or both. The Master then calls up the lodge, and says:]

MASTER—Lord, Thou hast been our dwelling place in all generations.

S. W.—Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

J. W.—Thou turnest man to destruction and sayest, Return, ye children of men.

MASTER—For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

S. W.—Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up.

J. W.—In the morning it flourishes and groweth up; in the evening it is cut down and withereth.

MASTER—For we are consumed by thine anger, and by thy wrath are we troubled.

S. W.—Thou has set our iniquities before thee, our secret sins in the light of thy countenance.

J. W.—For all our days are passed away in thy wrath; we spend our years as a tale that is told.

MASTER—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

S. W.—Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.

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

[The Master and Wardens resume their seats; the brethren are seated, and the Chaplain rises, and reads or recites the following passage of Scripture.]

CHAPLAIN—Lo! He goeth by me and I see him not. He passeth on also, but I perceive him not. Behold! He taketh away and who can hinder him?

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined the number of his months is with thee. Thou has appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. Though the roots thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more shall they not awake nor be roused out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, "Thou art my father." And where is now thy hope? As for my hope, who will see it? They shall go down to the bars of the pit, where our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh! that my words were now written; oh! that they were printed in a book; that they were graven with an iron pen and lead in the

rock forever! For I know that my Redeemer liveth, and he shall stand at the latter day upon the earth. And though after my skin worms shall destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold, and not another.

For thou cast me into the deep, in the midst of the seas; and thy floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple. The waters compassed me about, even to the soul, the depths closed me round about, the weeds were wrapped about my head.

I said, in the cutting off of my day I shall go to the gates of the grave; I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold! for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee; the living, the living he shall praise thee as I do this day.

Are not my days few? Cease, then, and let me alone that I may take comfort a little before I go whence I shall not return even to the land of darkness, and the shadow of death. A land of darkness as darkness itself, and of the shadow of death, without any order; and where the light is as darkness.

[An interval of profound silence, all the lights in the hall put out save the three small burning tapers at the east, west and south stations, the four brethren around the catafalque will also extinguish their tapers. After another period of silence, Low Twelve will be sounded on a gong, *very slowly* then the Master will address the Senior Warden.]

MASTER—Brother Senior Warden, in this hour of gloom and darkness, when death stares us in the face, when the skin slips from the fingers, and the flesh cleaves from the bones, what shall we do?

S. W.—Worshipful Master, the light of nature and of reason fails us here. Their feeble rays penetrate not the darkness of the tomb! Let us look above to Him whose omniscience ruleth both death and the grave.

MASTER—Brother Chaplain, lead us in addressing our earnest petitions to that Almighty Father, who ever lends a listening ear to his suffering children.

CHAPLAIN—Our Father, who art in heaven it hath pleased thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress and trouble may hereafter come upon us, may we ever be consoled by the reflection that thy wisdom and thy love are equally infinite, and that our sorrows are not the visitations of thy wrath, but the result of the great law of harmony

by which everything is being conducted to a good and perfect issue in the fullness of thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand. When it comes to us also to die may a firm and abiding trust in thy mercy dispel the gloom and dread of dissolution. Be with us now, that we may serve thee in spirit and understanding. And to thy name shall be ascribed the praise forever. Amen.

RESPONSE—So mote it be.

MASTER—Brother Senior Warden, your advice was both timely and well. Masons should always remember that when human strength and wisdom fail, they have an inexhaustible fountain of both open to them from above, through the medium of prayer. Brothers Senior and Junior Wardens, join me round these solemn emblems of mortality, and assist me in paying the last Masonic honors to our departed brethren.

[The Wardens, Deacons and Stewards will now approach the east and form a procession thus:

Two Stewards with white rods,

Two Wardens with columns,

Junior Deacon, with black rod; Master; Senior Deacon with black rod,

The procession will move once around the catafalque to slow and solemn music (Pleyel's Hymn is very appropriate). On arriving at the east, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque and, placing upon it a bunch of white flowers, will say:]

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

[Here the Funeral Grand Honors are given *once*.

The Junior Warden returns to his place in the line and an interval of profound silence will be observed.

The procession will then be formed and move as before to the sound of slow music *twice* around the catafalque. They will open as before, when the Senior Warden, approaching the catafalque, will place upon it a wreath of white flowers, and say]

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

[Here the Funeral Grand Honors are given *twice*.

The Senior Warden then returns to his place in the line and an interval of profound silence will be observed.

The procession will again be formed and move *three* times around the catafalque to slow music as before. Arriving at the east the Master will advance and place upon the urn a wreath of *evergreen*, and say]

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

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

[Here the Funeral Grand Honors are given *three* times, all repeating together at the last:]

ALL—"The will of God is accomplished. So mote it be. Amen."

[After an interval of profound silence, the Master having returned to his place in the east, and the Wardens, Deacons and Stewards to their places, the Master will lead in the following service, all joining in the responses:]

MASTER—Oh, give thanks unto the Lord, for he is good.

RESPONSE—For his mercy endureth forever.

MASTER—Oh, give thanks unto the God of gods.

RESPONSE—For his mercy endureth forever.

MASTER—Oh, give thanks unto the Lord of lords.

RESPONSE—For his mercy endureth forever.

MASTER—To him who alone doeth great wonders.

RESPONSE—For his mercy endureth forever.

MASTER—To him that by wisdom made the heavens.

RESPONSE—For his mercy endureth forever.

MASTER—To him that stretched out the earth above the waters.

RESPONSE—For his mercy endureth forever.

MASTER—To him that made great lights.

RESPONSE—For his mercy endureth forever.

MASTER—The sun to rule by day.

RESPONSE—For his mercy endureth forever.

MASTER—The moon and stars to rule by night.

RESPONSE—For his mercy endureth forever.

MASTER—Who remembered us in our low estate.

RESPONSE—For his mercy endureth forever.

MASTER—Oh, give thanks unto God of heaven.

RESPONSE—For his mercy endureth forever.

[After which the Master will address the Chaplain, as follows:]

MASTER—Brother Chaplain, read to us from Holy Writ, that Great Light in Masonry, words of comfort and hope, to cheer us in our darkness and despondency.

[The Chaplain will then proceed to the catafalque, where he will conduct the following service:]

CHAPLAIN—But some men will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.

RESPONSE—And bodies terrestrial.

CHAPLAIN—But the glory of the celestial is one.

RESPONSE—And the glory of the terrestrial is another.

CHAPLAIN—There is one glory of the sun and another glory of the moon and another glory of the stars.

RESPONSE—For one star differeth from another star in glory.

CHAPLAIN—So also is the resurrection of the dead. It is sown in corruption.

RESPONSE—It is raised in incorruption.

CHAPLAIN—It is sown in dishonor.

RESPONSE—It is raised in glory.

CHAPLAIN—It is sown in weakness.

RESPONSE—It is raised in power.

CHAPLAIN—It is sown a natural body.

RESPONSE—It is raised a spiritual body.

CHAPLAIN—There is a natural body and there is a spiritual body; and so it is written, the first man, Adam, was made a living soul.

RESPONSE—The last Adam was made a quickening spirit.

CHAPLAIN—The first man is of the earth, earthy.

RESPONSE—The second man is the Lord from heaven.

CHAPLAIN—As is the earthy, such are they also that are earthy.

RESPONSE—And as is the heavenly, such are they also that are heavenly.

CHAPLAIN—And as we have borne the image of the earthy.

RESPONSE—We shall also bear the image of the heavenly.

CHAPLAIN—Behold! I show you a mystery. We shall not all sleep.

RESPONSE—But we shall all be changed.

CHAPLAIN—In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall

sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption.

RESPONSE—And this mortal must put on immortality.

CHAPLAIN—So when this corruptible shall have put an incorruption and this mortal shall have put an immortality, then shall be brought to pass the saying that is written:

RESPONSE—Death is swallowed up in victory.

CHAPLAIN—O death, where is thy sting?

RESPONSE—O grave, where is thy victory?

[As the concluding words are pronounced, "O Grave, Where is Thy Victory?" the lights in the hall will be raised to great brilliancy; the four brethren sitting around the catafalque will relight the tapers, while a strain of triumphant music will be played, simultaneously with the turning on of the lights.

The Chaplain will return to his place in the east and the choir should sing a triumphant hymn.

The Master will then address the brethren who have been chosen to pronounce the eulogiums on the deceased brethren, as follows:]

MASTER—My brethren, let Masonry speak through your lips to us of our deceased brethren, who have gone away from us. Tell us the story of their lives, and recount their virtues, that we may remember and imitate them. But let their faults and their errors be forgotten, for to say that they had these is but to say that they were human.

[The orator or orators will then pronounce the eulogium or eulogiums. Should there be more than one the eulogiums should be interspersed with music.

After the concluding oration, the choir will sing a closing ode to the tune of "Old Hundred."]]

CLOSING CEREMONY.

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

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

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

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives and threw the penetrating light of truth on their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulchre.

Masonry has no such tribunal to sit in judgment upon her dead; with her the good which her sons have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen of

a Mason who dies that nothing good can truthfully be said, she will mournfully and pityingly bury him out of her sight in tears, and silence.

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

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

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

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

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

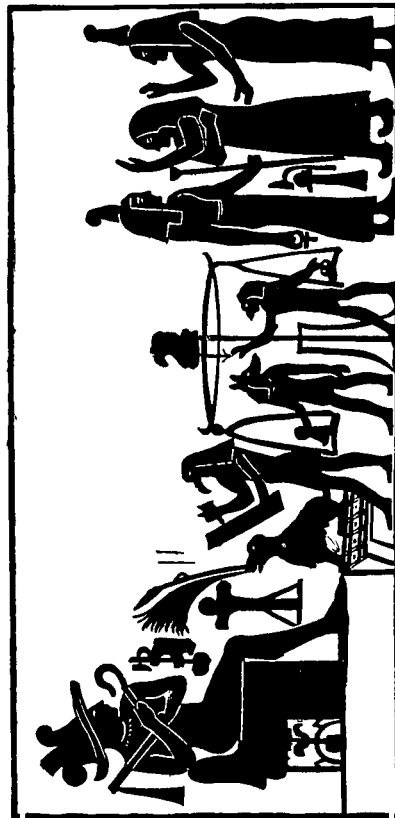
[Usual closing prayer by the Chaplain.]

MASTER—This Lodge of Sorrow is now closed

[Usual Masonic benediction by the Chaplain or Master.]

THE JUDGMENT OF THE DEAD

In the closing ceremonies of the ritual for a Lodge of Sorrow, the Senior Warden refers to the ancient Egyptian ceremony of the Judgment of the Dead, or Judgment of Amenti. Although this ceremony was part of the Mysteries, yet it was well known to all, as it was founded upon the peculiar funeral rites of the Egyptians. From this judgment in this world no Egyptian was exempt, no matter how exalted his position, and upon this trial depended the right to an honorable burial. All whom the deceased person had wronged, and all who knew of his evil deeds, were permitted to testify over his dead body, while his friends and kindred loudly proclaimed his virtues. The decision followed the weight of the evidence; and even a king who had led a bad and wicked life might be excluded from burial in his own sepulchre. And the "assessors" at the funeral were allowed to pronounce a condemnation, which all agreed would also be received in a future state. This trial of the dead in this world was typical of the Judgment of Amenti, where Osiris presided in the invisible world, and which the devout Egyptian believed took place there at the same time. From this peculiar custom of the Egyptians arose a part of the ceremonies of initiation into the Mysteries of Isis, for, as in initiation the candidate died symbolically, so also he underwent the judgment of the dead, to ascertain if he was worthy to receive the higher and more important secrets, by being raised and brought to light, typical of the admission of the good into the "mansions of the blessed." The last judgment is one of the principal subjects found depicted upon the walls of tombs and in the "Book of the Dead," sometimes referred to in the actual trial; at others, to its representation as enacted in the Mysteries. This judgment of the dead was peculiar to the national customs and funeral rites of the Egyptians, and does not appear to have prevailed in other countries. It was, therefore, naturally discontinued as a part of the Mysteries when they were introduced into other countries under other names. * * * * * There is nothing in the ancient Masonic degrees in the least analogous to the Judgment of Amenti, that portion of the Mysteries of Isis not having been adopted into the Mysteries as celebrated in other lands and at a later age. The following representation of the scene taken from the "Book of



THE JUDGMENT OF THE DEAD

the Dead," will, however, be interesting to all readers, and members of the Fraternity will not fail to recognize in it certain Masonic features which we may not particularize. The figure seated on the throne is Osiris, or Judge of the Dead; he holds the flail and crook emblems of majesty and dominion. The deeds of the deceased, or of the candidate, typified by a vase containing his heart, are being weighed in the scales of justice by Anubis and Horus against an ostrich feather, emblem of truth, in the opposite scale. * * * Thoth (Hermes, Mercury, or the Divine Intellect) presents the result to Osiris. Close by is Cerberus, or Am-mit, the "Eater of the Dead." At the right the candidate is seen attended by the Goddesses of Truth and Justice; the Goddess of Truth holds in her hand the emblem of eternal life, and both wear upon their heads the emblem of truth. Close to Osiris is seen the thyrsus bound with a fillet to which the spotted skin of a leopard is suspended. It is the same that the high priest, clad in the leopard-skin dress, carries in the processions, and which gave rise to the *nebris* and thyrsus of Bacchus, to whom Osiris corresponds in Greek mythology. The lotus flower, the emblem of a new birth, is represented just before the thyrsus. If, on being tried, the candidate is rejected, having been "weighed and found wanting," Osiris inclines his scepter in token of condemnation. If, on the contrary, when the sum of his deeds has been recorded, his virtues so far preponderate as to entitle him to admission, Horus, taking in his hand the tablet of Thoth, introduces him to the presence of Osiris. In the initiation, those who represent Thoth, Anubis and Horus wore symbolical masks, as represented in the drawing (See Kendrick, Wilkinson and also Arnold's "Philosophical History of Secret Societies," from which last work the above drawing is taken.)

Book V

ANCIENT CEREMONIES OF THE ORDER

- Opening and Closing Ceremonies.
- Annual Installation of Officers.
- Instituting a Lodge Under Dispensation.
- Consecration, Dedication and Constitution of a New Lodge Under Charter.
- Dedication of Masonic Temples and Halls.
- Laying the Foundation Stones of Public Structures.
- Reception of Grand Officers.
- Reception of Visiting Brethren.
- Regulations for Processions.
- Festivals of the Order.
- Grand Honors of Masonry.
- Some Things a Master Ought to Know.
- Parliamentary Law and Rules of Order.
- Odes and Chants.

OPENING AND CLOSING CEREMONIES

[The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the dispatch of the ordinary business of any association has always been recognized. If secular associations have found it expedient by the adoption of some preparatory forms, to avoid the appearance of an unseemingly abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.

In like manner a Lodge of Masons should be opened with ceremonies of the most solemn character, in which, that attention may be given to their symbolic as well as their practical import, every member present is expected to take a part. They are of general concern and in them all should assist.

When the hour for opening has arrived, the Master will take his station and congregate his Lodge. The brethren properly clothed will take their seats and the officers repair to their respective stations and places.

The accepted forms in use in declaring the Lodge duly opened are as follows: When the Lodge is opened with the Grand Master in the Chair, he should declare the same "opened in ample form;" when the Deputy Grand Master, Grand Senior Warden or Grand Junior Warden performs this ceremony it should be declared "opened in due form;" when by the installed Master, it is "opened in form;" when by a Warden or other proper person, it is "opened with the usual ceremonies."

A Lodge is said to be opened "on" and not "in" a certain degree (which latter expression is often incorrectly used) in reference rather to the speculative than to the

legal character of the meeting; to indicate that the members are to be circumscribed in the limits of a particular case, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree. (Mackey.)

At stated communications the Lodge is opened on the Master Mason degree. If a meeting of the Lodge has been called to confer the Entered Apprentice or the Fellow Craft degrees, one or both, a Lodge of Master Masons need not be opened. When a Lodge of Master Masons has been opened at a stated communication and it is desired to open on one or both the other degrees, the Lodge of Master Masons should be "called to refreshment" and the Lodge of lower degree opened in full form. The opening on every degree should be full and explicit and the Lodge that pursues this custom will find many visitors who come for "light in Masonry." To close the Lodge "in short form" after conferment of a degree is to cheat the candidate of his right to best possible "first impressions."

In displaying the Greater Lights the Volume of the Sacred Law should be opened at Psalm 133 in the Entered Apprentice degree; at Amos 7 in the Fellow Craft degree, and at Ecclesiastes 12 in the Master Mason degree.

The Grand Lodges in some States have authorized a short-cut form of "calling to labor" from one degree to another but this is a make-shift and unless specifically approved should not be resorted to.

It is proper to give the D. G. and S. as soon as the Lodge is "purged" and whenever the Master addresses any officer or other member he should rise and salute.

Brethren will not, of course, pass between the Master and the Altar when the Lodge is opened, nor walk about the room without the Master's permission. Talking which disturbs others should not be engaged in. An observance of the rules of Parliamentary Law applicable to Lodge proceedings will result in smoother conduct of business. The Master is addressed, "Worshipful Master," but he is referred to as "the Master."

MASTER MASON

OPENING CEREMONIES

[The Master gives one rap with his gavel.]

MASTER—The Lodge will come to order, the brethren will properly clothe and take their seats. The officers will assume their respective stations and places.

Brother Senior Warden, are all present Master Masons?

[The Senior Warden satisfies himself conclusively upon this matter.]

S. W.—Worshipful Master, all present are Master Masons.

MASTER—Brother Junior Deacon, what is the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to open a Lodge of Master Masons and direct him to tyle accordingly.

[Junior Deacon proceeds to door of ante-room, opens it wide without knocking.]

J. D.—Brother Tyler, the Master is about to open a Lodge of Master Masons and it is his order that you tyle accordingly.

[J. D. closes the door, raps thrice upon it, being answered by a like number of raps by the Tyler. The J. D. returns to his place and salutes the Master.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[The Master raps once with his gavel and the Junior Deacon resumes his seat.]

MASTER—Brother Senior Warden, * * *

[The Master gives a "lecture or a part of a lecture" in obedience to his installation oath.]

MASTER—How many anciently composed a Lodge of Master Masons?

S. W.—Three or more.

MASTER—When composed of three only, of whom did they consist?

S. W.—The Master, Senior Warden and Junior Warden.

MASTER—Where is the Junior Warden's station?

S. W.—In the South

[The Master calls up all officers by two raps.]

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south

the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West.

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East.

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east; to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master last.]

MASTER—Brother Senior Warden, it is my order that a Lodge of Master Masons be now opened for the dispatch of such business as may regularly come before it. Communicate this order to the Junior Warden in the South and he to the craft for their government.

S. W.—Brother Junior Warden, it is the order of the Master in the East that a Lodge of Master Masons be now opened for the dispatch of such business as may regularly come before it. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that a Lodge of Master Masons be now opened for the dispatch of such business as may regularly come before it. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given the Master, the Senior Warden and the Junior Warden each gives one rap with his gavel in succession, the raps being passed thrice about the Lodge, beginning with the Master. The Master uncovers and offers the following or some other suitable prayer:]

OPENING PRAYER

MOST HOLY AND GLORIOUS LORD GOD! The Great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that "where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them." In thy name we assemble, most

humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heavens."

Response by brethren: So mote it be. Amen

[Here, if the Master so desires, it is proper to give an "opening charge." The following is quite old.]

CHARGE AT OPENING

The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by the craft. Let us ever remember that the great objects of our Fraternity are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practice with assiduity the sacred tenets of the craft. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of

irregular passions within the walls of the Lodge if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down in our Masonic Trestle-board and improve in everything that is good, amiable and useful. Let the benign Genius of the Mystic Art preside over our councils and under her sway let us act with a dignity becoming the high moral character of our venerable Institution.

MASTER—Brother Senior Deacon, display the Great Lights.

[The S. D. proceeds to the west of the Altar, displays the Great Lights, arranges the representatives of the Lesser Lights, salutes the Master and remains by the Altar. The Master uncovers and proclaims:]

MASTER—In the name of God and the Holy Saints John, I now declare.
Lodge No. . . . opened in form on the Master Mason degree.

Brother Junior Deacon, so inform the Tyler.

[The J. D. proceeds to the ante-room door, raps thrice upon it, when it is opened by the Tyler.]

J. D.—The Lodge is opened upon the Master Mason degree.

[The door is closed. The J. D. raps thrice upon the door and is answered in like manner by the Tyler. The J. D. returns to his place, salutes the Master, and says:]

J. D.—Worshipful Master, the duty is performed.

[The Master then seats the Lodge by a rap with his gavel. The Senior Warden raises his column to an erect position and the Junior Warden lowers his to a reclining position.]

[The Master then proceeds with the business of the Lodge in the order prescribed in the by-laws. If the Entered Apprentice degree is to be conferred or candidates are to be examined in that degree, the Lodge of Master Masons will be called from labor to refreshment and a Lodge of Entered Apprentices duly opened. So, too, will a Lodge of Fellow Crafts be opened after the Lodge of Entered Apprentices has been closed if there shall appear work or examination in the second degree.]

MASTER—Brother Junior Deacon, ascertain whether there are any candidates in waiting; if so, for what purpose.

[J. D. salutes, retires to ante-room, secures list made ready by the Tyler, returns, salutes and says:]

J. D.—Worshipful Master, Mr. A. B. is in waiting to receive the Entered Apprentice degree; Brother C. D. is awaiting examination as to his proficiency in the Entered Apprentice degree; Brother E. F. is in waiting to receive the Fellow Craft degree, and Brother G. H. is awaiting examination as to his proficiency in the Fellow Craft degree.

CALLING TO REFRESHMENT

MASTER—Brother Junior Warden, how goes the hour?

J. W.—It is now high twelve, Worshipful Master.

MASTER—It being high twelve, you will call the craft from labor to refreshment.

[The J. W. calls up the Lodge with three raps and says:]

J. W.—Brethren, it is the order of the Master in the East that this Lodge of Master Masons be now called from labor to refreshment. Take

due notice and govern yourselves accordingly.
Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given the Junior Warden, Senior Warden and Master pass the raps thrice around the Lodge as before, except that the order is reversed, beginning with the Junior Warden instead of the Master.]

MASTER—Brother Senior Deacon, close the Great Lights.

[The Senior Deacon proceeds to west of Altar, closes the Great Lights, salutes and retains his position.]

MASTER—Brethren, we are at refreshment.
Brother Junior Deacon, so inform the Tyler.

[The J. D. proceeds to ante-room door, opens it and informs Tyler. The Senior Warden lowers his column while that of the Junior Warden is placed erect.]

CALLING TO LABOR

[When business in the lower degrees is concluded and all except Master Masons have retired, the door is closed and the Master addresses the Junior Warden.]

MASTER—Brother Junior Warden, how goes the hour?

J. W.—It is now one hour past high twelve, Worshipful Master.

MASTER—It being one hour past high twelve, you will call the craft from refreshment to labor upon the Master Mason degree.

[The J. W. calls up the Lodge with three raps and says.]

J. W.—Brethren, it is the order of the Master in the East, that this Lodge of Master Masons be now called from refreshment to labor. Take due notice and govern yourselves accordingly.
Look to the East.

MASTER—Brethren, together with the signs.

[After the signs the raps are passed thrice around the Lodge in the same manner as when calling to refreshment, that is beginning with the Junior Warden.]

MASTER—Brother Senior Deacon, display the Great Lights.

[Done—as before.]

MASTER—I now declare this Lodge at labor upon the Master Mason degree. Brother Junior Deacon, so inform the Tyler.

[Done—as before.]

J. D.—The Lodge is duly tyled, Worshipful Master.

[The Master seats the Lodge with one rap. The Wardens reverse their columns.]

CLOSING CEREMONIES

MASTER—Brother Senior Warden, have you anything in the West to bring before this Lodge of Master Masons before we close?

S. W.—Nothing in the West, Worshipful Master.

MASTER—Anything in the South, Brother Junior Warden?

J. W.—Nothing in the South, Worshipful Master.

MASTER—Brother Secretary, have you anything upon your table?

SECY.—Nothing, Worshipful Master.

MASTER—Has any brother anything to offer?

MASTER—Brother Junior Deacon, what is the last, as well as the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to close this Lodge of Master Masons and direct him to tyle accordingly.

[J. D. raps thrice, otherwise done as in opening the Lodge.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[Master raps once with his gavel.]

MASTER—Brother Senior Warden, * * *.

MASTER—How many anciently composed a Lodge of Master Masons?

S. W.—Three or more.

MASTER—When composed of three only, of whom did they consist?

S. W.—The Master, Senior Warden and Junior Warden.

MASTER—Where is the Junior Warden's station?

S. W.—In the South.

[The Master calls up all officers by two raps.]

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West.

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East.

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east, to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master last.]

MASTER—Brother Senior Warden, it is my order that this Lodge of Master Masons be now closed. Communicate this order to the Junior Warden in the South and he to the craft for their government.

S. W.—Brother Junior Warden, it is the order of the Master in the East that this Lodge of Master Masons be now closed. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that this Lodge of Master Masons be now closed. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given the raps are passed thrice about the Lodge as in the opening, beginning with the Master. Here, if the Master so desires, it is proper to give a "closing charge." The following is quite old.]

CHARGE AT CLOSING

BRETHREN, you are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and

employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that, around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid in his reformation. Vindicate his character, when wrongfully traduced. Suggest, in his behalf, the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially unto the household of the faithful.

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable Institution. Let it not be supposed that you have here labored in vain, and spent your strength for naught; for your work is with the Lord and your recompense with God.

Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.

[Following the closing charge, the Master uncovers and offers the following or some other suitable prayer:]

CLOSING PRAYER

SUPREME ARCHITECT OF THE UNIVERSE, accept our humble praise for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together and continue to us thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope, and Charity; but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice thy precepts, that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God.

Response by brethren: So mote it be. Amen.

MASTER—Brother Senior Warden, how do Masons meet?

S. W.—Upon the level.

[All present step down to the lodge room floor.]

MASTER—Brother Junior Warden, how do Masons act?

J. W.—Upon the plumb.

MASTER—And they part upon the square. So may we ever meet, act and part.

May the blessings of Heaven rest upon us and all regular Masons! May brotherly love prevail

and every moral and social virtue unite and cement us!

Brother Senior Deacon, close the Great Lights.

[The S D proceeds to the Altar as in the opening, closes the Great Lights, extinguishes the representatives of the Lesser Lights, salutes the Master and retains his position.]

MASTER—In the name of God and the Holy Saints John, I now declare.....Lodge No..... closed in form on the Master Mason degree.

Brother Junior Deacon, so inform the Tyler.

[Done—as in the opening.]

MASTER—Brethren, you are dismissed.

The Wardens reverse their columns |

ENTERED APPRENTICE

OPENING CEREMONIES

[The Master gives one rap with his gavel.]

MASTER—The Lodge will come to order, the brethren will properly clothe and take their seats. The officers will assume their respective stations and places.

Brother Senior Warden, are all present Entered Apprentice Masons?

[The Senior Warden satisfies himself conclusively upon this matter.]

S. W.—Worshipful Master, all present are Entered Apprentice Masons.

MASTER—Brother Junior Deacon, what is the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to open a Lodge of Entered Apprentice Masons and direct him to tyle accordingly.

[Junior Deacon proceeds to door of ante-room opens it wide with out knocking.]

J. D.—Brother Tyler, the Master is about to open a Lodge of Entered Apprentice Masons and it is his order that you tyle accordingly.

[J. D. closes the door, raps thrice upon it, being answered by a like number of raps by the Tyler. The J. D. returns to his place and salutes the Master.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eaves-droppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[The Master raps once with his gavel and the Junior Deacon resumes his seat.]

MASTER—Brother Senior Warden, * * *.

[The Master gives a "lecture or a part of a lecture" in obedience to his installation oath.]

MASTER—How many anciently composed a Lodge of Entered Apprentice Masons?

S. W.—Seven or more.

MASTER—When composed of seven only, of whom did they consist?

S. W.—The Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon and Junior Deacon.

MASTER—Where is the Junior Deacon's place?

S. W.—On the right of the Senior Warden in the West, by the door of admission.

[S. W. resumes his seat.]

MASTER—Brother Junior Deacon, what are your duties?

J. D.—To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct, and to see that the Lodge is properly tyled.

MASTER—Where is the Senior Deacon's place?

J. D.—On the right and in front of the Master in the East.

[J. D. resumes his seat.]

MASTER—Brother Senior Deacon, what are your duties?

S. D.—To carry orders from the Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; to welcome and accommodate visiting brethren; to receive and conduct candidates.

MASTER—Where is the Secretary's place?

S. D.—On the left of the Master in the East.

[The Master calls up all officers by two raps.]

MASTER—Brother Secretary, what are your duties?

SECY.—To obey the orders of the Master in the East; to record such of the proceedings of the Lodge as are proper to be written; to receive all moneys due the Lodge and to pay them into the hands of the Treasurer.

MASTER—Where is the Treasurer's place?

SECY.—On the right of the Master in the East.

MASTER—Brother Treasurer, what are your duties?

TREAS.—To receive all moneys from the hand of the Secretary; to keep just and regular accounts of the same and to pay them out upon the order of the Lodge attested by the Master and Secretary.

MASTER—Where is the Junior Warden's station?

TREAS.—In the South.

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West.

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East.

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east; to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master *ast.*]

MASTER—Brother Senior Warden, it is my order that a Lodge of Entered Apprentice Masons be now opened for the dispatch of such business as may regularly come before it. Communicate this order to the Junior Warden in the South and he to the craft for their government.

S. W.—Brother Junior Warden, it is the order of the Master in the East that a Lodge of Entered Apprentice Masons be now opened for the dispatch of such business as may regularly come

before it. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that a Lodge of Entered Apprentice Masons be now opened for the dispatch of such business as may regularly come before it. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given the Master, the Senior Warden and the Junior Warden each gives one rap with his gavel in succession—being passed once about the Lodge. Where the Lodge is opened first in the Entered Apprentice degree for the present communication the usual opening prayer is now offered, for which see page 214.]

MASTER—Brother Senior Deacon, display the Great Lights.

[The S. D. proceeds to the west of the Altar, displays the Great Lights, arranges the representatives of the Lesser Lights, salutes the Master and remains by the Altar. The Master uncovers and proclaims:]

MASTER—In the name of God and the Holy Saints John, I now declare.Lodge No. opened in form on the Entered Apprentice degree.

Brother Junior Deacon, so inform the Tyler.

[The J. D. proceeds to the ante-room door, raps thrice upon it, when it is opened by the Tyler.]

J. D.—The Lodge is opened upon the Entered Apprentice degree.

[The door is closed. The J. D. raps thrice upon the door and is answered in like manner by the Tyler. The J. D. returns to his place, salutes the Master, and says]

J. D.—Worshipful Master, the duty is performed.

[The Master then seats the Lodge by a rap with his gavel. The Senior Warden raises his column to an erect position and the Junior Warden lowers his to a reclining position.]

CLOSING CEREMONIES

MASTER—Brother Senior Warden, have you anything in the West to bring before this Lodge of Entered Apprentice Masons before we close?

S. W.—Nothing in the West, Worshipful Master.

MASTER—Anything in the South, Brother Junior Warden?

J. W.—Nothing in the South, Worshipful Master?

MASTER—Brother Secretary, have you anything upon your table?

SECY.—Nothing, Worshipful Master.

MASTER—Has any brother anything to offer?

MASTER—Brother Junior Deacon, what is the last, as well as the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to close this Lodge of Entered Apprentice Masons and direct him to tyle accordingly.

[J. D. raps thrice, otherwise done as in opening the Lodge.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[The Master raps once with his gavel.]

MASTER—Brother Senior Warden, * * *.

MASTER—How many anciently composed a Lodge of Entered Apprentice Masons?

S. W.—Seven or more.

MASTER—When composed of seven only, of whom did they consist?

S. W.—The Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon and Junior Deacon.

MASTER—Where is the Junior Deacon's place?

S. W.—On the right of the Senior Warden in the West, by the door of admission.

[S. W. resumes his seat.]

MASTER—Brother Junior Deacon, what are your duties?

J. D.—To carry messages from the Senior Warden in the West to the Junior Warden in

the South, and elsewhere about the Lodge as he may direct, and to see that the Lodge is properly tyled.

MASTER—Where is the Senior Deacon's place?

J. D.—On the right and in front of the Master in the East.

[J. D. resumes his seat.]

MASTER—Brother Senior Deacon, what are your duties?

S. D.—To carry orders from the Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; to welcome and accommodate visiting brethren; to receive and conduct candidates.

MASTER—Where is the Secretary's place?

S. D.—On the left of the Master in the East.

[The Master calls up all officers by two raps.]

MASTER—Brother Secretary, what are your duties?

SECY.—To obey the orders of the Master in the East; to record such of the proceedings of the Lodge as are proper to be written; to receive all moneys due the Lodge and to pay them into the hands of the Treasurer.

MASTER—Where is the Treasurer's place?

SECY.—On the right of the Master in the East.

MASTER—Brother Treasurer, what are your duties?

TREAS.—To receive all moneys from the hand of the Secretary; to keep just and regular accounts of the same and to pay them out upon the order of the Lodge attested by the Master and Secretary.

MASTER—Where is the Junior Warden's station?

TREAS.—In the South.

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West.

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be

due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East.

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east; to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master last.]

MASTER—Brother Senior Warden, it is my order that this Lodge of Entered Apprentice Masons be now closed. Communicate this order to the Junior Warden in the South and he to the craft for their government.

S. W.—Brother Junior Warden, it is the order of the Master in the East that this Lodge of Entered Apprentice Masons be now closed. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that this Lodge of Entered Apprentice Masons be now closed. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given, the raps are passed once about the Lodge as in the opening. Where the Lodge is being closed finally for the day and nothing is to follow the closing of the Entered Apprentice Lodge the usual closing prayer is now offered, for which see page 224.]

MASTER—Brother Senior Deacon, close the Great Lights.

[Done—as in the opening.]

MASTER—In the name of God and the Holy Saints John, I now declare Lodge No. closed in form on the Entered Apprentice degree.

Brother Junior Deacon, so inform the Tyler

[Done—as in the opening.]

MASTER—Brethren, you are dismissed.

[The Wardens reverse their columns.]

FELLOW CRAFT

OPENING CEREMONIES

[Master gives one rap with his gavel.]

MASTER—The Lodge will come to order, the brethren will properly clothe and take their seats. The officers will assume their respective stations and places.

Brother Senior Warden, are all present Fellow Craft Masons?

[The Senior Warden satisfies himself conclusively upon this matter.]

S. W.—Worshipful Master, all present are Fellow Craft Masons.

MASTER—Brother Junior Deacon, what is the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to open a Lodge of Fellow Craft Masons and direct him to tyle accordingly.

[Junior Deacon proceeds to door of ante-room, opens it wide without knocking.]

J. D.—Brother Tyler, the Master is about to open a Lodge of Fellow Craft Masons and it is his order that you tyle accordingly.

[J. D. closes the door, raps thrice upon it, being answered by a like number of raps by the Tyler. The J. D. returns to his place and salutes the Master.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[The Master raps once with his gavel and the Junior Deacon resumes his seat.]

MASTER—Brother Senior Warden, * * *.

[The Master gives a "lecture or a part of a lecture" in obedience to his installation oath.]

MASTER—How many anciently composed a Lodge of Fellow Craft Masons?

S. W.—Five or more.

MASTER—When composed of five only, of whom did they consist?

S. W.—The Master, Senior Warden, Junior Warden, Senior Deacon and Junior Deacon.

MASTER—Where is the Junior Deacon's place?

S. W.—On the right of the Senior Warden in the West, by the door of admission.

[S. W. resumes his seat.]

MASTER—Brother Junior Deacon, what are your duties?

J. D.—To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as

he may direct, and to see that the Lodge is properly tyled.

MASTER—Where is the Senior Deacon's place?

J. D.—On the right and in front of the Master in the East.

[J. D. resumes his seat.]

MASTER—Brother Senior Deacon, what are your duties?

S. D.—To carry orders from the Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; to welcome and accommodate visiting brethren; to receive and conduct candidates.

MASTER—Where is the Junior Warden's station?

S. D.—In the South.

[The Master calls up all officers by two raps]

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West.

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East.

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east; to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master last.]

MASTER—Brother Senior Warden, it is my order that a Lodge of Fellow Craft Masons be now opened for the dispatch of such business as may regularly come before it. Communicate this order to the Junior Warden in the South and he to the craft for their government.

S. W.—Brother Junior Warden, it is the order of the Master in the East that a Lodge of Fellow Craft Masons be now opened for the dispatch of such business as may regularly come before it. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that a Lodge of Fellow Craft Masons be now opened for the dispatch of such business as may regularly come before it. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together, with the signs.

[After the signs are given the Master, the Senior Warden and the Junior Warden each gives one rap with his gavel in succession, the raps being passed twice about the Lodge beginning with the Master. Where the Lodge is opened first in the Fellow Craft degree for the present communication the usual opening prayer is now offered, for which see page 214.]

MASTER—Brother Senior Deacon, display the Great Lights.

[The S. D. proceeds to the west of the Altar, displays the Great Lights, arranges the representatives of the Lesser Lights, salutes the Master and remains by the Altar. The Master uncovers and proclaims:]

MASTER—In the name of God and the Holy Saints John, I now declareLodge No. opened in form on the Fellow Craft degree.

Brother Junior Deacon, so inform the Tyler.

[The J. D. proceeds to the ante-room door, raps thrice upon it, when it is opened by the Tyler.]

J. D.—The Lodge is opened upon the Fellow Craft degree.

[The door is closed. The J. D. raps thrice upon the door and is answered in like manner by the Tyler. The J. D. returns to his place, salutes the Master, and says:]

J. D.—Worshipful Master, the duty is performed.

[The Master then seats the Lodge by a rap with his gavel. The Senior Warden raises his column to an erect position and the Junior Warden lowers his to a reclining position.]

CLOSING CEREMONIES

MASTER—Brother Senior Warden, have you anything in the West to bring before this Lodge of Fellow Craft Masons before we close?

S. W.—Nothing in the West, Worshipful Master.

MASTER—Anything in the South, Brother Junior Warden?

J. W.—Nothing in the South, Worshipful Master.

MASTER—Brother Secretary, have you anything upon your table?

SECY.—Nothing, Worshipful Master.

MASTER—Has any brother anything to offer?

MASTER—Brother Junior Deacon, what is the last, as well as the first great care of Masons when in Lodge assembled?

J. D.—To see that the Lodge is duly tyled.

MASTER—Perform that duty. Inform the Tyler that I am about to close this Lodge of Fellow Craft Masons and direct him to tyle accordingly.

[J. D. raps thrice, otherwise done as in opening the Lodge.]

J. D.—Worshipful Master, the Lodge is duly tyled.

MASTER—How are we tyled, Brother Junior Deacon?

J. D.—By a brother Master Mason without the door, armed with the proper implement of his office.

MASTER—What are his duties?

J. D.—To keep off all cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have your permission so to do.

[The Master raps once with his gavel.]

MASTER—Brother Senior Warden, * * *

MASTER—How many anciently composed a Lodge of Fellow Craft Masons?

S. W.—Five or more.

MASTER—When composed of five only, of whom did they consist?

S. W.—The Master, Senior Warden, Junior Warden, Senior Deacon and Junior Deacon.

MASTER—Where is the Junior Deacon's place?

S. W.—On the right of the Senior Warden in the West, by the door of admission.

[S. W. resumes his seat.]

MASTER—Brother Junior Deacon, what are your duties?

J. D.—To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct, and to see that the Lodge is properly tyled.

MASTER—Where is the Senior Deacon's place?

J. D.—On the right and in front of the Master in the East.

[J. D. resumes his seat.]

MASTER—Brother Senior Deacon, what are your duties?

S. D.—To carry orders from the Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; to welcome and accommodate visiting brethren; to receive and conduct candidates.

MASTER—Where is the Junior Warden's station?

S. D.—In the South.

[The Master calls up all officers by two raps.]

MASTER—Brother Junior Warden, why are you in the South?

J. W.—As the sun is in the south at its meridian height, which is the beauty and glory of the day, so is the Junior Warden in the south the better to observe the time; to call the craft from labor to refreshment; to superintend them during the hours thereof, and see that none perverts the purposes of refreshment into intemperance or excess; to call them on again in due season, that the Master may have honor and the craft pleasure and profit thereby.

MASTER—Where is the Senior Warden's station?

J. W.—In the West

MASTER—Brother Senior Warden, why are you in the West?

S. W.—As the sun is in the west at the close of the day, so is the Senior Warden in the west; to assist the Master in opening and closing his Lodge; to pay the craft their wages, if any be

due, and see that none goes away dissatisfied, harmony being the strength and support of all institutions, especially ours.

MASTER—Where is the Master's station?

S. W.—In the East

MASTER—Why is he in the East?

S. W.—As the sun rises in the east to open and govern the day, so is the Master in the east; to open and govern his Lodge; to set the craft to work, and give them good and wholesome instruction for their labors.

[The Master raps thrice with his gavel; all present rise, the Master last.]

MASTER—Brother Senior Warden, it is my order that this Lodge of Fellow Craft Masons be now closed. Communicate this order to the Junior Warden in the South and he to the craft for their government

S. W.—Brother Junior Warden, it is the order of the Master in the East that this Lodge of Fellow Craft Masons be now closed. Communicate this order to the craft for their government.

J. W.—Brethren, it is the order of the Master in the East that this Lodge of Fellow Craft Masons be now closed. Take due notice and govern yourselves accordingly. Look to the East.

MASTER—Brethren, together with the signs.

[After the signs are given the raps are passed twice about the Lodge as in the opening. Where the Lodge is being closed finally for the day and nothing is to follow the closing of the Fellow Craft Lodge, the usual closing prayer is now offered for which see page 224.]

MASTER—Brother Senior Deacon, close the Great Lights.

[Done—as in the opening.]

MASTER—In the name of God and the Holy Saints John, I now declareLodge No..... closed in form on the Fellow Craft degree.

Brother Junior Deacon, so inform the Tyler.

[Done—as in the opening.]

MASTER—Brethren, you are dismissed.

The Wardens reverse their columns.

ANNUAL INSTALLATION OF OFFICERS*

[As was observed by a committee of the Grand Lodge of Iowa charged with preparation of a Book of Ceremonials, "This is the crowning ceremony in ordinary lodge proceedings. It forms an agreeable episode wherewith to commence the Masonic year. It teaches the peculiar art of laying off the insignia of office without compulsion and assuming them without arrogance. It restores for the hour the equality between officers and members, thereby suggesting a democratic form of Masonic elections, and it impresses upon the heart that lesson which cannot be too often impressed, the dependence of all men upon God. When properly performed, there is nothing in Masonry more inspiring or instructive."

At every annual election in a subordinate lodge it is necessary that the officers be installed. To install his successor is inherently the prerogative (in the absence of the Grand Master) of the retiring Master but the Installing Master may be an officer of the Grand Lodge or any affiliated Past Master of a regular lodge.

This ceremony, like that of constituting a new lodge or dedicating a Masonic hall, may be conducted in public. The lodge should be opened in its hall and march in procession to the place where the ceremonies are to be performed; and, after they are concluded, return to its hall and close. If the public services are held in its hall the lodge should be opened and closed in an ante-room and never in the presence of profanes. In public installations the procession and ceremonies incident thereto (e. g., the saluta-

*In connection with the installation of officers, read Regulations 204 to 212, inclusive, of the present (1928) edition of the Book of Constitutions of the Grand Lodge of Kentucky. See also comments under "Some Things a Master Ought to Know," pages 331, et seq., in **this Monitor**

tions by the distinctive signs in the different degrees), will, of course BE OMITTED. Installations are part of the lodge work and the lodge should not be closed nor "called off" while being performed.

The Master-elect must in all cases be the first officer installed, except in his absence. An officer-elect cannot be installed by proxy, certainly not unless pursuant to express provision of the Grand Lodge authorizing such procedure. No person can be installed as Master who has not theretofore been installed as a Warden of a regular lodge.

The Installing Officer will select a competent brother to act as Marshal.

In some jurisdictions it is required that the Master-elect shall, previous to his installation, be put in possession of the secrets of the Chair. In this country this ceremony is usually called the "Past Master's Degree," while in England and her Dominions the "Past Master's Degree" is not recognized but the ceremonies are there conducted by a "Board of Installed Masters," so called.

The lodge is opened on the Master Mason degree. The Marshal, accompanied by the Master-elect, approaches the west of the altar, salutes the Installing Officer, the Marshal saying:]

MARSHAL—Worshipful Master, I present to you our worthy Brother A. B., Master-elect of this Lodge, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wherever dispersed over the face of the earth, to receive at your hands the benefit of Installation.

MASTER—Worshipful Brother, your presentation shall be attended to, for which purpose I shall first address a few observations to the brethren and then call your attention to the necessary qualifications in every candidate for the Master's Chair.

Brethren, from time immemorial it has been an established custom among Freemasons for each Lodge once in each year, at a stated period, to select from amongst those members of the Lodge who have previously been installed as Master or as a Warden of a Lodge in this State, where such a brother so qualified consents, an experienced Craftsman to preside over them in the capacity of Master. He must have been regularly elected by the Master, Wardens and brethren in open Lodge assembled. Previous to his installation, it was formerly necessary and still is in many jurisdictions, that the Master-elect present himself to qualified brethren and be solemnly inducted into the Oriental Chair of King Solomon, with us called the reception of the degree of Past Master. The secrets of the Chair are to be communicated only to Masters-elect by a Convocation of Past Masters. In some jurisdictions it is by a Board of Installed Masters. In this State the possession of the secrets of the Chair is not essential to installation, submission to this ceremony being entirely optional with the Master-elect.*

*If the Past Master's degree is required in the particular jurisdiction where this monitor may at the time be used the phraseology should of course, be changed to state that fact.

Addressing Master-elect]

MASTER—Brother A. B., you having been so elected, I claim your attention while I recite to you the various qualifications which are essential in every candidate for the Master's Chair.

Every candidate for the office of Master ought to be of good report, true, and trusty, and held in high esteem among his brethren and fellows.

He must have been regularly initiated, passed, and raised in the three established degrees of the Order, be well skilled in the noble science, and have duly served the office of Warden in a regular Lodge in this State.

He should be exemplary in conduct, easy of address, steady and firm in principle, well-skilled in the ancient charges, regulations and landmarks of the Order, able and willing to undertake the management of the work.

He must have been regularly balloted for and elected by Master, Wardens and brethren in open Lodge assembled.

Brother A. B., you having been so elected it only remains for me to inquire of you if you can conscientiously accept the office of Master of this Lodge under these qualifications.

MASTER-ELECT: I can.

MASTER—Then I will direct your attention to our Brother Secretary whilst he reads those ancient charges and regulations to all of which your unqualified assent is essential.

[The Secretary reads the following summary of Interrogatories from the Ancient Charges. It is not necessary that each question be answered separately as here shown, but the Master-elect may answer but once, in response to the final question:]

Do you promise to be a good man and true, and strictly to obey the moral law? *Ans.:* I do.

Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside? *Ans.:* I do.

Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live; but patiently to submit to the decisions of the law and the constituted authorities? *Ans.:* I do.

Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men? *Ans.:* I do.

Do you promise to hold in veneration the original rulers and patrons of the Order 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 Order? *Ans.:* I do.

Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess? *Ans.:* I do.

Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge? *Ans.:* I do.

Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry? *Ans.*: I do.

Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes? *Ans.*: I do.

Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry? *Ans.*: I do.

Do you admit that it is not in the power of any man, of body of men, to make innovations in the body of Masonry? *Ans.*: I do.

Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions? *Ans.*: I do.

Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order? *Ans.*: I do.

Do you admit that no person can be regularly made a Freemason in, or admitted a member of,

any regular Lodge, without previous notice, and due inquiry into his character? *Ans.*: I do.

Do you agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge? *Ans.*: I do.

MASTER: Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you? *Ans.*: I do.

MASTER: Then you will advance to the Altar and assume the solemn obligation with regard to your duties as the Master of this Lodge.

You will assume the position proper to receive the obligation of a Master Mason.

[*] [*] [*]

MASTER—State your name in full and repeat after me:

I, A. B., in the presence of the Great Geometrician of the Universe and of this Worshipful Lodge of Free and Accepted Masons, regularly held, assembled and properly dedicated, do agree to accept the office of Master of this Lodge and the duties of that high station; faithfully, zealously, and impartially to administer to the best of my skill and ability during the ensuing twelve months and until a successor shall have been duly elected and installed in my stead.

I further solemnly promise that neither during my Mastership nor at any time the Lodge might be under my direction will I

permit or suffer any deviation from the Ancient Landmarks and established customs of the Order. I will not administer or cause to be administered any rite or ceremony contrary to or subversive of our ancient Institution, but will maintain pure and unsullied the genuine principles and tenets of the Craft.

I will observe and to the utmost of my power strictly enforce a due obedience of those ancient charges to which I have already given my assent, and in every respect conscientiously discharge my duties as a ruler in the Craft and Master of this Lodge. So help me, Almighty God, and keep me steadfast in this my solemn obligation as Master-elect.

MASTER—As a pledge of your fidelity to this solemn obligation, you will seal it with your lips twice on the Volume of the Sacred Law.

MASTER—[taking his right hand]: Rise, duly obligated Master-elect.

[The Marshal conducts the Master-elect to a seat.]

[The lodge of Fellow Crafts is then called from labor to refreshment Short form.]

[All but Master Masons then retire and the Lodge is opened or labor is resumed on the Master Mason degree, as the case may be. Short form.]

MASTER—I now declare all offices vacant.

[The Marshal will collect the jewels.]

MASTER—Brother Marshal, present the Master-elect to the East.

MASTER—Brother A. B., in consequence of your promise to conform to the charges and

regulations of our Fraternity, the brethren having full confidence in your care, skill and capacity to govern this Lodge, it is with pleasure I now invest you with the distinguishing badge of an installed Master—the Collar and Jewel of your office—which is the highest honor the lodge can bestow on any of its members. To the Collar is attached the Square, that, being the implement which forms the rude and proves the perfect mass, is well applied by Master Masons to inculcate the purest principles of Morality and Virtue; Masonically speaking, it should be the guide of all your actions.

I also commit to your keeping the three Great Lights of Masonry: the Holy Bible, Square, and Compasses, together with the furniture of your Lodge.

The Holy Bible will guide you to all truth, direct your path to the temple of happiness, and point out the whole duty of man.

The Square will teach you to regulate your actions, and harmonize your conduct, by the principles of morality and virtue.

The Compasses will teach you to limit your desires in every station; that, rising to eminence by merit, you may live respected and die regretted.

The Rule directs that punctuality in duty is to be observed. Press forward in the path of virtue, neither inclining to the right nor to the left, and in all your actions have eternity in view.

The Line teaches the criterion of moral rectitude; to avoid dissimulation in word or act, and to direct your steps to the path which leads to a glorious immortality.

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

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

The By-Laws of your Lodge, which you are to see carefully and punctually executed, are also delivered to your charge.

Brother Marshal, conduct the Master-elect to the Oriental Chair.

MASTER—I now place you in the Chair of King Solomon, and may the Most High grant you a goodly portion of that mighty monarch's wisdom to conduct aright the affairs of your lodge.

[Master is seated.]

MASTER—As King Solomon wore a crown, as an emblem of royal dignity so, as a mark of distinction, you, as Master are to be covered when presiding.

[Suit action to words.]

MASTER—The Gavel is a potent emblem of power and of your authority. It is called a Hiram, because, as King Solomon controlled the workmen upon the Temple with the as-

sistance of the Master Builder, so will you preserve order and control your lodge by the use of this Hiram. One knock with it calls the lodge to order, and should always be promptly obeyed. When given, calling the name of an officer, it causes him only to rise, thus: Brother Junior Deacon[*]. [Junior Deacon rises.] When up, one knock [*] seats him. Two knocks cause all the officers to rise: [*] [*] [All officers rise.] When up, one knock [*] seats them. Three knocks cause all officers and brethren to rise, and a knock causes all to resume their seats.

This Column is the emblem of your office, and must always be kept erect in the lodge, as the brethren are at all times under your governance and direction. This pillar of the Ionic Order is entrusted to your care. It combines the strength of the Doric Order with the beauty of the Corinthian. It is an emblem of wisdom, and points out that in the government of the lodge you are to combine wisdom of comprehension, strength of mind, and the beauties of persuasive eloquence.

[Master calls up lodge by (*) (*) (*).]

Brethren, behold your Master!

Master, behold your brethren!

[Here, if practicable, a procession is then formed and the brethren pass thrice around the lodge, signifying their homage and obedience by the usual distinctive signs in the different degrees of Freemasonry, during which the first stanza of an Installation Ode may be sung. See page 386. Of course, if the installation is in public, the procession and signs will be omitted.]

MASTER—Brother Marshal, proclaim the installation.

MARSHAL—In the name and by the authority of the Most Worshipful Grand Lodge of Kentucky, Free and Accepted Masons, I proclaim our Worshipful Brother A. B., Master of Lodge No. on the Register of the Grand Lodge of Kentucky for the ensuing twelve months and until a successor has been duly elected and installed in his stead, and I call upon you to greet him with the Grand Honors of Masonry by three times three.

[The Public Grand Honors are then given. See comment upon the subject of the Masonic Grand Honors commencing on page 328.]

INSTALLING OFFICER [From the West.]—Worshipful brother, having been installed as Master of this highly distinguished lodge, you cannot be insensible of the obligations which devolve upon you as its head, nor to your responsibility for the faithful discharge of the duties annexed to the appointment. The honor, reputation, and usefulness of your lodge will materially depend upon the skill and ability with which you manage its concerns, whilst the happiness of the brethren will be increased in proportion to the zeal and assiduity with which you promulgate the genuine principles and tenets of the Institution.

As a pattern of excellence consider that grand luminary of nature, which, rising in the east, regularly diffuses light and lustre to all within its circle.

In like manner, Worshipful Master, it is your peculiar duty to communicate light and instruction to the brethren of your lodge.

Forcibly impress upon them the dignity and high importance of Freemasonry, seriously admonish them never to disgrace it, charge them to practice out of the lodge those precepts they have been taught within it, that by virtuous, amiable and discreet conduct they may prove the happy and beneficial effects of our ancient and truly honorable Institution, so that when a man is said to be a Mason the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and heart is expanded by benevolence.

In fine, Worshipful Master, by a strict adherence to the by-laws of your lodge, the Constitutions of the Fraternity, but above all that Sacred Volume which is sent to light and govern your faith, you will be enabled to lay up a crown of joy and rejoicing which will remain when time with you shall be no more, and may T. G. A. O. T. U. grant you health, strength and wisdom to conduct the affairs of your lodge with credit to yourself and the advantage of its members.

[In lieu of the foregoing address to the new Master the Installing Officer may deliver the following:]

[MASTER]—I would have you regard this office as the highest honor your brethren can bestow upon any member of their circle. High honor is necessarily the portion of the Master; it must be so, because the responsibilities attaching to the office are great and exact many qualities of both brain and heart. Regard, then, your promotion from the Columns, which you have now forever left, neither as an empty honor merited by the force of seniority

nor as a reward deserved by faithful service; it may be this, but you will fail to grasp its full significance and to develop its function adequately if you do not realize that example and service are the outstanding attributes of the Master.

Successful leadership requires a number of subtle qualities, and among these the most prominent are the possession of the respect and the esteem—or shall I say the love—of your brethren; and these, my brother, are but the attributes, the title-deeds of every good Mason. By qualities of mind, but more especially by attributes of heart, shall you succeed in winning the confidence, the loyal support and the affection of your brethren. Your part of it will be to enlighten their minds with true wisdom. If your attitude toward the great art we practice is a correct one, then you will receive the strength necessary for this undertaking so that you may be enabled to unfold to your brethren the beauty of the hidden doctrine which lies at the root of Freemasonry.

The prosperity of the lodge is a charge about to be laid upon you. Now, material prosperity in a lodge is a good thing; it may be an essential thing for the continued existence of your lodge as an active member of the order, but there is a more important aspect of the lodge's function to which I wish to draw your attention. As all corporate life consists of the close inter-action of body, mind and spirit, so here we are concerned with the material, moral and spiritual welfare of the corporate body, the lodge. Acknowledging, as we do, the temporary nature of all things material and the permanent nature of the psychic or spiritual, we might apply this touchstone to the state of health of our lodge. While members thus throng our portals, are we making real Masonic progress in the building of the invisible temple at which we labor—this house not made with hands which shall endure for all time, dedicated to the service of the Most High, constantly being refined so that it may indeed become the dwelling place of the Most High? This may fitly be a question for each individual member of the lodge to answer for himself, but it is addressed with added force to the Master as the responsible head of the lodge, whose primary

function is to direct the labors of the lodge as well in the higher and spiritual as in the material spheres.

Freemasonry is no dead pile of stones and unmeaning timber, it is a living thing.

When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will hear that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears to hear. If you have eyes, you will presently see the edifice itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

The pillars of it go up like the brawny trunks of heroes; the sweet flesh of men and women is moulded about its bulwarks—strong, impregnable; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes on in deep darkness; sometimes in blinding light; now under the burden of unutterable anxiety, now to the tune of great laughter and heroic shoutings like the crack of thunder. Sometimes, in the silence of the night-time one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.

If we are true and worthy craftsmen we would work without ceasing at the perfection of this sublime edifice—each of us in his own corner laboring incessantly at the development of his mental, moral and spiritual powers so that joined together and supplementing the attainments of our brothers and fellow workers, we may finally achieve a measure of the perfection which is our aim and which is the offering we would bring the Most High.

Realize, then, the great spiritual facts our singularly beautiful ritual seeks to inculcate. It is for you, as presiding Master, to give adequate expression to and interpretation of these, not only in your utterances but in your life and conduct. As a Freemason once put it: "He is a

poor craftsman who glibly recites the teachings of the order and quickly forgets the lessons they convey; who wears the honorable dress to conceal a self-seeking spirit; or to whom its great and simple symbols bring only an outward thrill, and no inward urge toward the highest of all good. Apart from what they symbolize, all symbols are empty; they speak only to such as have ears to hear. At the same time we have always to remember what has so often and so sadly been forgotten, that the most sacred shrine on earth is the soul of man, and that the temple and its offices are not ends in themselves, but only beautiful means to the end that every human heart may be a temple of peace, of purity, of power, of pity, and of hope."

Regarded in this light you will see that the responsibility resting on the shoulders of the Master is no light one, since all look to him for example, guidance and inspiration. For great is the trust placed in his hands, and he can not—he dare not, as an honest man—shirk the responsibilities it involves. May the Great Architect of the Universe grant you grace so as to unite in your person the attributes of the ideal Master, that you may shine brightly in this your lodge, and afford the stimulus of example which is the vitalizing incentive to your brethren in all their labors.—So mote it be!

[The Master then proceeds to install the remaining officers or calls upon the Installing Officer to continue the ceremony, as he sees proper.]

MASTER—Brother Marshal, present the Wardens-elect to the altar.

MARSHAL—Worshipful Master, I present Brother C. D., who has been elected Senior Warden, and Brother E. F., who has been elected Junior Warden, to serve this lodge during the ensuing year.

MASTER—Brethren, you behold Brothers C. D. and E. F., who have been elected to serve as Wardens of this lodge during the ensuing year. Is there any just cause why they should

not be installed as such? Hearing none, we shall proceed.

Brethren, you will kneel as M. M. If you can do so of your own free will and accord, say, I, pronounce your name, and repeat after me: of my own free will and accord do solemnly promise that I will faithfully serve this Lodge as during the term for which I have been elected, and will perform all the duties appertaining to that office to the best of my abilities. So help me God.

Arise.

[To Senior Warden.]

MASTER—Brother C. D., you have been elected to be Senior Warden of this Lodge, and I now invest you with the jewel of your office—the Level.

The Level demonstrates that we are descended from the same stock, partake of the same nature and share the same hope. Though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren. A time will come, and the wisest knows not how soon, when all distinction, save that of goodness, shall cease, and Death, the grand leveler of human greatness, reduce us to the same state.

This Column is the emblem of your office and is a representation of the pillar at the left of Solomon's porch—both signifying Strength. You will keep it in its erect position whilst the brethren are at labor, as they are then under

your superintendence, but place it in a horizontal position whilst at refreshment.

I also intrust to your care this Pillar of the Doric Order; it is an emblem of Strength, and directs that you are to use all your strength of mind and powers of intellect to preserve peace, order and harmony among the brethren of the lodge, to facilitate the designs of the Master, and to see that his commands are carried into full and permanent effect.

Your situation is in the west, your duty to mark the setting sun and to close the lodge by my command, having seen that every brother has had his due. *Look well to the West.*

[The Marshal conducts him to his station. The second stanza of the Installation Ode may now be sung, the brethren standing at a signal from the Marshal. See page 386.]

MASTER—Brother E. F., you have been elected to be Junior Warden of this lodge, and I now invest you with the jewel of your office—the Plumb.

The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

This Column is the emblem of your office and is a representation of the pillar at the right of Solomon's porch, signifying Establishment. You will keep it in its erect position whilst the brethren are at refreshment, as they are then under your superintendence, but place it in a horizontal position whilst at labor.

I likewise entrust to your care this Pillar of the Corinthian Order; it is an emblem of Beauty, and points out that you are to adorn the work with all the powers of genius and active industry, and to promote regularity among the brethren by your good example, the persuasive eloquence of precept, and the discriminating encouragement of merit.

To you is committed the superintendence of the craft during the hours of refreshment. It is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to pervert the purposes of refreshment into intemperance or excess.

Your situation is in the south; your duty to mark the sun at its meridian, to call the brethren from labor to refreshment and from refreshment to labor, that profit and pleasure may be the result. *Look well to the South.*

[The Marshal conducts him to his station. The third stanza of the Installation Ode may now be sung, the brethren standing at a signal from the Marshal. See page 386.]

MASTER—Brother Marshal, conduct the Treasurer and Secretary-elect to the altar.

MARSHAL—Worshipful Master, I present Brother G. H., who has been elected Treasurer, and Brother I. J., who has been elected Secretary, to serve this lodge during the ensuing year.

MASTER—Brethren, you behold Brothers G. H. and I. J., who have, respectively, been

ected to serve as Treasurer and Secretary of this lodge during the ensuing year. Is there any just cause why either of them should not be installed as such? Hearing none, I shall proceed.

Brethren, you will kneel as M. M. If you can do so of your own free will and accord, say, I, pronounce your name, and repeat after me: of my own free will and accord do solemnly promise that I will faithfully serve this lodge as.....during the term for which I have been elected, and will perform all the duties appertaining to that office to the best of my abilities. So help me God.

Arise.

[To Treasurer.]

MASTER—Brother G. H., you have been elected to be Treasurer of this lodge, and I now invest you with the jewel of your office—The Crossed Keys.

It is your duty to receive all money from the hands of the Secretary, giving your receipt therefor; to keep an accurate account of the same, and pay it out by consent of the lodge on the order of the Master countersigned by the Secretary. I doubt not that your personal uprightness will prompt you to the faithful discharge of the duties of your office.

[The Marshal conducts him to his station.]

MASTER—Brother I. J., you have been elected to be Secretary of this lodge, and I now invest you with the jewel of your office—The Crossed Pens.

It is your duty to observe all the proceed-

ings of the lodge; to make a fair record of all things proper to be written; to receive all money due the lodge, pay it over to the Treasurer and take his receipt for the same; to keep correct accounts between the lodge and its members and others, and make such returns and perform such other duties as required by our laws. Your good inclination to Masonry and this lodge will induce you to discharge the duties of your office with fidelity. By so doing, you will merit the esteem and commendation of your brethren

[The Marshal conducts him to his station.]

MASTER—Brother Marshal, present the remaining officers-elect at the altar, that they may be charged

MAR.—Worshipful Master, I present Brother K. L., who has been appointed Senior Deacon; Brother M. N., who has been appointed Junior Deacon; Brother O. P., who has been appointed Senior Steward; Brother Q. R., who has been appointed Junior Steward, and Brother S. T., who has been appointed Tyler, to serve this lodge during the ensuing year.

MASTER—Brothers K. L. and M. N., you are appointed Deacons of this lodge, and I now invest you with the jewels of your offices.*

*"The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office is a blue rod surmounted by a golden pine-cone, in imitation of the caduceus of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge." "The badge or ensign of office of the Stewards of a lodge, or of the Grand Stewards of a Grand Lodge is a white rod or staff. It is an old custom"—Mackey Masonic Encyclopedia In processions of the Grand Lodge of Kentucky, or when detailed to support the Grand Master in processions the Deacons may carry scarlet rods, symbolic of the sovereignty of the Grand Lodge

To you, with such assistance as may be necessary, is entrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the lodge, such as in the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

Assume your places.

[The Marshal conducts them to their places.]

MASTER—Brothers O. P. and Q. R., you are appointed Stewards of this lodge, and I now invest you with the jewels of your offices.

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

Assume your places.

[The Marshal conducts them to their places.]

MASTER—Brother S. T., you have been elected [or, are appointed] Tyler of this lodge, and I now invest you with the jewel and with the implement of your office.

As the Sword is placed in the hands of the Tyler to enable him effectually to guard against

the approach of cowans and eavesdroppers, and suffer none to pass but such as are duly qualified, so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offense toward God and toward man.

Your early and punctual attendance will afford the best proof of your zeal for the Institution.

Assume your station.

[The Marshal conducts him to his station.]

[The Master thus addresses the brethren.]

MASTER—Brethren, such is the nature of our Constitution that as some must rule and teach, others must of necessity learn to submit and obey; humility in each is an essential virtue.

The brethren who have been selected to assist the Master in the well-ruling and governing of the lodge are too conversant with the rules of propriety and the laws of the Institution to warrant any mistrust that they will be found wanting in the discharge of those duties or that they will exceed the powers with which they have been invested, and you, my brethren, I am sure are of too generous a nature to envy their preferment.

I trust, therefore, that we shall have but one aim in view, to unite in the grand design of being happy and communicating happiness. May

you enjoy every satisfaction and delight that disinterested friendship can afford and may your children's children celebrate with joy and rejoicing a like transaction of this auspicious solemnity.

May Freemasonry in every quarter of the globe become influential by diffusing the light of knowledge; aiding the strength of reason; dispensing the practice of virtue; by lessening the aggregate of human misery and vice; by extending the bounties of charity and the blessings of peace to every deserving object under heaven.

Firm in rectitude, may it rise superior to opposition and, like the bleak mountain which bears its breast with dignified composure to every tempest and fearlessly presents its bosom to the midnight storm, remain, until time shall be no more, a perfect monument of Wisdom, Strength and Beauty, which ages cannot obliterate nor adversity decay.

Our Order, founded on the sublime basis of Religion, Truth, and Virtue, teaches us to measure our actions by the Rule of rectitude; Square our conduct by the principles of morality, and guide our conversations, aye, even our very thoughts, within the Compass of propriety. Hence, we learn to be meek, humble and resigned; to moderate those passions the excess of which deforms and disorders the very soul; to be faithful to our God, our country and our laws. It teaches the bosom to beat high with

amiable sensations of truth, honor and virtue; to shed a tear of sympathy over the failings of a brother, and to pour the healing balm of consolation into the wounds of the afflicted; and the brother who has thus far discharged his duties as a Mason may patiently await the arrival of his dying throb, when we shall severally experience that awful moment when the soul takes wing through that unbounded and unexplored expanse, and say, "It is well finished, admit us to the Grand Lodge above, where the divisions of time shall cease and a glorious eternity burst open to our view." Such, my brethren, are the general principles and tenets of Freemasonry. May they be transmitted pure and unsullied through this and all our lodges from generation to generation.

MASTER—Brother Marshal, proclaim the due installation of the officers.

MAR.—Brethren, in the name and by the authority of the Most Worshipful, the Grand Lodge of Kentucky, Free and Accepted Masons, I proclaim the several officers of. Lodge No., Free and Accepted Masons, on the register of such Grand Lodge, duly and regularly installed and charged. I proclaim this to the East [he faces the East and gives emphasis with his baton], to the West [as before], to the South [as before], and to the North [as before]. [He then faces the West.] Let all take due notice thereof and govern themselves accordingly.

[An Installation Ode may properly be sung here. See page 387.]

INSTITUTING A LODGE UNDER DISPENSATION

[The dispensation for the establishment of a new lodge when issued by the Grand Master is sent to the brother named therein as Master. The ceremonies, which may be in public if desired, are conducted by the Grand Master or by his proxy, some competent Master or Past Master of a regular lodge.

The members named in the dispensation are notified by the Master to assemble in their lodge room at the time agreed upon with the Grand Master or his proxy. After the brethren are assembled the Instituting Officer will assume the East, call the brethren to order and name a brother to act as Secretary of the meeting. He says:]

INSTITUTING OFFICER—By virtue of the Constitution and Laws of the Most Worshipful, the Grand Lodge of Kentucky, Free and Accepted Masons, and the power in me vested by a commission from the Grand Master of Masons in this jurisdiction, I shall now proceed to execute this commission and institute a new lodge of Free and Accepted Masons in this place, to be known as.....Lodge, under dispensation, and set it regularly to work.

Brother Secretary, read the commission.

[Done.]

Brother Secretary, you will now read the dispensation for the New Lodge.

[Done.]

Brother Secretary, you will cause these documents to be spread in full upon the minutes of

this meeting and will also record the names and affiliations of all those Master Masons present upon this occasion.

Brethren, I will now proceed to open a Lodge of Master Masons.*

I appoint Brother to act as Senior Warden and Brother to act as Junior Warden until the brethren named in the dispensation are duly installed.

[A lodge of Master Masons is then opened.]

[Inasmuch as the Treasurer and Secretary are to be chosen by the members of the new lodge the Instituting Officer now proceeds to hold an election by ballot of those present, who are named in the dispensation as members of the new lodge, to fill these offices. The brother named to be the first Master then announces his appointments to the offices of Deacons, Stewards and Tyler

The Instituting Officer will select a competent brother to act as Marshal and will then proceed to install the officers according to the ceremonies heretofore indicated for the "Annual Installation of Officers" making any changes in phraseology required by circumstances. In lieu of the concluding charge to the brethren beginning on page 271 the Instituting Officer should conclude with the following]

CHARGE TO THE BRETHREN OF THE LODGE.

INSTITUTING OFFICER—(gives * * *)—Brethren of Lodge, U. D., you have been formed under a Dispensation into a Lodge of Free and Accepted Masons; you are empowered to confer the several degrees of Ancient Craft Masonry and to transact the necessary business incident thereto. Your authority is strictly limited by the law of the Grand Lodge and your continuance as a Lodge under dispensation is

*In the event that the ceremonies are conducted in public the lodge should be opened and closed in an ante-room and never in the presence of profanes

†In some jurisdictions the officers of a lodge under dispensation are not eligible for installation, which ceremony is restricted to chartered lodges. In those jurisdictions the officers are invested with the jewels of office and given an appropriate "charge."

subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working, until the next annual communication of the Grand Lodge.

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

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to perform properly the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular lodges, with full power to work under charter.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulations of the Grand Lodge in regard to work. The desire on the part of lodges under dispensation to confer degrees upon applicants too often results in the admission into our Fraternity of some who are not worthy and well qualified. Bear in mind that the stability of a Lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic Lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our

Fraternity. No man can add to or shed lustre upon Freemasonry; no one should be solicited to become one of us. We confer favors upon those whom we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this Lodge, as we have a right to know that every Freemason you create is entitled to be greeted by the Fraternity as a friend and brother wherever dispersed throughout the globe.

PROCLAMATION.

INSTITUTING OFFICER—(gives * * *)—In the name and by the authority of the Most Worshipful Grand Master of Masons of Kentucky, I do proclaim that. . . . Lodge, U. D., of. . . ., has been duly instituted in conformity to the rites of our Institution and the charges of our ancient and honorable Fraternity, and may our Heavenly Father prosper, direct and counsel you in all your doings.

[The Instituting Officer then hands the gavel to the new Master and takes the place vacated by him. The brethren are seated and the lodge proceeds with the consideration of such other matters as are proper to be presented. Upon the closing of the lodge, or before retirement for the closing ceremonies if the Instituting Ceremonies have been in public, the Instituting Officer or Chaplain may pronounce the following or other suitable.]

BENEDICTION.

The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance unto you, and give you peace. Amen.

RESPONSE—So mote it be.

CONSECRATION, DEDICATION AND CONSTITUTION OF A NEW LODGE UNDER CHARTER

[When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge and worked a certain time as a Lodge by authority of a letter of Dispensation they may petition the Grand Lodge at its annual communication for a Charter. Every letter of Dispensation expires by limitation at the close of the next succeeding annual communication of the Grand Lodge unless continued in force by the Grand Lodge. If the prayer of the petitioners is granted and a Charter is issued the Grand Master may proceed in person to consecrate and dedicate the new Lodge and to install its new officers under its Charter, or he may appoint as his proxy any qualified Master or Past Master affiliated with a regular lodge.

If the ceremony is conducted by the Grand Master in person it is said to be "*in ample form*," if by the Deputy Grand Master, Grand Senior Warden or Grand Junior Warden, it is said to be "*in due form*," and if by any other person it is said to be "*in form*."

The Grand Master (or the brother appointed to represent him) and the other Grand Officers (or other Master Masons appointed by the representative of the Grand Master to represent such Grand Officers in the ceremonies about to be conducted) meet with the members of the new Lodge on the day and hour appointed for consecrating the Lodge and open a Lodge of Master Masons. He will then hold an election among the brethren for the offices of Treasurer and Secretary (and for Master and Wardens if they shall not have been named in the Charter), and the Master-elect shall nominate the Deacons, Stewards and Tyler.

By way of preliminary preparation the "*Lodge Symbolic*" should be placed midway between the altar and the East. This piece of furniture, technically called "*the Lodge*," being symbolic of the whole Lodge, should be a properly draped table or platform, about three by six feet, thirty inches high—essentially a "double cube"—draped with white linen to the floor. Upon it should be placed the Great Lights, and the three vases or pitchers containing the elements of consecration. Around it, in their proper positions, should be arranged three burning tapers, representatives of the Lesser Lights. Near it should be placed a pedestal upon which should lie the open Book of Constitutions. Where these several pieces of furniture and paraphernalia are borne into the room by the procession hereafter described, they will then be placed upon "*the Lodge*" as directed. The Book of Constitutions should not be borne in the procession unless the Grand Master shall be present therein in person. See Regulations for Processions, page 324.

Inasmuch as the lodge is opened prior to the entry of the procession, it cannot legally convene and continue without the Great Lights upon the Altar. Accordingly, a separate set of the Great Lights should repose continually upon the regular Altar, while around it should likewise stand the regular representatives of the Lesser Lights.

In case it is desired to conduct the consecration ceremonies in public the lodge is opened and closed in an ante-room or at some previous hour and the election and other business then conducted and *never* in the presence of profanes. The officers of the new lodge then enter the lodge room and assume their stations.

The Grand Master and his officers, or their representatives, retire to the ante-room or other nearby apartment, in case ceremonies are not conducted in public, and in case the lodge has not theretofore been opened in such ante-room.

The officers and members of the new lodge will then send a messenger to the Grand Master, who will address him as follows:

MESSENGER—Most Worshipful Grand Master, the officers and brethren of.....Lodge No....., who are now assembled at..... have instructed me to inform you that whereas the Most Worshipful, the Grand Lodge of Kentucky, Free and Accepted Masons, was pleased to grant them a charter authorizing them to form and open a Lodge of Free and Accepted Masons in the city (or town) of..... they are now desirous that their Lodge should be consecrated, dedicated and constituted and their officers duly installed, agreeably to the ancient usages and customs of the Craft, for which purpose they are now met and await your pleasure.

GRAND MASTER—My brother, inform the officers and brethren of.....Lodge No....., that the Grand Master and his officers will forthwith attend and comply with their desire.

[The messenger returns to the lodge room and makes his report. The brethren prepare for the reception of the Grand Officers, who move in procession to the hall of the new lodge. When the Grand Master enters there should be music and the brethren will rise and remain standing until otherwise directed. The Grand Master will proceed to the East, taking that station, and will direct the Grand Officers to take their respective stations and places, the corresponding officers of the lodge taking their several stations on the left.

If the ceremonies are conducted in public the Grand Marshal should form the procession as follows, the preparation of the "*Lodge Symbolic*" being completed as indicated:

ORDER OF PROCESSION.

Grand Marshal.
Grand Tyler.
Grand Stewards, with white rods
Grand Chaplain (bearing the Three Great Lights).
Grand Secretary.
Grand Treasurer.
Past Grand Wardens.
Past Grand Masters.

Junior Grand Warden (bearing silver cup of oil and a burning taper of blue wax)

Senior Grand Warden (bearing silver cup of wine * and a burning taper of red wax).

Deputy Grand Master (bearing golden vessel of corn ‡ and a burning taper of white wax).

Master of the oldest lodge present, bearing the Book of Constitutions †.

Grand Deacon ‡ Grand Master. Grand Deacon ‡

The procession passes once around "*the Lodge*" and the Deputy Grand Master places the golden vessel of corn and the burning taper of white wax at the East of "*the Lodge*." The Senior Grand Warden places the silver cup of wine and the burning taper of red wax at the West of "*the Lodge*." The Junior Grand Warden places the silver cup of oil and the burning taper of blue wax at the South of "*the Lodge*." The Grand Chaplain places the Great Lights in the center of "*the Lodge*" and, if the Book of Constitutions is borne in the procession, the Master in charge thereof now places it upon the pedestal arranged therefor. The procession again moves, opens to the right and left and the Grand Master and other officers pass through to their respective stations

During the procession an anthem or a processional may be sung by the choir (see page 388) or the following Scripture selection may be read]

GRAND CHAPLAIN—"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 "

A musical selection may be rendered here.)

*Unfermented is permissible

†The Book of Constitutions is not borne in the procession unless the Grand Master is present therein in person. See Regulations for Processions, page 324

‡With scarlet rods symbolizing the sovereignty of the Grand Lodge of Kentucky

§Wheat

The Grand Master then says:]

GRAND MASTER—Right Worshipful Grand Marshal, form the brethren in line in the rear of the altar as their names are called.

Right Worshipful Grand Secretary, call the roll of the Charter members.

[The order is obeyed, the officers forming in front of the other brethren. The Deputy Grand Master then addresses the Grand Master as follows:]

DEPUTY GRAND MASTER—Most Worshipful: The brethren now present before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods by virtue of a dispensation granted them for that purpose, and having been granted a Charter by the Most Worshipful, the Grand Lodge of Kentucky, Free and Accepted Masons, under the name of Lodge No. do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Fraternity.

GRAND MASTER—My Brethren, the Grand Lodge of Kentucky has examined and approved the record of your work as a Lodge while under dispensation and after due deliberation, has been pleased to grant you this Charter, or Warrant of Constitution, conferring on you all the rights and privileges of a regularly constituted Lodge, which the Grand Secretary will now read.

[The Grand Secretary does so and hands the Charter to the Grand Master. An anthem may now be sung. See page 389. The Grand Master then says:]

GRAND MASTER—We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge

The officers-elect will face the West.

Brethren of Lodge No.
you now behold the brethren, who have been chosen to serve the Lodge about to be constituted, as its officers until the next regular election. Do you remain satisfied with each and all of them?

[The brethren express their assent:]

GRAND MASTER—The officers-elect will face the East.

CONSECRATION.

GRAND MASTER—Right Worshipful Grand Marshal, form the brethren of the Lodge and the Grand Officers around the Emblem of the Lodge in proper order.

GRAND MARSHAL—The Grand Officers will form a square around the Emblem. The brethren of the new Lodge will form a square outside of that formed by the Grand Officers.

[The Grand Master, Deputy Grand Master and Grand Wardens take their stations around the symbol of "the Lodge," Grand Master and Deputy Grand Master in the East, the Senior Grand Warden in the West, and the Junior Grand Warden in the South, in front of the vessels containing the Corn, Wine, and Oil. The Deputy Grand Master will then take up the vessel of Corn, the Senior Grand Warden the vessel of Wine, the Junior Grand Warden the vessel of Oil. The Grand Marshal conducts the Grand Chaplain to the altar, who offers the following:]

GRAND CHAPLAIN—"And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it.

"And thou shalt take the anointing oil and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. I will give you the rain of your Lord in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. The first fruit, also, of thy corn, of thy wine and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

"I have found David, my servant; with my holy oil have I anointed him."

"And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart."

[The Grand Master directs the brethren to kneel. A short selection of solemn music may be rendered here, after which the Grand Chaplain offers the]

PRAYER OF CONSECRATION.

GRAND CHAPLAIN—Great Architect of the Universe! Maker and Ruler of all worlds! Deign from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, and *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O Thou Author of light and life, great source of love and happiness to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy holy name. Amen.

RESPONSE BY THE GRAND MASTER—Glory be to God on high!

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

[All rise. The Deputy Grand Master presents the golden vessel of Corn to the Grand Master, who sprinkles the corn upon "the Lodge," saying:]

GRAND MASTER—I sprinkle this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

[The first stanza of the Libation Ode is now sung by the choir. The Deputy Grand Master lights the representative of the Lesser Light in the East from the burning taper of white wax, receives the vessel of Corn from the Grand Master, and returns to his station in the square around "the Lodge." The Senior Grand Warden presents the silver cup of Wine to the Grand Master, who pours the wine upon "the Lodge," saying:]

GRAND MASTER—I pour this wine as an emblem of refreshment. May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

[The second stanza of the Libation Ode is now sung by the choir. See page 390. The Senior Grand Warden lights the representative of the Lesser Light in the West from the burning taper of red wax, receives the cup of Wine from the Grand Master, and returns to his station in the square around "the Lodge." The Junior Grand Warden presents the silver cup of Oil to the Grand Master, who pours the oil upon "the Lodge," saying:]

GRAND MASTER—I pour this oil as an emblem of joy. May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing.

[The choir now sings the third stanza of the Libation Ode. See page 390. The Junior Grand Warden lights the representative of the Lesser Light in the South from the burning taper of blue wax and receives the vessel of Oil from the Grand Master. The Deputy Grand

Master and the two Grand Wardens now replace the vessels containing the elements of consecration and return to their respective stations in the square around "the Lodge." The brethren again kneel and the Grand Chaplain now offers the:]

PRAYER OF CONSECRATION

GRAND CHAPLAIN—Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

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

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

Finally, may we finish our work here below with thy approbation; and then have our transmission from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal.

RESPONSE BY THE GRAND MASTER—Glory be to God on high!

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

[Then succeeds solemn music. The brethren rise and the Grand Master then dedicates "the Lodge," in these words:]

DEDICATION.

GRAND MASTER—To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues. Glory be to God on high!

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

[The Grand Master, with outstretched arms, then says.]

GRAND MASTER—And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their laudable undertakings, and grant to each of them, in needful supply, the CORN OF NOURISHMENT, the WINE OF REFRESHMENT and the OIL OF JOY.

[The Grand Officers form a line across the East, the Grand Master at his station. A piece of music is rendered, while the brethren of the new Lodge led by the Master-elect, advance in procession to salute the Grand Officers, their arms crossed upon their breasts and bowing as they pass. They then return to their places in line as before. The Grand Master then says.]

GRAND MASTER—The Grand Officers will resume their stations and places.

CONSTITUTION.

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

GRAND MASTER—In the name and by the authority of the Most Worshipful, the Grand Lodge of Kentucky, Free and Accepted Masons, I

now in ample form,* *constitute* and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons by the name of
Lodge No. From henceforth you are empowered to meet as a regular Lodge, constituted in conformity to the rites of our Order and the charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Amen.

RESPONSE BY THE BRETHREN—So mote it be.

[The public Grand Honors are then given and the Grand Master seats the brethren. See comment on page 328, concerning the Masonic Grand Honors. The officers of the new Lodge will then be installed. The ceremony for the annual installation of officers is applicable but lest the brethren weary it is advisable to abridge the ceremonies within the narrowest constitutional limits. These should include the usual interrogation of the Master-elect upon the Ancient Charges, the oath of office to the officers and the concluding address to the brethren. The new officers will be seated, during the concluding address, alongside the Grand Lodge officers.]

The Lodge is then called up and the Grand Master says:]

GRAND MASTER—Right Worshipful Grand Marshal, you will make proclamation that
. Lodge No. has been regularly constituted and the officers thereof duly installed.

GRAND MARSHAL—I am directed by the Grand Master to proclaim, and I do hereby proclaim, that
. Lodge No. has been legally CONSECRATED, DEDICATED and CONSTITUTED and the officers thereof duly installed

*If the Grand Master of the jurisdiction officiates the ceremony is said to be "*in ample form*;" if by the Deputy Grand Master, Grand Senior Warden or Grand Junior Warden, it is said to be "*in due form*;" and if by a Past Master as representative of the Grand Master it is said to be "*in form*."

This I proclaim from the East,

[Here the Grand Master strikes one rap with his gavel.

from the West,

[Here the Senior Grand Warden strikes one rap with his gavel.

and from the South;

[Here the Junlor Grand Warden strikes one rap with his gavel.

once

[Here the Junior Grand Warden strikes once with his gavel.

twice,

[Here the Senior Grand Warden strikes twice with his gavel.

thrice.

[Here the Grand Master strikes thrice with his gavel.]

All interested will take due notice and govern themselves accordingly.

[An ode to Masonry may now be sung by the choir. See page 390. During the singing of the ode new Master rises and the Grand Master causes the brethren of the new Lodge to advance in procession, when they pay due homage to the new Master and signify their promise of subjection and obedience (if not a public ceremony) by the usual marks of distinction in the different degrees of Masonry.

After the completion of the remainder of the evening's program the Grand Master directs the Grand Marshal to form the procession and the Grand Officers retire from the hall. The subordinate Lodge is then closed in its lodge room, if the ceremonies have not been in public; otherwise the Lodge retires to the ante-room and is duly closed.]

DEDICATION OF MASONIC TEMPLES AND HALLS

[Every hall or room used solely for Masonic purposes should be properly dedicated. The ceremony cannot lawfully be conducted except by the Grand Master in person, or by some brother acting for him under his special, written authority, who may call other worthy brethren to his assistance.

The ceremonies here laid down may be conducted either in public or in private. If in private the lodge should be opened on the third degree. If the ceremony is public the same restrictions are to be observed as in the case of the "*Consecration, Dedication and Constitution of a New Lodge Under Charter*," for which see page 279. The Grand Officers enter in procession as there prescribed, an appropriate musical selection being rendered during the procession. An appropriate processional will be found on page 391. The emblem of "*the Lodge*" is prepared, placed and arranged as described on page 280. If the Grand Officers shall enter in procession as described on page 281 the Great Lights and other furnishings and paraphernalia will be placed in position as in the case of Consecration ceremonies. Near "*the Lodge*" should be placed a pedestal for the open Book of Constitutions. The old rituals provide that pillars of the Five Orders of Architecture also may be grouped near or around "*the Lodge*" when it is prepared for Dedication ceremonies. Inasmuch as the lodge is opened prior to entry of the procession a separate set of the Great Lights and of the representatives of the Lesser Lights should be in their usual places on or around the Altar as in other cases.

After all are seated some suitable selection may be sung by the choir.

The Master of the lodge, to which the hall to be dedicated belongs, then rises, and, approaching the East, addresses the Grand Master as follows:]

MASTER—Most Worshipful Grand Master, the brethren of... Lodge No., being animated by a desire to promote the honor and interest of the Craft, have erected this Masonic temple for their convenience and accommodation. The building itself, and the hall in which we are now assembled, and the plan upon which it has been constructed having met with your approbation, we are desirous that this temple be now solemnly dedicated to Masonic purposes agreeably to ancient form and usage.

GRAND MASTER—Worshipful Sir, the officers of the Grand Lodge are greatly pleased to express to you and to your brethren the heartiest approbation of this temple and all its appointments. You and your brethren are deserving of the highest commendation for this evidence of your attachment to the interests of the Craft, and we pray that all who may come after you, and who shall be privileged to assemble within these walls, may emulate your example and display equal, if not greater, zeal in the furtherance of the objects of our Fraternity.

Right Worshipful Junior Grand Warden, make announcement to the brethren, and to all persons present, whose Name it is that we do most honor as Freemasons; declare the first purpose to which this temple is to be dedicated and explain some of the principles which we exemplify in these ceremonies.

JUNIOR GRAND WARDEN—Most Worshipful Grand Master, the first duty of Masons is to God, because he is the Creator and the Ruler of all things and the Giver of all good. His name should never be absent from our minds and all our doings should be with an eye single to his glory, his praise, and his approbation. As all our ceremonies are intended to promote a reverence for him, and to impress upon the novitiate the duties owing by man to him, and are begun, conducted, and ended to the glory of his great name, this temple must be, in accordance with immemorial custom, dedicated in the name of the Great Jehovah.

Freemasonry summarizes within itself all those good purposes to which this building is now to be devoted. Embracing within its tenets virtue, charity, relief, brotherly love and affection and above all, constant and reverent service to the Supreme Architect of the Universe, the institution of Freemasonry is itself the compendium of all the purposes to which this temple should be dedicated. Therefore, not only will ancient craft usage be followed, but the utmost propriety be observed when we shall dedicate this temple to Freemasonry in the name of the Great Jehovah.

GRAND MASTER—Brother Grand Marshal, cause the Grand Officers to assemble about the emblem of the Lodge.

GRAND MARSHAL—Right Worshipful Brethren of the Grand Lodge it is the order of the

Grand Master that you form a circle about this emblem for the purpose of assisting him in the ceremonies of dedication.

[During appropriate music, the Grand Officers, six or more, will then form in a circle around "the Lodge," the Grand Marshal in the West and the Grand Chaplain in the East. The Grand Master then calls up all the brethren and he takes his place beside the Grand Chaplain, who then offers the following.]

CONSECRATION PRAYER.

GRAND CHAPLAIN—Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything that thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in thee. Graciously bestow upon us *wisdom* in all our doings, *strength* in all our difficulties, and the *beauty* of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to thy revealed will.

O Thou Preserver of men, graciously enable us now to dedicate this house which we have erected to the honor and glory of thy name, and be mercifully pleased to accept this service at our hands.

May all who shall be lawfully appointed to rule herein according to our Constitution be under thy special guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the lodge.

May all who come within these consecrated

walls have but one heart and one mind to love, to honor and to obey thee as thy majesty and unbounded goodness claim, and to love one another as thou hast loved us. May every discordant passion be here banished from our bosoms. Here may we meet in thy presence as a band of brethren created by the same Almighty Parent, duly sustained by the same beneficent hand, and traveling the same road through the gates of death. May we have here thy holy word always present to mind, and here may religious virtue, love, harmony and peaceful joy reign triumphant in our hearts.

May all the proper work of our institution which may be performed in this house be such as thy wisdom may approve and thy goodness prosper. And finally, O Thou Sovereign Architect of the Universe, be graciously pleased to bless the Masonic craft wherever dispersed, and make them true and faithful to thee, to their neighbors and to themselves. And when the time of our labor shall draw near to its end, and the pillars of our strength decline to the ground, enable us graciously, then, to pass through the valley of the shadow of death, supported by thy rod and thy staff, to those mansions beyond the skies, where love and peace and joy forever reign before thy throne. Amen.

RESPONSE—So mote it be.

[After the Consecration Prayer the brethren will be seated by the Grand Master and the Grand Marshal will then conduct the Grand Officers in a procession once about "the Lodge," during which the choir may sing the first stanza of the Dedication Ode. See page 392. The procession will then divide and again surround "the Lodge." If the

Ode has not been sung the Scripture lesson may be read by the Grand Chaplain but, should the Ode be used, the Grand Chaplain will then read the following Scripture after the procession has halted:]

GRAND CHAPLAIN—"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

[After the Scripture lesson the Grand Marshal will hand the vessel of Corn to the Junior Grand Warden, who says:]

JUNIOR GRAND WARDEN—Most Worshipful Grand Master, in the dedication of Masonic temples and halls it has been the immemorial custom to pour corn upon the lodge as an emblem of nourishment. I therefore present this vessel of Corn to be employed by you agreeably to ancient craft usage.

[The Grand Master calls up all the brethren and, taking the vessel of Corn, says:]

GRAND MASTER—In the name of the Great Jehovah, the Great Architect of the Universe, to whom be all honor, and glory and praise, I,, Grand Master of Masons in the State of Kentucky [or, I,, acting by virtue of a dispensation from, and therefore in the name and stead of Most Worshipful, Grand Master of Masons in the State of Kentucky]. do solemnly dedicate this Temple [or Hall] to Freemasonry.

[The Grand Master then pours the corn upon "the Lodge," saying:]

GRAND MASTER—May the Corn of nourishment ever be vouchsafed to all who shall gather within these walls. Amen.

RESPONSE—So mote it be.

[The Grand Master directs and leads in giving the public Grand Honors *once* and then directs the brethren not in procession to be seated. See comment on page 328, concerning the Masonic Grand Honors.]

GRAND MASTER—Right Worshipful Senior Grand Warden, to what other purposes may this Temple be dedicated, and in whose name?

SENIOR GRAND WARDEN—Most Worshipful Grand Master, from the very earliest days it has been the custom to dedicate Masonic temples and Masonic halls in the name of the Great Jehovah; but for centuries the custom has obtained to dedicate them to the memory of the Holy Saints John. And while Freemasonry does within itself embrace and inculcate all virtues, yet as our Ritual oft-times displays one object lesson and then another to teach the same truth or emphasize the same instruction, so it has long been the custom among Freemasons to emphasize the teachings of the craft by dedicating their lodge rooms to Virtue.

[The Grand Marshal will then again conduct the Grand Officers in procession twice around "the Lodge," during which the choir may sing the second stanza of the Dedication Ode. See page 392. If the Ode has not been sung the Scripture lesson may be used by the Grand Chaplain during the procession, but, should the Ode be used, the procession will divide and surround "the Lodge" as before, when the Grand Chaplain will read the following Scripture after the procession has halted:]

GRAND CHAPLAIN—"For he cast two pillars of brass, of eighteen cubits high apiece; and a

line of twelve cubits did compass either of them about.

"And he made two chapiters of molten brass to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

"And nets of checker-work and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapter and seven for the other chapter."

[After the Scripture lesson the Grand Marshal will hand the vessel of Wine to the Senior Grand Warden, who says:]

SENIOR GRAND WARDEN—Most Worshipful Grand Master, Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their lodges, I present you this vessel of Wine, to be used on the present occasion according to Masonic form.

[The Grand Master calls up all the brethren and, taking the vessel of Wine, says:]

GRAND MASTER—In the names of the Holy Saints John, I do now solemnly dedicate this Temple [or Hall] to Virtue.

[The Grand Master pours the wine upon "the Lodge," saying:]

GRAND MASTER—May the Fountain of all Strength constantly refresh those who shall here assemble, and vouchsafe to them strength for the perfect performance of all those things which ought here to be done. Amen.

RESPONSE—So mote it be.

[The Grand Master directs and leads in giving the Grand Honors twice and then seats the brethren as before.]

GRAND MASTER—Right Worshipful Deputy Grand Master, make known unto the brethren and all other persons present the significance of the third element of consecration and dedication.

DEPUTY GRAND MASTER—Most Worshipful Grand Master, Freemasonry is neither bounded by geographical lines nor circumscribed by race, creed or time. All Freemasons, whencesoever they may come, so long as this Temple shall stand, will here find welcome and brotherly greeting. Within these walls will be taught the doctrine that "of one blood made He all the nations of the earth," wherefore all men are brethren, children alike of one father and members of one family. It will here be taught that wheresoever destitution exists, there also it is Masonic duty to relieve.

For though we are reminded that brethren are especially to be considered, nevertheless every Entered Apprentice is taught the duty of affording relief to any deserving member of the human family. Even as our ancient Grand Master, Solomon King of Israel, in his dedicatory prayer upon the completion of the great Temple, invoked divine blessing not only upon the children of Israel, but also upon all the strangers from foreign lands who might thereafter turn their faces toward Jerusalem, so Freemasons have ever dedicated their lodge rooms to Universal Benevolence in the name of the entire Fraternity.

[Under the direction of the Grand Marshal the Grand Officers again move in procession three times around "*the Lodge*," during which the third stanza of the Dedication Ode may be sung by the choir. See page 392. If the Ode is not sung, the Scripture lesson may be read during the procession. The procession will then divide and surround "*the Lodge*" as before, when the Grand Chaplain will read the following Scripture:]

GRAND CHAPLAIN—"And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates; and so did he for the other chapter.

"And the chapters that were upon top of the pillars were of lily-work in the porch, four cubits.

"And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net work; and the pomegranates were two hundred in rows round about upon the other chapter.

"And he set up the pillars in the porch of the Temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

"And upon the top of the pillars was lily-work; so was the work of the pillars finished."

[After the Scripture lesson the Grand Marshal will hand the vessel of Oil to the Deputy Grand Master, who says:]

DEPUTY GRAND MASTER—Most Worshipful Grand Master, I present for your use, according to our ancient custom, this vessel of Oil, an emblem of that Joy which we aim to diffuse throughout the world, and which should animate

every bosom on the completion of this important undertaking.

[The Grand Master, taking the vessel of Oil, calls all persons to their feet, and says:]

GRAND MASTER—In the name of the entire Fraternity, wheresoever dispersed upon this terrestrial globe, I do now solemnly dedicate this Temple [or Hall] to Universal Benevolence.

[The Grand Master steps to "*the Lodge*," and pours the oil thereon, saying:]

GRAND MASTER—May the Oil of Joy be diffused over the hearts of all the distressed and may our Fraternity be inspired to such deeds of benevolence as shall prove a constant joy to all mankind. Amen.

RESPONSE—So mote it be.

[The Grand Master then directs and leads in giving the Grand Honors *thrice*—three-times-three—and the Grand Chaplain, standing before "*the Lodge*," makes the following:]

INVOCATION.

GRAND CHAPLAIN—O Lord God, there is no God like unto thee, in heaven above, or in the earth beneath, who keepest covenant and mercy with thy servants, who walk before thee with all their hearts.

Let all the people of the earth know that the Lord is God; and that there is none else. Let all the people of the earth *know thy Name*, and fear thee.

Let all the people know that this house is built and consecrated to thy name.

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that we have built!

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of thy servant, and thy people.

That thine eyes may be open toward this house night and day, even toward the place consecrated to thy name.

And hearken thou to the supplication of thy servant, and of thy people; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

For they be thy people, and thine inheritance. For thou didst separate them from among all the people of the earth to be thine inheritance. Amen.

RESPONSE—The Lord is gracious, and his mercy endureth forever.

[The Grand Officers return to their stations and the Grand Master seats the lodge. During the procession the last stanza of the Dedication Ode may be sung. See page 392. Appropriate music may now be rendered and one or more

ADDRESSES

may be delivered, following which the Grand Master calls all persons to their feet and directs the Grand Marshal to proclaim the dedication:]

GRAND MASTER—Brother Grand Marshal, you will make proclamation that this Temple [or Hall] in which we are assembled has been

dedicated to the purposes of Freemasonry in ample form.*

[The Grand Marshal proceeds to the South and proclaims]

GRAND MARSHAL—To the glory of the Great Architect of the Universe: In the name of the Grand Master of Masons of the State of Kentucky, I proclaim this Temple [or Hall] of Lodge No. dedicated to Freemasonry agreeably to ancient craft usage and in ample form. I proclaim it from the South.

[The Grand Marshal then proceeds to the West and makes the same proclamation but adding after "Freemasonry" the words "and Virtue," thence to the East, there proclaiming the dedication to be to "Freemasonry, Virtue and Universal Benevolence."]

GRAND MASTER—Brother Grand Chaplain, will you now pronounce the benediction.

GRAND CHAPLAIN—Blessed be the Lord that hath given rest unto his people. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded.

RESPONSE—Glory be to God on high; on earth peace, good will toward men.

[The Grand Officers then retire in procession. The subordinate lodge is closed in its lodge room, if the ceremonies have not been in public; otherwise, the lodge retires to the ante-room and is duly closed]

*See Note on page 289.

LAYING OF THE FOUNDATION STONES OF PUBLIC STRUCTURES

[These ceremonies are conducted only by the Grand Master in person or by some person acting for him, under his special written authority, assisted by the Grand Officers, or brethren temporarily designated to represent them, and such of the Craft as may be invited or may choose to attend either as lodges or as individual brethren. All affiliated Masons are entitled to a place in the procession and subsequent proceedings.

No corner stone should be laid with Masonic ceremonies except those of acknowledged public structures, such as churches, court-houses, school buildings, or asylums, or buildings which are to be used for Masonic purposes, and then only by special request of the proper authorities.

Mixtures of concrete or other material made into an artificial block do not form a "stone" within the meaning of the term as used in this ceremony. The stone should be produced from the quarries, be rectangular in form, and not less than eighteen inches in its smallest dimension. When practicable the stone should be laid in the North-east corner of the building. The cavity for the reception of the box should be made in the under part of the corner stone, and not in the bed upon which the stone is to rest, nor in the top of the stone. The box must be made of copper, lead or zinc, and be hermetically sealed. It should be inserted in the cavity from the under side, and fastened therein by a wedge prepared for the purpose. The stone is raised and poised in readiness.

The lodge or lodges in the place where the building is to be erected may invite such neighboring lodges and other Masonic bodies as they may deem proper. The chief magistrate and other civic officers of the place may also be invited to attend on the occasion. A platform,

sufficiently large to accommodate the Grand Master and Grand Officers, the civic officers and the official body under whose charge the structure is to be erected, is necessary. It is the duty of the local lodge to see that all the preparations are made, and also the proper solemnity observed by the spectators.

A band of music should be provided and the brethren appear in the insignia of the Order, dressed in black with white gloves and aprons. Officers should wear their jewels. The Grand Marshal should see that there is no smoking during the ceremony.

The brethren should meet at the time and place appointed and the Grand Master should open the lodge on the Entered Apprentice degree and the rules regulating the procession to and from the place where the ceremony is to be performed are read by the Secretary. The necessary precautions are given by the Grand Master, after which the procession, being arranged by the Grand Marshal, sets out in the following order:

Music;

Tyler, with drawn sword;

Two Stewards, with white rods;

Entered Apprentices, two and two;

Fellow Crafts, two and two;

Marshal: Master Masons, two and two;

 Secretary and Treasurer,

 Junior and Senior Wardens;

 Past Masters, two and two;

 Masters of Lodges, two and two;

Master of the Lodge, supported by two Deacons with blue rods:

Grand Tyler, with drawn sword;

Grand Stewards, with white rods;

A brother, with golden vessel containing corn*;

Two brothers, with silver vessels, one containing wine and the other oil.

Architect, with square, level and plumb,

Grand Secretary and Grand Treasurer;

The Great Lights, borne by a Master of a Lodge, supported by two Stewards with white rods;

Grand Marshal; Grand Chaplain,

 Past Grand Masters,

 Chief Magistrate of the place (if a Mason);

Two large blue and red wax tapers borne by two Masters of Lodges,

 Grand Wardens;

 One large white wax taper borne by a Master of a Lodge;

 Deputy Grand Master,

 Master of the oldest Lodge, bearing Book of Constitutions;

Grand Master, supported by two Grand Deacons, with scarlet rods.

*Wheat.

On arriving at the structure where the stone is to be laid, the procession opens to the right and left, facing inward and uncovering, the Grand Master and Grand Officers repair to the platform, which will be surrounded by the rest of the brethren. While the Grand Officers are taking their places, the band will render appropriate music, or a choir will sing some appropriate ode. See page 393. The Grand Master commands silence, and announces the purposes of the occasion:}

GRAND MASTER—From time immemorial it has been the custom of the ancient and honorable fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner stones of buildings erected for the worship of God, for education or charitable objects, for Masonic uses, or for the purposes of the administration of justice and free government, and of no other buildings.

This corner stone, therefore, we may lay in accordance with our law, and we gladly do so, thereby testifying our obedience to the law and our desire to show publicly our respect for the government under which we live. As Freemasons we have been taught, in all our work, before entering upon any great and important undertaking first to invoke the blessing of God. Let us, therefore, unite with our Grand Chaplain in prayer.

PRAYER.

GRAND CHAPLAIN—Supreme Grand Architect of the Universe, by whose almighty word all things were made, mercifully look down upon thy servants now assembled in thy name

and bestow upon us wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony and holiness in all our communications and work.

Bless the members of this ancient craft wheresoever dispersed around the globe, and make them true and faithful unto thee, and when the time of our labor is drawing near to an end, graciously enable us to pass through the "valley of the shadow of death" supported by thy rod and thy staff to the mansions beyond the skies where love and peace and joy reign forever before thy throne. Amen.

RESPONSE—So mote it be.

[After the prayer the band should render a musical selection or the choir may sing an appropriate ode or selection. An ode for this occasion may be found on page 396:

GRAND MASTER—Right Worshipful Grand Treasurer, it has ever been the custom upon occasions like the present to deposit within the cavity prepared for its reception a casket containing certain memorials of the time in which we live, so that, should the lapse of years, the ruthless hand of ignorance, or the devastations of war lay bare these foundations, an enduring record may be found to bear testimony to the energy, industry and culture of our time. Has such a deposit been prepared?

GRAND TREASURER—It has, Most Worshipful Grand Master, and the various articles are safely inclosed in the casket now before you.

GRAND MASTER—Right Worshipful Grand Secretary, you will read, for the information of the Craft and the people here assembled, a record of the contents of the casket.

[The Grand Secretary will advance and read the list prepared.]

GRAND MASTER—Right Worshipful Grand Treasurer, you will now deposit the casket in the cavity prepared for it, and may the Great Architect of the Universe grant that ages shall pass away ere it shall again be seen by men.

[Then, during music, the Grand Treasurer will make the deposit.

[The Architect delivers the square, level and plumb to the Grand Master, who presents them to the Deputy Grand Master, Senior Grand Warden and Junior Grand Warden, respectively, and says:]

GRAND MASTER—Brothers Deputy Grand Master, Senior Grand Warden and Junior Grand Warden, receive these implements of your respective offices. With your assistance and that of the brethren here assembled, I will now proceed to lay the corner stone of the edifice, here to be erected, according to the custom of our ancient craft.

[The Architect now causes the craftsmen to furnish cement and hands the Trowel to the Grand Master. The Grand Master spreads the cement, or at least the first trowelful thereof, upon the foundation stone upon which the corner stone is to rest and says:]

GRAND MASTER—Brother Grand Marshal, order the craftsmen to lower the stone.

[The Grand Marshal will then, with the assistance of the Architect in charge, see that the stone is properly placed in position. This is done by lowering the stone through three separate, distinct motions, stopping it twice during the descent. During this operation appropriate music should be rendered. See page 397 for an appropriate ode:

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

DEPUTY GRAND MASTER—The square.

GRAND MASTER—What are its moral and Masonic uses?

DEPUTY GRAND MASTER—Morally, it teaches us to square our actions by the bright rule of virtue, and by it we improve our work.

GRAND MASTER—Apply the implement of your office to the corner stone, and make report.

[The Deputy Grand Master applies the square to the stone, salutes with a military salute, and makes report.]

DEPUTY GRAND MASTER—Most Worshipful Grand Master, I find the stone to be square. The craftsmen have performed their duty.

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

SENIOR GRAND WARDEN—The level.

GRAND MASTER—What are its moral and Masonic uses?

SENIOR GRAND WARDEN—Morally, it teaches us equality, and by it we prove our work.

GRAND MASTER—Apply the implement of your office to the corner stone, and make report.

[The Senior Grand Warden applies the level to the stone, salutes with a military salute, and reports.]

SENIOR GRAND WARDEN—Most Worshipful Grand Master, I find the stone to be level. The craftsmen have performed their duty.

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

JUNIOR GRAND WARDEN—The plumb.

GRAND MASTER—What are its moral and Masonic uses?

JUNIOR GRAND WARDEN—Morally, it teaches us rectitude of life and conduct, and by it we prove our work.

GRAND MASTER—Apply the implement of your office to the corner stone, and make report.

[The Junior Grand Warden applies the plumb to the stone, salutes with a military salute, and reports.]

JUNIOR GRAND WARDEN—Most Worshipful Grand Master, I find the stone to be plumb. The craftsmen have performed their duty.

GRAND MASTER—This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have skillfully and faithfully performed their duty, and I declare this corner stone to be *well-formed, true* and *trusty*, and correctly laid, according to the rules of our ancient craft. May this work, auspiciously begun, be continued and completed amid the blessings of peace, health and plenty.

RESPONSE—So mote it be.

GRAND MASTER—Brothers Deputy Grand Master, Senior Grand Warden, and Junior

Grand Warden, present the elements of consecration.

[The Deputy Grand Master presents the golden vessel of Corn to the Grand Master, saying:]

DEPUTY GRAND MASTER—Most Worshipful Grand Master, I present the Corn of Nourishment.

[The Grand Master scatters the corn upon the stone, and says:]

GRAND MASTER—I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and upon this and all noble undertakings, and may the great Architect of the Universe inspire the hearts of the people with virtue, wisdom and gratitude.

RESPONSE—So mote it be.

[The first stanza of the Libation Ode is now sung by the choir. See page 397. The Deputy Grand Master places a burning taper of white wax on the easterly side of the stone, receives the vessel of Corn from the Grand Master, and returns to his station. The Senior Grand Warden presents the silver cup of Wine to the Grand Master, saying:]

SENIOR GRAND WARDEN—Most Worshipful Grand Master, I present the Wine of Refreshment.

[The Grand Master pours the wine upon the stone, and says:]

GRAND MASTER—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe preserve to the people of this, our beloved country, peace and harmony, and vouchsafe to them joy and gladness and every blessing.

RESPONSE—So mote it be.

[The second stanza of the Libation Ode is now sung by the choir. See page 397. The Senior Grand Warden places a burning taper of red wax on the westerly side of the stone, receives the cup of Wine from the Grand Master, and returns to his station. The Junior Grand Warden presents the silver cup of Oil to the Grand Master, saying:]

JUNIOR GRAND WARDEN—Most Worshipful Grand Master, I present the Oil of Joy.

[The Grand Master pours the oil upon the stone, and says:]

GRAND MASTER—I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, and vouchsafe to them and the bereaved, the afflicted and sorrowing everywhere the enjoyment of every good and perfect gift.

RESPONSE—So mote it be.

[The choir now sings the third stanza of the Libation Ode. See page 397. The Junior Grand Warden places a burning taper of blue wax on the southerly side of the stone, receives the cup of Oil from the Grand Master, and returns to his station. The Grand Stewards will then advance and strew flowers upon the corner stone. The Grand Master comes forward and extending his hands, makes the following:]

INVOCATION.

GRAND MASTER—May the corn of nourishment, the wine of refreshment and the oil of joy, together with all the necessaries of life be abundant among men throughout the whole world. May the blessings of Almighty God rest upon this undertaking. May he protect the workmen from every accident. May the structure, here to be erected, be planned in *wisdom*, supported by *strength*, and adorned in *beauty*. And may it long be preserved as a monument of the energy and liberality of its founders, and of this free and enlightened government, under whose protecting care it is our privilege to live. Amen.

RESPONSE—So mote it be.

[The Grand Master then strikes the corner stone three times with his gavel, and then leads in giving the *public* Grand Honors *—three-times-three—the brethren all uniting therein.]

GRAND MASTER—Brethren, unite with me in giving the public Grand Honors together by three-times-three.

GRAND MARSHAL—Most Worshipful Grand Master, I present to you Brother (or Mr.) the architect of this building, who is ready with craftsmen for the work.

GRAND MASTER—Worthy Brother (or Sir): having thus, as Grand Master of Masons, laid this corner stone, I now deliver these implements of operative Masonry into your hands with the fullest confidence that by your skill and tact, aided by faithful craftsmen, a fabric will rise which shall add new luster to this city and state. May there be no envy, discord or confusion among the workmen. May the important duties confided to you be performed, not only to the satisfaction of those who have entrusted you with their fulfillment, but in such a manner as shall secure the approbation of your own conscience, and thereby redound to the honor of our common country.

Brother Grand Marshal, you will make the proclamation.

GRAND MARSHAL—By order of the Most Worshipful, the Grand Master of Masons of the State of Kentucky, I now proclaim that the corner stone of the structure, here to be erected, has this day been proved square, level and

*See comments on page 328 concerning the Masonic Grand Honors.

plumb, well-formed, true and trusty, and laid according to the rules of our ancient craft by the Grand Master of Masons. This proclamation is made from the East [one blast of the bugle], from the West [two blasts], from the North [three blasts], from the South [four blasts], that all persons, having due notice, may govern themselves accordingly.

[All present will now join in singing as a Closing Ode, "America," or some other suitable selection, (see page 396) after which there may be delivered a suitable ORATION, after which the Grand Master says:]

GRAND MASTER—The benediction will now be pronounced by our brother Grand Chaplain.

BENEDICTION.

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

RESPONSE—So mote it be.

[The procession then reforms and returns in the same order to the hall whence it started and the Lodge is closed in ample form.*]

*See Note on page 289.

RECEPTION OF GRAND OFFICERS

It is the prerogative of the Grand Master to enter and preside in any lodge subordinate to his own Grand Lodge. He is also authorized to designate Grand Officers and competent Past Masters his proxies to inspect the halls, books, methods and work of particular lodges and make reports to him as he shall direct.

When the Grand Master, or his proxy, makes an *official* visit the lodge must be opened on the third degree. When he is announced the Master will appoint two brethren, preferably those highest in rank present (whether members of the lodge or not), as a committee to assist the Senior Deacon and Stewards in the introduction.

The committee, with the Senior Deacon and Stewards, will approach the altar (the Senior Deacon on the left and the Stewards on the right) and, after the proper salutation, will retire to the ante-room single file, Stewards in the lead.

They will prepare to enter the lodge room, two by two, in the following order: The Stewards (Senior Steward on right) with rods in right hand; the Senior Deacon and Junior Committeeman (Senior Deacon on right); the Senior Committeeman and Grand Master (the latter, covered, on right).

Announcement will then be made through the Tyler and Junior Deacon that the committee with the Grand Master is prepared to enter. As the Stewards enter the Tyler's door, the lodge will be called up, and the brethren will remain standing until seated by the usual signal. (There may be appropriate instrumental music during these movements.) The procession will repair to the altar, two by two, in the order already indicated, the four brethren in the lead passing sufficiently to the west to leave room for the two in the rear to halt directly west of the altar.

They will make the proper salutation, after which the Senior Committeeman will present the guest to the Master.

COMMITTEEMAN—Worshipful Master, the Lodge is honored by the official presence of Most Worshipful _____, Grand Master of Masons of the State of Kentucky.

MASTER—Escort our distinguished guest to the East. The Stewards, Senior Deacon and Junior Committeeman then advance to the East, followed by the Senior Committeeman and the Grand Master. On arriving at the East the four in the lead will face inward and assume the "open order" position, permitting the Grand Master and the brother escorting him to pass directly to the East, where the Master will take the Grand Master by the hand and give him place at his right. The Master will address such words of welcome to the visitor as he may deem proper, after which he will introduce the brethren to the Grand Master, concluding with an order to salute the Grand Master with Masonic Grand Honors.* The Master then uncovers, presents the gavel to the Grand Master, who will seat the brethren, and, if he so desires, will address the lodge, and proceed with the special matter (if any), involved in the official visit, or may, at his option, occupy the East and preside over the proceedings of the lodge; otherwise he will return the gavel to the Master and take a seat on the right. At this point (time and circumstances permitting), the Master should declare the lodge "at ease" for personal introduction of the officers and brethren to the guest and for social intercourse. Should the Grand Master desire to retire before closing, the lodge should be called to order, the brethren "called up," remaining standing until the Grand Master salutes and passes out, without further ceremony, after which the lodge will resume the consideration of business.

In the reception of a Past Grand Master—visiting as such—of the local or any other Masonic jurisdiction, the

*These should be the private Grand Honors, the authorities agree. See page 328. It is said that the Grand Master only is entitled to the private Grand Honors as a visitor to a lodge.

same formalities above prescribed should be observed, except yielding the gavel or vacating the "Chair" by the Master.

The announcement of the name of any active elective Grand Officer, making an official visit, should be recognized by appointing a committee of two to wait upon the visitor at the door and conduct him to the altar where he will salute. The senior member of the committee will then present the visitor to the Master, who will invite the guest to a seat in the East, to which he will be escorted by the committee. The committee will then resume their seats. The Master will introduce the visitor by name and official title and tender such courtesies as may be deemed proper. The visitor may retire from the lodge at any time without any special formalities.

Grand Officers by appointment and Past Masters may visit without any special formality other than what Masonry prescribes, including the courtesy of a seat in the East (except as otherwise provided), and when the lodge is "at ease" visiting brethren of all grades should receive from officers and members of the lodge such attentions as circumstances may suggest.

Masonic Grand Honors* should be given only in cases of official or formal visits by the Grand Master or Past Grand Masters.

At unofficial visitations *formal* receptions may or may not be accorded at the pleasure of the visited lodge or visitors.

*See comments on page 328 concerning the Masonic Grand Honors private Grand Honors to the Grand Master, public Grand Honors to Past Grand Master and others entitled to Grand Honors on visitation

RECEPTION OF VISITING BRETHREN

A printed form of visitors' cards should be kept on hand in the Tyler's room for use of visiting brethren, one of which should be filled out by each brother, not visiting officially as the Grand Master or his proxy. Upon the occasion of his first visit it should show his name and address, the number and location of his lodge, etc., and should bear his signature. The following form has been prescribed by the Grand Lodge of one of the States:

VISITOR'S CARD.

.....19.....
 For the purpose of gaining admission to and recognition in
Lodge No., F. & A. M., located at.....
, I hereby state on my honor as a man and a Mason,
 that I was regularly initiated, passed and raised to the sublime degree
 of a Master Mason in Lodge No. . . . F. & A.
 M., located atin the State of . . .
 the same being a just and lawfully constituted lodge; that I am neither
 expelled nor suspended from a lodge, but am a member of the order in
 good standing, with my membership in.....
 Lodge No., located atin the
 State of.....

I subscribe my name hereto, that this paper may be sent to my
 home lodge, or otherwise used to test the truth of the above statements.

.....

 Witnesses.

Every possible courtesy should be shown the visitor prior to his admission as well as afterwards but it should be borne in mind that he has not as yet undergone the "strict trial" or "due examination" required by Masonic law.

Many jurisdictions require the visitor to present documentary evidence of his Masonic affiliation and standing and it is well to request the visitor to exhibit any such written evidence, such as diploma, certificate of membership, receipt for dues, etc. If the visitor has such a document his signature thereon should be compared with his signature to the visitor's card. The lodge should provide itself with a list of regular lodges and the question of regularity of the visitor's home lodge should be verified.

A committee should be appointed by the Master to examine the visitor and, should the preliminary inspection of the documents prove them satisfactory, the committee and visitor should retire to a convenient room where the committee should conduct such an examination as it deems proper, after having first administered the Test Oath.*

Now follows such examination as the committee deems proper, according to the regular catechism or otherwise in the sound discretion of the committee. It should be borne in mind that it is not the purpose of the examination to display the knowledge of the committee or of the visitor except for the purpose of determining "Is the visitor a Mason, duly raised in a legal lodge, and now in

fore any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in America to take the following oath

"I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic Communication with my brethren"

It is called the "Tyler's Oath" because it is usually taken in the Tyler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the committee of examination, and not only he to whom it is administered, but he who administers it, and all who are present must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place.

This custom is unknown in English Masonry.—Mackey, "Encyclopaedia of Freemasonry."

good standing?" The members of the committee should avoid "prompting" the visitor or expressing approval or disapproval of his replies.*

Visitors should be examined separately. If the committee is not satisfied that the brother is what he claims to be it should courteously inform him that while no doubt is entertained concerning his statements as to his regularity (otherwise there would have been no examination!) the committee does not feel that he has *proven* himself as required by the customs of Masonry. The committee should not indicate the grounds for its conclusions to the visitor.

After the committee is satisfied it will report. If the committee is ready to report before the opening of the lodge, the visitor may take a seat with the brethren and be vouched for by the committee at the opening, and in due time be introduced. If the lodge is open when the committee is ready to report the Tyler will announce "The committee with a visiting brother," when the Master directs the Senior Deacon to introduce the visitor. The Senior Deacon retires, is introduced to the visitor by the committee, when all return to the lodge room and salute at the altar.

SENIOR DEACON—Worshipful Master, I have the pleasure of introducing Brother of Lodge No, located at

Master may call up the lodge, and says (in substance)·

MASTER—Brother, it gives me pleasure to introduce to you the officers and members of Lodge No., and our visiting brethren, and to welcome you to a seat among us. We meet on and shall be very glad to welcome you to any of our meetings

The Senior Deacon conducts the visitor to a seat and the lodge, if called up, is seated.

*"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 * * * and beware of giving him any hints of knowledge."—Ancient Charges VI 6

No brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, an officer of any Grand Lodge, or a permanent member of the Grand Lodge of the local jurisdiction, he should be invited to a seat in the East. In some lodges it is expected of the visitor that he shall take such seat.

The Master and all members should take great care to extend the proper courtesies to visiting brethren, and to make them feel that they are welcome.

AVOUCHMENT.

It is a rule in Masonry that a lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualification. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since by its injudicious use impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from "*strict trial, due examination, or lawful information.*" These are the three requisites which the ritual has laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. *Strict Trial.* By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted—categorical answers must be returned to all that is deemed important to be asked, no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The "strict trial" refers to the matter which is sought to be obtained by inquiry, and while there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. *Due Examination.* If "strict trial" refers to the *matter*, "due examination" alludes to the *mode* of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary, the Tyler's O. B. of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued.

Let everything go on in regular course; nor is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of these suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or, "You are ignorant of that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiners. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. *Lawful Information.* This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information of another's qualifications unless he has himself actually tested him. But it is not every Mason who is qualified to give "lawful information." Ignorant or unskillful brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened on the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such and such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Masonry *it is better that ninety and nine true men should be turned away from the door of a Lodge, than that one cowan should be admitted*—Mackey. "*Encyclopaedia of Freemasonry.*"

REGULATIONS FOR PROCESSIONS

As Mackey observes in his "Encyclopaedia of Freemasonry": "In America, public processions of the craft were some years ago very common, nor have they yet been altogether abandoned; although now practiced with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner stones, or the dedication of public edifices.

"The question has often been mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. * * *"

That the Grand Lodges of to-day entertain the same doubt is apparent from the very general local regulations which prohibit a lodge from appearing in public except on St. John's Day, or to attend divine services or funerals. Upon other occasions they must secure the permission of the Grand Master. Appearances in public upon mere "show occasions" or where not required or permitted by Masonic law are to be avoided.

Mackey gives the following regulations for processions:

When the Grand Master, Deputy Grand Master, or either of the Grand Wardens, joins the procession of a private lodge, proper respect is to be paid to the rank of that officer. His position will be immediately before the Master and Wardens of the lodge, and two Deacons with scarlet rods will be appointed to attend him.

When the Grand or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this book belongs of right to the Master

of the oldest lodge in the jurisdiction, whenever he is present, in allusion to the fact that the Constitutions of the Order were originally vested in that officer, and that on him the business of the Grand Lodge devolves, in case of the absence of all the Grand Officers, and also because it was a custom adopted soon after the reorganization of the Grand Lodge of England, for the Master of the oldest lodge to attend every Grand Installation, and taking precedence of all others, the Grand Master only excepted, to deliver the Book of Constitutions to the newly installed Grand Master, thereby to remind him of his obligation to preserve the ancient landmarks and Constitutions inviolate.

The Book of Constitutions must never be borne in a procession unless the Grand Master or Deputy Grand Master be present.

In entering public buildings, the Bible, Square and Compasses, and the Book of Constitutions, are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him.

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

Marshals are to walk or ride on the left flank of a procession. The appropriate insignia for a Marshal is a scarf and baton. The color of the scarf must be blue in the procession of a subordinate lodge, and purple or scarlet in that of the Grand Lodge. The Grand Lodge of Kentucky early selected scarlet as its color.

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

The post of honor in a Masonic procession is always in the rear.

Every officer must wear the jewel of his office. In all Masonic processions, no Freemason shall wear the insignia of any Order not recognized by the Grand Lodge. The proper dress of Freemasons in procession is black clothes, white gloves and aprons.

When a particular form is not elsewhere laid down in this book the following order of procession may be used by the subordinate lodge on public occasions:

Tyler, with his sword;
 Two Stewards, with white staves;
 Entered Apprentices, two and two;
 Fellow Crafts, two and two;
 Master Masons, two and two;
 Masons of the higher degrees;
 Secretary and Treasurer;
 Oldest member of the lodge carrying the Great Lights;
 Past Wardens;
 Past Masters;
 Junior and Senior Wardens;
 Junior Deacon*; Master; Senior Deacon*.

*Deacons carry blue rods, each surmounted by a golden pine-cone.

FESTIVALS OF THE ORDER

(Mackey.)

In every country where Freemasonry is encouraged, its festival days are celebrated with great ceremony. These are, the festival of St. John the Baptist on the 24th of June, and that of St. John the Evangelist on the 27th of December. They are days set apart by the Fraternity to **worship the Great Architect of the Universe; to implore his blessings upon the great family of mankind, and to partake of the feast of brotherly affection.** Hence the Grand Lodge has recommended to every lodge, annually to celebrate one or both these days in such a way as will be most conducive to the advantage of the lodge, and the honor and benefit of the Institution.

Whichever day may have been selected, the lodge about to celebrate it should assemble at its usual place of meeting, and, having been opened on the first degree, is called from labor and a procession is to be formed as follows: [See "Regulations for Processions."]

After return to the hall from divine service the Master may deliver a charge from the Chair upon such subjects connected with the Order, and the honor and happiness of the Craft, as he may think proper.

THE GRAND HONORS OF MASONRY

Dr. Mackey in his article on "Honors, Grand" in his "Encyclopaedia of Freemasonry" says, in part:

"The Grand Honors of Masonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief on memorable occasions. In the symbolic degrees of the American rite, they are of two kinds, public and private, which are used on different occasions and for different purposes.

"The private Grand Honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practiced by the Craft only on four occasions: When a Masonic Hall is to be consecrated, a new lodge to be constituted, a Master-elect to be installed, or a Grand Master, or his Deputy, to be received on an official visitation to a lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or a constitution of a new lodge, every installation of a Worshipful Master, and every reception of a Grand Master must be done in the third degree. It is also evident, from what has been said, that the mode and manner of giving the private Grand Honors can only be personally communicated to Master Masons. They are among the aporrheta—the things forbidden to be divulged.

"The public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner stones of public buildings, or in other services in which the ministrations of the Fraternity are required,

and especially in funerals. They are given in the following manner: * * * " He then describes the ceremony which we now generally refer to as the Funeral Grand Honors.

In his well-known monitor, "Manual of the Lodge," Dr. Mackey carefully maintains the foregoing distinctions between the manner and occasions for giving the public and the private Grand Honors as well as "the usual marks of distinction in the different degrees of Masonry." When one of the ceremonies was to be performed in the presence of others than Master Masons he expressly instructed that the public Grand Honors be given. Where Master Masons only were present he called for the private Grand Honors. The latter were the three-times-three hand claps which we now know as the public Grand Honors.

That this same distinction prevailed in Kentucky for a number of years and is still prescribed by a well-known monitor is apparent from examination of Brother H. B. Grant's "Vestpocket Trestle-Board." In the ceremony for Installation of Officers at page 66, in the place for the Grand Honors, he directs: "The private Grand Honors. If in public give the public Grand Honors." By an asterisk note he refers the reader to a footnote on page 87, where he gives the ceremonies which we now know only as the Funeral Honors. In his footnote on such page 66 Brother Grant gives the change in the accompanying exclamation which should be substituted when the public Grand Honors, as then used, were given on the occasions of public installations.

But the ceremonies of Masonry change with time, as do the rites of other organizations. The ceremonies which Dr. Mackey and Brother Grant described as the public Grand Honors, for use at public installations and on other public occasions, have become to be used exclusively upon funeral occasions and are, in fact, now known generally as "Funeral Honors."

PRIVATE GRAND HONORS.

Notwithstanding the remarks by Dr. Mackey the *then* private Grand Honors are no longer secret. The private Grand Honors are *now* the secret due guards and signs which constitute the "marks of distinction" of the several

degrees of Masonry. They are, of course, never accorded in the presence of the profane. There is no uniformity in the rules prescribing the occasions for the use of the private Grand Honors. Some Grand Lodges restrict them, except upon occasions of installation of the Master-elect, to *greetings to the Grand Master* only upon his visitation to the lodge.

PUBLIC GRAND HONORS.

The public Grand Honors are given by striking the palm of the left hand sharply with the right three times; then striking the palm of the right hand with that of the left three times, and finally striking the palm of the left hand with that of the right three times. The brethren should time the blows with the lead of the Master.

Past Grand Masters, the Deputy Grand Master, and other elective Grand Officers, and Masters-elect of lodges at installation, are entitled to the public Grand Honors. They, also, are those to be used at the ceremonies of constitution of a lodge, consecration of a hall, if in public, and at corner-stone layings.

FUNERAL HONORS.

As heretofore pointed out, what we now practice only as funeral honors were once used on all public occasions such as public installations, corner-stone layings, etc. The accompanying exclamations varied according to the occasion.

There has not been entire uniformity in the manner of giving the funeral honors, but the ceremony and accompanying exclamations as described in the Funeral Services have been more generally employed and have the advantages of greater ease and grace. See the illustration and footnote on page 177.

SOME THINGS A MASTER OUGHT TO KNOW*

In the whole list of offices recognized by the Masonic Institution as an organized Fraternity, there is not one so important as that of the Master of a lodge. The Grand Lodge itself was the creature originally of four ancient London lodges and it is today dependent upon the continued practice of the Masonic tenets in the constituent lodges and among the profane. The well-being of the entire Craft depends upon the character and conduct of the Masters of the subordinate lodges.

In the earliest known ceremony of installation, that used by the Duke of Wharton, as described in the first edition of Anderson's Constitutions (1723), the Grand Master's Deputy "shall take the Master-elect from among his fellows, present him to the Grand Master, saying, 'Right Worshipful Grand Master, * * * I present this my worthy brother to be their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth.'" He is admonished in the installation charges now in use that he should be "one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and heart is expanded by benevolence." To such men Masonry intrusts her welfare.

To such men Masonry has accorded certain "prerogatives" or rights inherent in the office to which she has called them—rights which therefore impose certain corresponding *duties* upon the incumbent.

*References to "Constitution" and "Regulations" in the following comments are to the Book of Constitutions (1940 Edition) of the Grand Lodge of Kentucky.

DUTIES AND PREROGATIVES.

1. *To congregate his lodge upon any emergency.* The Master is the judge of the emergency and, without his consent, the lodge cannot be congregated or business transacted legally, except that the Grand Lodge has required that he shall call a meeting if so requested in writing by at least eight members of the lodge. (Const. Sec. 100.) Due notice of the call must be given the members and only the business specified in the call can be transacted. Such notice can be given by newspaper publication or by mail.

2. *To attend regularly the communications of his lodge.* This duty is so plain as hardly to need a comment. Few things weaken and demoralize the lodge so much as the Master's frequent absence and there are few things that more thoroughly justify the lodge in appealing to the Grand Master to have him suspended from office and his place filled by the Senior Warden. (Reg. 277.) The Master should be in the lodge room in ample time before the opening hour to see that the hall and all matters are in readiness and that the several officers are ready to fill their stations and to discharge their duties. If visitors have appeared the Master should immediately appoint committees to examine them so that they may be enabled to witness the opening ceremonies if possible.

3. *To preside at all communications of his lodge.* This duty is not only self-evident but is required (Const. Sec. 84). He cannot be deprived of this right except by the Grand Master (Const. Sec. 26; Reg. 204), to whom he is bound by his installation vows "to pay homage." Nevertheless, he may call any officer or Master Mason to the Chair to preside during business or to confer degrees (Regs. 348, 349), and may at any time himself resume the East. Whoever is legally occupying the East is Master for the time being, is clothed with the power of the office, and is held to the same accountability. (Reg. 272.)

4. *To open his lodge at the time specified in the by-laws, the notice of a called meeting, and to close it at a situa-*

ble hour. The Master, as one of the Lesser Lights of the lodge, should, with the same regularity and precision of the movements of the other two Lesser Lights, open, rule, and close his lodge at the appointed time. There is nothing more discouraging than the tardiness of the Master in opening his lodge. Carelessness and indifference upon his part beget the same in the members. If the Master is present none can take from him his prerogative of opening the lodge, which it is likewise his duty to do at the time fixed. If the Master should not have appeared at the time designated, a Warden or Past Master, as prescribed in Sec. 104 of the Constitution of the Grand Lodge, may lawfully assume the East and open the lodge. A motion to adjourn, or to close, cannot be entertained in a Masonic lodge. The Master is the sole judge of the time to close the labors and he should see that it is done at a proper hour. After the lodge has been closed at a stated communication it cannot be opened again on the same day to transact any business which can only be transacted at a stated meeting. (Reg. 289.)

5. *To fill vacancies.* Unless a by-law requires the election of officers below the rank of Secretary, they are to be appointed by the Master. (Const. Sec. 80.) In case of the absence of any officer the Master appoints some brother to discharge the duties for the time being. No other officer of a lower grade has any right to occupy the higher station, although the Master may move up the lower officers *pro tempore* for instruction purposes.

6. *To preserve order in the lodge.* His very title, Master, suggests his authority to keep order. The Book of Constitutions, Sec. 84, gives him "general supervision over his lodge." At his installation he was invested with the Gavel as a "potent emblem of power and of your authority * * * to preserve order and control your lodge * * * should always be promptly obeyed."

7. *To see that the by-laws and resolutions of his lodge are observed, and that the Constitution, rules, regulations, and edicts of the Grand Lodge are duly obeyed.* (Const. Sec. 84.) This is in harmony with his installation vows.

8. *To see that the annual returns are promptly made to the Grand Lodge.* (Const. Sec. 84.) Also, make immediate report of officers elected. (Reg. 278.)

9. *To attain proficiency in the work.* (Const. Sec. 84.) It is also his duty to instruct his brethren therein.

10. *To regulate the admission of visitors.* While "the right to visit is inherent in every Mason," including Entered Apprentices and Fellow Crafts as well as Master Masons, "any member of the lodge proposed to be visited may object to the presence of the visiting brother * * * and he shall not be admitted." (Regs. 422, 423.) In the absence of objection from any other member, the Master should still exclude any visitor whose presence might disturb the peace of the lodge and hinder its work. Coincident with this power, since none may "pass or repass but such as are duly qualified and have permission of the Master so to do," the Master may exclude a member of the lodge itself (see Mackey's "Masonic Jurisprudence," page 349), but he is subject to charges to the Grand Master by the aggrieved member if such prerogative shall have been exercised arbitrarily.

11. *To control and terminate discussions and decide all questions of order and order of business.* He shall "decide all questions of law and order," subject to appeal only to the Grand Master. (Const. Secs. 84, 176.) This prerogative seems unquestionably to be one of the few landmarks of the Order which can be clearly determined. But this power cannot be arbitrarily exercised (vows of a Past Master), since he has at his installation received the by-laws of his lodge under a charge to see them "carefully and punctually executed," and in his vows of office he has solemnly bound himself "strictly to conform to every edict of the Grand Lodge" not subversive of Masonry and to "submit to the awards and resolutions of your brethren in lodge convened." For violations of these duties and the rights of the members he may be called to account by any member, who may present charges to the Grand Master, who may suspend the offending Master from his office. (Const. Secs. 50, 167; Reg. 179.) From this prerogative it follows that the motions to end debate.

for the previous question, and to resolve the lodge into a committee of the whole are not proper in a Masonic lodge. (See the section of this Monitor on Parliamentary Law.) On the other hand, a motion to secure a certain reasonable restriction upon debate need not be a violation of this prerogative. Tact in the exercise of this prerogative and a brotherly consideration for the views and feelings of the members displayed by the Master, will secure the cordial support of the brethren, even in extreme cases.

12. *To use his utmost endeavors to preserve peace and harmony in the lodge, and by his deportment, both in the lodge and out of it, to be a good example to his brethren.* With the high honor attached to the office of a Master of a Masonic lodge there consequently results a duty upon the incumbent so to demean himself as to maintain the honor of the Institution. He must himself practice the precepts which, in his installation charge, he is directed to communicate to his brethren. "Forcibly impress upon them the dignity and high importance of Freemasonry, seriously admonish them never to disgrace it, charge them to practice out of the lodge those precepts they have been taught within it, that by virtuous, amiable, and discreet conduct they may prove the happy and beneficent effects of our ancient and truly honorable Institution, so that where a man is said to be a Mason the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and heart is expanded by benevolence."

13. *To be custodian of and preserve the charter of the lodge, and transmit it to his successor.* The Grand Lodge looks to the Master for the preservation of the charter, and it is his duty always to have it in the lodge room or ante room at all meetings of the lodge. (Reg. 77.)

14. *To appoint all committees.* "The Master has the prerogative of appointing all special committees, and is entitled to be present at their meetings, and when present to act as chairman. This usage seems to be derived from the principle that whenever Masons congregate together

on Masonic business, the Master is entitled to govern them and to direct their labors." (Mackey's "Masonic Jurisprudence," page 351.)

15. *To cause an investigation of all un-Masonic conduct* by members of his lodge; also non-affiliates and members of other lodges residing within his jurisdiction. The good name of the Institution must be preserved and the Master must exercise a careful supervision over the actions of the brethren, that the laws of Freemasonry are not violated and that all the brethren "come under the tongue of good report." A Mason who is not a member of any lodge may be tried by the lodge within whose jurisdiction the offense was committed (Const. Sec. 162), and this jurisdiction persists after charges filed even though the offender should remove from the jurisdiction. (Reg. 228.) Members of lodges subordinate to other Grand Lodges are in certain cases amenable to trial by the local lodge.

16. *To visit the sick and distressed.* If it is the duty of every Mason to visit the sick and distressed affiliated with him in Masonic bonds, how much greater the duty of an installed officer! How much greater the duty of an installed Master!

17. *To preside at the funeral rites of deceased Masons.* The Master with any proper sense of his responsibility will not permit a month to pass after his installation without qualifying himself for that solemn duty, the burial of the Masonic dead. After he has so qualified himself he can, if he so wishes, in good conscience call upon some competent Past Master to officiate on such an occasion.

18. *To sign all warrants upon the Treasurer* for payment of disbursements ordered by the lodge. Occasionally the by-laws authorize the Master to draw small sums from the Treasurer for emergency relief work. The Treasurer is limited in his power to make payments as provided in the by-laws and in the Book of Constitutions. (See Reg. 410.)

19. *To represent the lodge in Grand Lodge.* As the Grand Lodge is the supreme tribunal upon all Masonic

matters it is evident that every lodge should be represented in its deliberations. It is important that the qualified representative of each lodge should be present to prevent innovations, protect the interests of his lodge, participate in dispensation of Masonic justice, and establish those wider friendships so essential to a happy solution of human undertakings.

20. *To install his successor.* The Master has the right and prerogative of installing his successor and no one except the Grand Master can displace him. (Reg. 204.) An officer-elect cannot be installed by proxy nor can a member be installed against his will. (Reg. 211.)

21. *To be exempt from trial by his lodge.* The Master is not subject to charges except to the Grand Master, when the hearing is before the standing Committee on Appeals of the Grand Lodge. (See Const. Sec. 50.) He cannot be suspended by his lodge for non-payment of dues.

22. *Miscellaneous rights and duties.* It has sometimes been ignorantly asserted that no man can refuse Masonic office to which he has been elected! He cannot qualify for the office without assuming the installation vows. Every obligation in Masonry must be assumed of the *free* will and accord of the person so to be bound. "It is obviously improper to install a man by proxy or against his will." (Reg. 211.)

The Master "has the right to resign his office with consent of his lodge" (Reg. 316), and he has an "inherent right belonging to every Mason," to demit at will. (Reg. 112.)

He is entitled to the honorable title of "Worshipful" from his brethren, because of the high office of which he is the incumbent, but it is a title of respect given to him by others and is not a part of his office. It is improper for the Master to sign his name "A. B., Worshipful Master." It should be, "A. B., Master." (Reg. 271.)

The Master is eligible for re-election indefinitely, but for a Master to serve for many years is a reflection on the lodge and upon the Master himself. If he is capable he will so instruct his Wardens and members that there will be more than one who is "worthy and well-qualified" to take his place. (Reg. 273.)

The Master-elect is no longer required to receive the Past Master's degree to be qualified for installation as Master (Const. Sec. 82), but his election makes him eligible to that degree. A question has sometimes arisen whether a member of a Royal Arch Chapter, who has been invested with the secrets of the Past Master's degree as a prerequisite to exaltation to the august degree of Royal Arch Mason, is qualified to sit in a lodge of actual Past Masters convened to confer that degree upon the Master-elect of the lodge. This writer has always answered this question in the affirmative. There is no prohibition in the Book of Constitutions. Regulation 335 specifically takes cognizance of Chapter, or "virtual," Past Masters and provides that they cannot, *as such*, install the new Master. While their admission to the convention of Past Masters assembled to communicate the "secrets of the Chair," to the Master-elect may not be a matter of right, still they have themselves received those same secrets in a Masonic body fully qualified to confer them and in a manner recognized by the Grand Lodge. To exclude them from the convocation of Past Masters would seem to deny the validity of their investiture, which the Grand Lodge, by specifically recognizing the Chapter conference of the degree, has approved. The writer has felt that all persons who have legally received the "secrets of the Chair," whether in a lodge of Past Masters under a blue lodge warrant or under a Chapter warrant, are entitled to commune together upon the same footing, except in an *official* capacity and except as specifically restricted either by the Grand Lodge or Grand Chapter.

SOME PRACTICAL SUGGESTIONS.

Following are some of the first things to be done by a Master after having been installed:

Make arrangements with a physician, if possible a member of your own lodge, to attend the needy sick. Some brother may volunteer.

Make arrangements with some hospital or similar institution where serious cases may be cared for at a minimum cost.

Make arrangements with an undertaker to conduct funerals that your lodge may have, at a minimum cost.

Visit all those who have been aided by your lodge either for a protracted period or at irregular times; ascertain their needs. Some of them may have received money unnecessarily, while others may not have been assisted sufficiently. Remember that the most worthy are the ones that are the least likely to make their wants known.

If your lodge has a large membership or is located in a city, appoint a committee each month to visit those who are sick. A brother will appreciate a little attention from his lodge, even if he is not in need of monetary assistance, and the fact that a lodge shows sympathy for its sick members makes better Masons of them. If you have a sick brother in another town, notify the lodge or board of relief in whose jurisdiction he is.

Appoint an entertainment or social committee, who shall provide entertainment for your members and their families in accordance with the financial ability of your lodge. A great many entertainments can be gotten up at practically no cost, and by developing the social side you will have a better lodge.

Appoint a committee on delinquents, whose duty it should be to investigate all those who are in arrears with their dues and liable to suspension. A careful attention to the delinquent list will be found to be "good business."

Also appoint a committee for visitors, with the Senior Deacon as chairman, to welcome visiting brethren, see to their comfort and introduction to the lodge.

DISTRESS.

This is a very important question, especially so for a Master of a large lodge in a city where the membership is not so well known to him as a rule as to the Master in the country.

In case of an application for relief in his jurisdiction, he should try to ascertain first of all the history of the applicant, habits, etc.; and therefore the following questions are suggested: Age? Married? Single? Widower? How many children? Their age and occupation. Other relatives? Are any of them able or willing to assist you? What do you do to support yourself? Have you any property? Pension? Insurance—life or accident? Do you belong to any beneficiary organization? What sick benefit do you get? Have you been assisted by your lodge or a Masonic board of relief before? If so, when and where? Have you ever paid back any of the money given you? What are your needs at the present time? These fairly cover the ground, and give the investigator an insight into the needs of the applicant.

Applicants may be classed under three heads:

First—Those who think it their right;

Second—Those with whom it has become a habit, and who find it easy;

Third—Those who are in need and who are too proud or reluctant to make their wants known.

The same course may be followed in the case of sojourners. The only difference is that care must be taken in examining credentials to see that the applicant is in good standing in his lodge, after which temporary relief should be given him and a wire sent to the lodge concerned, asking instructions. This wire may be worded briefly, and will as a rule bring the desired results. A telegram should be addressed to the Secretary of the lodge. If in a city and his address in unknown, send the wire to the Masonic Temple. Following are samples of telegrams:

Secretary,
 _____Lodge, No.____, Masons.
 Masonic Temple,
 _____City.
 John Joseph Jones destitute. Needs_____dollars
 Wire instructions.
 JAMES SMITH,
 Master_____Lodge, No.____.

Secretary,
 _____Lodge, No. ____, Masons.
 Masonic Temple,
 _____City.
 John Joseph Jones sick; hospital necessary. Wire
 instructions.
 JAMES SMITH,
 Master_____Lodge, No.____.

Secretary,
 _____Lodge, No. ____, Masons.
 Masonic Temple,
 _____City.
 John Joseph Jones dead. Want Masonic funeral.
 Wire instructions.
 JAMES SMITH,
 Master_____Lodge, No.____.

Secretary,
 _____Lodge, No. ____, Masons.
 Masonic Temple,
 _____City.
 Widow | John Joseph Jones destitute. Needs
 Daughter | _____dollars. Wire instructions.
 JAMES SMITH,
 Master_____Lodge, No.____.

SICKNESS.

When a Mason, his widow or orphans are reported sick, make, if possible, a personal investigation as soon as possible. If within reaching distance of the doctor with whom you have previously made arrangements have him call and report to you the needs, unless they

have their own doctor and are able to pay him. Prompt medical attention may save a long illness and correspondingly large expenditure.

If the brother is in another city or town, communicate with the lodge in whose jurisdiction he is to look after him, if necessary by wire. If in a city, notify the board of relief. Remember, in every city where there are a number of lodges which have concurrent jurisdiction, a board of relief is established for the purpose of looking after sojourners. Never fail to see that your lodge promptly reimburses the other lodge or board of relief, within whose jurisdiction your member resides, for all disbursements they have made in ministering to his needs. Relief is established for the purpose of looking after sojourners.

BURIALS.

In case of death the family should be consulted at once, and arrangements made for a funeral. The first thing that should be ascertained is if they are destitute. This must be left to the discretion of the investigator, and if so the undertaker with whom arrangements have been made previously should be sent to take charge of the remains.

If the death occurs in the jurisdiction of another lodge, notify the Master or Secretary of that lodge (or if in a city, the board of relief), by wire, who, by following the same economical procedure outlined above will attend to this the same as you would yourself.

The expenditures for the burial will vary a great deal according to the places and conditions, but should be the lowest possible obtainable under the circumstances, and by having an understanding with the undertaker, as mentioned in the first paragraph, all misunderstanding will be avoided.

Make it plain to the family of the deceased brother that there are no benefits coming to them from the Masonic lodge, and that a burial is purely charity, and that they have no right to expect it unless they are absolutely destitute and there is no one else to pay the cost. Some

families have sufficient funds on hand to defray expenses of burial, but want to keep them for a rainy day, and want the lodge to pay, so as to conserve their own limited capital. To them must be explained that the lodge is not going out of business; that when they come to the end of their own means, if they make their needs known, the lodge will then do its duty.

MASONIC HOMES.

Rules governing admission to the Masonic Homes and applications may be obtained by addressing the Superintendent of the Masonic Widows and Orphans Home, 3701 Frankfort Avenue, Louisville, Kentucky, or to Superintendent of the Old Masons Home, Shelbyville, Kentucky. It has been the custom in recent years to include a great deal of information in reference to Our Homes in the annual proceedings of the Grand Lodge of Kentucky. See further Regulations 264 to 269; 320 to 322, and 328 of the Grand Lodge in reference to Our Homes.

Only those who are a charge on a lodge in Kentucky are eligible, as the Homes are maintained by OUR lodges, and all others must be taken care of by their own jurisdictions, many of which have Homes of their own.

There is no doubt that if a woman with a child or two is left in destitute condition, the most practical thing to do is to put that child (or children) in the Widows and Orphans Home. That will leave the mother free to make her own living.

Great delicacy must be exercised in approaching this subject with the average mother, as she naturally does not want to part with her children, but it should be fully explained to her that the children will get a better raising in the Home than she can possibly give them under such circumstances; and in the future, if her condition should change and she should again be able to take care of her children, she can always get them back without formality.

BALLOTING.

There is, sometimes, too much carelessness and indifference in balloting. The ballot for candidates should be a very solemn matter. It is no light thing to receive an

unworthy person into a lodge as a member, or to reject one who is worthy. It is therefore suggested that all such balloting be done under the sign, as follows: The Master first examines the box and sees that the ballot chamber is empty and that a proper supply of white balls and black cubes is in the outer chamber. The box is then carried by the Senior Deacon to the Senior Warden and Junior Warden for examination. The Senior Deacon then returns the box to the Master who first announces the names of the candidates upon whose petitions the ballot is then to be spread and for what degrees, and, if for the E. A. degree, whether the committee's report was favorable. He then casts his ballot and remains standing while the box is presented in succession to the Senior Warden and Junior Warden. Such officers rise, give the D. G. and S., deposit their ballots and remain standing at their stations.

The Senior Deacon then deposits the ballot box on the altar so that the person who approaches it to cast his ballot shall face the East. The Master then calls up the craft, who form in line single file, approach the altar, give the D. G. and S., cast their ballots, return to their respective places and remain standing until all have voted. The Senior Deacon should take position about six feet to the west of the altar, where the line should halt as each brother approaches the altar to vote.

There is nothing in the Book of Constitutions which prohibits a ballot from being taken collectively upon two or more petitions, but if any member objects the ballot should be spread separately. Should one or more black cubes appear on a joint ballot the ballot must then be spread upon each petition separately. After all have voted the Master declares the ballot closed and orders the Senior Deacon to present the ballot to the Junior Warden and to the Senior Warden for examination. If, on inspection by the Wardens and the Master, two or more black cubes shall appear, the balloting upon that petition shall cease; but, if only one black cube shall appear on the first ballot, a second ballot shall immediately be spread before anyone leaves the room. If at least one black cube still appears the Master must declare the petition rejected.

EXAMINATIONS.

Candidates for examination as to their proficiency in the lower degrees, prior to election to the next higher degree, should be seated in line from North to South, just west of the Altar. The examiner should take his position close to the East in order that all brethren present may hear clearly every question and answer. The sufficiency of the examination and the proficiency of the candidate may be determined by majority oral vote of the members present. If favorable, the ballot upon the advancement of the candidate to the next higher degree may then be spread.

CIRCUMAMBULATION.

The rite of circumambulation, derived from the Latin verb "circumambulare," "to walk around anything," is the name given to that observance in all the religious ceremonies of antiquity which consisted in a procession around an altar or some sacred object. It is historically connected with the reference to the apparent course of the sun about the earth. Since in the ellipse of the ecliptic there are no square corners, a Senior Deacon, who understands the symbolism and antiquity of this rite, will avoid cutting square corners at any change of direction, no matter how desirable or "pretty" such a maneuver may appear in a military parade.

PARLIAMENTARY RULES APPLIED TO LODGE PROCEEDINGS

TABLE OF MOTIONS IN THE ORDER OF THEIR PRECEDENCE.

Any of the following motions (except "to amend") can be made while one of a lower order is pending, but none can supersede one of a higher order.

PRIVILEGED MOTIONS

[To fix the time to which to adjourn.]

Cannot be moved in a Masonic lodge.

In a body where the motion can properly be made, it cannot be repeated without intervening business.

In order even after a vote to adjourn if the result has not been announced by the Chair.

Can be amended by altering the time.

Becomes the *principal motion*, the "time" being subject to amendment.

When another question is before the assembly, it cannot be debated.

[To adjourn.]

Cannot be moved in a Masonic lodge.

In a body where the motion can properly be made, it cannot be repeated without intervening business.

If unqualified, it cannot be debated nor have any *subsidiary motion* applied to it.

If qualified, it becomes the *principal motion*.

Questions of privilege.

Final action upon need not be taken at once.

May interrupt members requiring immediate action.

To be decided by the Chair, subject to appeal, *provided that in a Masonic lodge no appeal can be taken except to the Grand Master or Grand Lodge.*

Can have any *subsidiary motion* applied to them.

Orders of the day, call for.

Cannot be taken up if a majority wish the matter then postponed.

Motion to take up part of orders is not privileged.

Special orders cannot be taken up before time without two-thirds vote.

Does not require a second; Chair or any member may call.

Cannot be debated; Chair proceeds with, unless postponed.

Special order requires two-thirds vote and takes precedence of general order.

INCIDENTAL MOTIONS

[Appeal (Question of Order).]

Appeal from decision of Master of Masonic lodge cannot be taken except to the Grand Master or Grand Lodge.

Cannot be debated when it relates simply to decorum, transgression of rules, priority of business, or while previous question is pending.

When debatable, no person can speak but once.

Not in order when another appeal is pending.

Can be laid on table.

Previous question applies to, if debatable.

May be reconsidered.

Must be seconded.

Objection to consideration of a question.

Does not require a second.

Cannot be debated.

Cannot have any subsidiary motion applied to it.

Must be made when first introduced, before debate

Requires two-thirds vote.

Reading of papers.

Cannot be debated.

Cannot be amended.

Every member has right to have paper read before voting.

Withdrawal of a motion.

Cannot be debated.

Cannot be amended.

Motion may be withdrawn if no one objects.

Suspension of the rules.

Cannot be debated.

Cannot be reconsidered.

Motion to suspend for same purpose cannot be renewed

Cannot have any subsidiary motion applied to it.

Cannot be amended.

Requires two-thirds vote.

SUBSIDIARY MOTIONS**To lay on the table.**

Cannot be debated.

Affirmative vote on cannot be reconsidered

Cannot have any subsidiary motions applied to it.

Cannot be amended.

Removes the subject until taken from the table.

Takes with it everything adhering to the subject except in case of an appeal, to reconsider, and amend the minutes.

[The previous question.]

Cannot be moved in Masonic lodge.

Cannot be debated.

Cannot be amended.

Takes precedence of all debatable questions

Applies to questions of privilege and all debatable questions.

Member may offer resolution and move previous question at same time

Must be seconded.

Requires two-thirds vote.

May be confined to amendment or amendment to amendment, if so specified.

Limit or extend debate.

Cannot be debated.

Requires two-thirds vote.

To postpone to a certain day.

Cannot be debated except on propriety of postponement. Subject so postponed cannot be taken up before the time except by a two-thirds vote.

Previous question applies to, without affecting, other pending motions, including *principal motion*.

To commit or refer, or recommit.

Number on the committee does not require the formality of a motion.

Can be amended by changing committee or giving instructions.

Is debatable, and opens *principal motion* to debate.

To amend.

Can be amended.

Amendment to an amendment cannot be amended.

Should be in writing if requested by any member.

To postpone indefinitely.

Cannot be amended.

Is debatable and opens *principal motion* to debate.

Previous question applies to, without affecting other pending motions, including *principal motion*.

MAIN QUESTION**The Principal Motion.**

Does not take precedence of anything except another principal motion.

Cannot be made when another question is before the lodge.

Should be in writing if requested by any member.

Yields to everything except another *principal motion*.

MISCELLANEOUS MOTIONS*

To reconsider.

Cannot be amended.

Cannot be acted upon when another question is before the lodge.

No question can be twice reconsidered.

Cannot apply to vote on motion to adjourn, suspend rules, or affirmative vote on motion to lay on table or take from table.

May be laid on table, which vote cannot be reconsidered.

Previous question partly executed cannot be reconsidered.

A vote which has caused action that cannot be reversed, cannot be reconsidered.

Cannot interfere with discussion of question before the lodge.

In order even after vote to adjourn, if result of the vote has not been announced by the Chairman.

Must be made on same day as motion to be reconsidered

Must be made by one who voted on the prevailing side.

Is debatable, and opens *principal motion* to debate.

A vote on a *subsidiary motion* takes precedence of *principal motion*, yields to *incidental* and *privileged* questions, except orders of the day.

Is debatable, if question to be reconsidered is debatable, and then it opens *principal motion* to debate.

Previous question applies to, without affecting, other pending motions, including *principal motion*.

Amended motion must be reconsidered before new amendment

Suspends all action required by original motion until acted on.

Incidental or *subsidiary motion* (unless the vote to be reconsidered removes the whole subject) must be acted on at once.

Takes precedence of everything except to fix time to adjourn, or to adjourn.

*Miscellaneous motions which cannot be included in any of the above classes on account of the rules which govern them.

If adopted, places original question in same position as before being voted on.

Requires only a majority vote in any case.

Filling blanks.

The largest sum and longest time should first be put to vote.

Suggestions to fill made without formality of motion.

Nominations.

Nominations often made without formality of motion.

The second, and any number following, are not amendments, and should be put to vote in the order announced, except in case of ballot or roll call.

Nominations need not be seconded.

Renewing a motion.

Principal motion and amendments once decided, cannot be acted on again at same session, except by motion to reconsider.

Motion to adjourn may be renewed after progress in business.

Any *privileged motion*, except orders of the day; *incidental motion* except suspension of the rules; and *subsidiary motion* except to amend, may be renewed after any motion altering the state of affairs.

REMARKS ON THE DIFFERENT MOTIONS

1. **PRIVILEGED MOTIONS** are so called because, on account of their importance, they take precedence of all other questions whatever.

2. **INCIDENTAL MOTIONS** are such as grow out of other questions, and therefore take precedence of, and must be decided before, the questions which gave rise to them.

3. **SUBSIDIARY MOTIONS** are such as are applied to other motions for the sake of disposing of them in some other way than by direct adoption or rejection.

4. **MISCELLANEOUS MOTIONS**, which are listed in the foregoing table, are such as cannot be included, on account of the rules which govern them, in any one of the classes above named.

5. **PRINCIPAL MOTION.** By Main Question or Principal Motion is meant a motion introduced on any subject when no other business is before the assembly.

6. **ORDER OF PRECEDENCE.** These motions, excepting the miscellaneous motions, are arranged in the order of their precedence, both as respects the classes, and as individual motions in respect to one another. By order of precedence is meant that when any given motion is pending, any motion standing above it in the list may be made, and be in order; but any standing below it, except such as are indicated in the table, would not be in order. For instance, the motion to fix the time to which to adjourn, when no other question is before the assembly, and the motion to adjourn, when in any way qualified, become *principal* (not privileged) motions, subject to the laws of the principal motion; and Questions of Privilege can have any subsidiary motion applied to them. But if a principal motion is made, and in reference to it the subsidiary motion is made "that it lie on the table," it

would not be in order to move the Previous Question, or to Postpone to a certain day, or to Commit, or Amend, or to Postpone indefinitely; because the motion to lay the subject on the table takes precedence of the other motions named, and must be decided before they can be made. And so of other motions in the order in which they stand. The general rule is that when a motion is made, any motion standing above it in the list would be in order, but any standing below it would not be in order, and by a glance at the table this can be determined instantly.

7. **CONSTITUTION AND BY-LAWS.** As in all permanent organizations there are sets of standing, written rules for the government of the assembly, so the Masonic lodge has a "Constitution" composed of the constitution, by-laws, rules, regulations and edicts of the Grand Lodge, and it also has its own "By-laws" and fixed rules. The general rules of Masonic procedure, of course, take precedence over and repeal or modify any parliamentary rule not in harmony therewith to the extent of such conflict.

8. **PRINCIPLES OF MASONIC JURISPRUDENCE.** In addition to the constitution and edicts of the Grand Lodge and the standing rules and by-laws of the lodge, there are certain peculiar principles of Masonic jurisprudence which have been evolved from the practice of the principles governing Masons in their intercourse. These principles in some cases vary from the general parliamentary rules governing deliberative bodies and, of course, prevail over the latter in case of conflict. An endeavor will be made to point out these rules where they conflict with the general "common law" of parliamentary procedure.

9. **MOTIONS, AND FORMS IN WHICH THEY ARE SUBMITTED.** All business should be introduced by a motion made by some member of the lodge. No one can properly make or second a motion, without "obtaining the floor." To "obtain the floor" is to rise and address the Master by his official title and be recognized by such officer. The Master recognizes the member by calling his name. Then the member has the floor.

Having obtained the floor, do not say, "Worshipful Master, I *motion*" so and so; nor "I move you" so and so. Simply say, "Worshipful Master, I *move*" so and so. A motion of importance is usually drafted in writing, commencing with the words "*Resolved, That,*" so and so, the member then moving the adoption of the resolution.

PRIVILEGED MOTIONS.

10. TO FIX THE TIME TO WHICH TO ADJOURN. *This motion is not allowable in a Masonic lodge* inasmuch as the lodge does not "adjourn" and is closed only at the will and pleasure of the Master.

11. TO ADJOURN. *This motion is not allowable in a Masonic lodge.* The Master alone has the right of closing his lodge, and a motion for adjournment would necessarily interfere with his prerogative. This rule does not apply to a Grand Lodge which may, upon motion, terminate its session by majority vote, the Grand Master thereupon proceeding with the closing ceremonies.

12. QUESTIONS OF PRIVILEGE. These must not be confounded with privileged questions. It is difficult to enumerate all the questions that may arise under the head "questions of privilege." A few are noted but the Master must use his own judgment and be guided by precedent and such parliamentary instruction as he may be able to obtain in determining what comes properly under this head.

(a) Any matter that affects the character or reputation of a member. (Questions relating to charges of misconduct are questions of privilege, and may be presented at any time. A member who is making a personal explanation is to be allowed unusual latitude, because of the importance of his reputation.)

(b) Matters that affect the reputation of the lodge, such as false and scandalous reports of its proceedings.

(c) Matters affecting the secrecy or safety of the lodge, where a brother deems it necessary to give the proper precautions.

The form is, "Worshipful Master, I rise to a question of privilege." The Master requests the member to state

his question; then he decides whether it is a question of privilege or not. If it is held to be a question of privilege it is disposed of according to the rules shown in the table.

The procedure in relation to preferring of charges is, of course, usually regulated by the Grand Lodge.

13. ORDERS OF THE DAY. By this expression is meant those subjects the consideration of which has been assigned to some particular time. When it is desirable to consider a subject at some future time, the motion is made that such a subject be made the "order of the day" for such a time, fixing the precise time; or if regular business has been made the "general order" for such time, that the subject be made the "special order." It requires a two-thirds vote to make a subject a special order, and then it takes precedence of the general orders. When the time arrives, the Master announces the fact, or some member calls for the orders of the day. The Master then says, "shall the orders of the day be taken up?" If no one objects, the current business is suspended as if by an adjournment, and the orders of the day are at once taken up. If any one objects, the question "shall the orders be taken up?" must at once be put to vote by the Master. If decided in the affirmative, the current business is suspended as above; if in the negative, the orders of the day are postponed only until the question then before the lodge is disposed of.

INCIDENTAL MOTIONS.

14. APPEAL (QUESTION OF ORDER) *No appeal can be taken from any decision of a Master of a lodge to the lodge,* but can only be taken to the Grand Master or Grand Lodge. In case of a reasonable doubt, the Master may of course avail himself of the advice and counsel of the most experienced members of his lodge, and especially of its Past Masters, before coming to a decision; but, having arrived at that decision, and having officially announced it from the Chair, it is not reviewable by the lodge. A "point of order" is made in the lodge as in other assemblies and similarly decided by the presiding officer, the decision being reversible only by the Grand Master or Grand Lodge.

A member detecting any disorder in the proceedings of the assembly (to which an appeal from the decision of its chairman will lie) or in the deportment or decorum of members, which he wishes to correct, obtains the floor and says, "I rise to a point of order." The chairman responds, "Please state your point of order." The chairman then decides whether or not the point is well taken.

15. **OBJECTION TO CONSIDERATION OF A QUESTION.** Some question may be introduced which the lodge may think is not a proper or profitable question for consideration in open meeting. If so, some member rises and says, "I object to the consideration of this question." The Master then immediately (no second being required) submits the question in this form: "Shall the question be discussed?" If two-thirds of the members present and voting vote in the negative, the whole matter is dismissed for that session. The object of this motion is to avoid altogether any question which may be deemed irrelevant or improper.

16. **READING OF PAPERS.** When matters are brought before the lodge by written communications, it is often desirable that such communications have more than one reading. When anyone calls for the reading of a paper, the Master orders it read, if no one objects. If objection is made, the question must be put to vote without debate or amendment. If the paper has not been read any member has the right to call for the reading of any paper included in the communication, as no member can be required to vote on any paper the contents of which are unknown to him.

17. **WITHDRAWAL OF A MOTION.** The person who makes a motion can withdraw it if no objection is made. If objection is made, he can withdraw it only on leave so to do by means of a motion to that effect. This motion cannot be debated or amended. When a motion is withdrawn, it is the same as if it had never been made.

18. **SUSPENSION OF THE RULES.** When, as is often the case, the regular rules of a society would interfere with the accomplishment of certain business which it is desirable to bring at once to completion, provision is made for a suspension of the rules in order to accomplish this object. The form of the motion is, "to suspend the rules which

interfere with," etc., specifying the object of the suspension. Manifestly, even the two-thirds vote required for the adoption of this motion, cannot suspend the operation of any provision of the Constitution, rules or edicts of the Grand Lodge nor of the by-laws of the lodge.

SUBSIDIARY MOTIONS.

19. **TO LAY ON THE TABLE.** The form of this motion is, "I move that the question lie on the table," or "I move that the question be laid on the table," or "I move to lay the question on the table." When this motion is carried, the subject is removed until formally taken up.

To take up the matter again, the motion is, "to take the question from the table," or "now consider the question" naming the one which was tabled. This motion is undebatable and cannot have any subsidiary motion applied to it. The object of the motion to lay on the table is to postpone the subject in such a way that it can be taken up at any time, which would not be the case with either a definite or an indefinite postponement. It is also a convenient way of suppressing a motion altogether, for as a practical matter the motion to take from the table is seldom resorted to.

20. **THE PREVIOUS QUESTION.** *This motion is not allowable in a Masonic lodge.* As Mackey says, "Although there is no positive law on the subject, yet the spirit of comity and courtesy which prevails in the Institution, the authority of the best Masonic jurists, and the general usage of the Fraternity, have concurred in the decision that the previous question cannot be moved in a Masonic lodge." "I have never, in my own experience, known the motion for the 'previous question' to be made in any Masonic body, and I suppose that the incompetency of such a motion has never been doubted."

The general rules governing this motion in assemblies where it is in order are shown in the table.

21. **TO LIMIT OR EXTEND DEBATE.** Although the "previous question" to shut off all debate is not allowable there is no reason why the lodge should not protect itself from unnecessary discussion of the question by adopting

a motion "that debate close and the question be put on the resolution at . . . o'clock, P. M.," or "that debate on the pending amendment be limited to twenty minutes," or "that debate on the pending resolution and its amendments be limited to one speech of five minutes from each member," etc. The motion applies only to the particular motion to which it refers. The Master has a large prerogative in the disposition of these motions.

The motion may be reconsidered. One motion can be made after the other is adopted if they do not conflict.

22. TO POSTPONE TO A CERTAIN DAY. A subject postponed to a certain day takes precedence, when the time arrives, of everything except *privileged questions*. Different questions postponed to different times, and not reached at the times specified, shall be taken up, when they are considered, in the order of the times to which they were postponed. A subject postponed to another meeting of the lodge should at that time come up as unfinished business.

23. TO COMMIT OR REFER. The form of this motion is, "I move to refer the subject [naming the subject] to a committee." It is usually a saving of time to include in the motion the number of which the committee shall consist, and how they shall be appointed, although, in a Masonic Lodge, it is frequently held that it is the prerogative of the Master to appoint the members of the committee, the number of such members being designated by the lodge. Committees for action should consist of those only who are favorable to the proposed action; if for deliberation they should represent all sides of the question.

24. TO AMEND. An amendment may be inconsistent with one already adopted, or may conflict with the spirit of the original motion; but it must have a bearing upon the subject. Its form may be to "add" or "insert," to "strike out," to "strike out certain words and insert others," or to "divide the question" into paragraphs.

If it is moved to amend a motion, and then it is moved to amend the amendment, the vote is first taken on the amendment of the amendment, then on the amendment as amended (if it was thus amended), and then on the

original motion as amended if the amendment of the motion was carried. In stating the question on amendments, the Master should read, (1) the passage to be amended, (2) the words to be stricken out or inserted, etc., and (3) the passage as it will read when amended. And when the vote is taken, he should immediately state the question still pending, as "The question now recurs on the amendment as amended," or on the motion as amended, as the case may be. The table shows what motions cannot be amended.

25. TO POSTPONE INDEFINITELY. The relation of this motion to others, and the rules governing it, are sufficiently shown in the table. According to General Robert, "The object of this motion is not to postpone, but to reject, the main motion without incurring the risk of a direct vote on it, and it is made only by the enemies of the main motion when they are in doubt as to their being in the majority. * * * If adopted, its effect is to suppress the main motion for that session, unless the vote is reconsidered. As the motion does not suppress the debate on the main question, its only useful effect is to give the opponents of the pending measure a chance of killing the main motion without risking its adoption in case of failure."

But, as observed by a Masonic writer, "we think the Masonic way to settle any question presented by a fellow member in the lodge is to take a square vote upon it. * * * Furthermore, as those ungracious methods of stifling debate called the previous question and adjournment are admittedly un-Masonic, the Master may well use his friendly influence, if not his power, to require a real vote of the lodge upon a question that has been lawfully introduced, properly debated, and fairly presented to his fellow members upon its merits. * * * No mere parliamentary victory in the lodge will compensate a Mason for wounding the feelings of a brother."

PRINCIPAL MOTION OR MAIN QUESTION.

26. This is the motion, as already stated, by which any subject is brought before the lodge for consideration. It should be in writing if so requested by the Master or

any member. It takes precedence of nothing except another principal motion; as another motion of this kind cannot be made when any other question is before the lodge

MISCELLANEOUS MOTIONS.

27. TO RECONSIDER. When a motion has been passed it is sometimes found advisable, afterward, to modify, reverse, or otherwise change the action taken. To provide for such a contingency is the object of the motion to reconsider—a motion, which, if carried, brings the subject back before the lodge just as it stood before the vote was taken upon it. There are given in the table twenty rules applicable to this motion and, as can be seen, it is a motion subject to many peculiarities. It can be made when any other business is before the lodge, even if it interrupts a member in his speech; but action on such motion cannot be taken to interfere with current business. In this case, the motion is made, seconded, and entered upon the minutes; then the business before the lodge proceeds, and the motion to reconsider is held over to be called up at any time before the close of the session when nothing else is pending. The motion to reconsider must be made on the same day on which the motion to be reconsidered was voted upon, but it need not be acted upon on that day as stated above. This motion must be made by one who voted on the prevailing side, as otherwise it might be used greatly to embarrass and delay proceedings. But the prevailing side is not always the side on which there is a majority of the members. For instance, on a motion which requires a two-thirds vote, a majority might vote for it, but if less than the requisite two-thirds, the motion is lost. The prevailing side is then the minority—the little more than one-third who voted against it. A motion to reconsider must in this case come from one who voted *against* the measure. When a motion to reconsider is passed, a person who had exhausted his privilege of debate when the question was first before the lodge cannot discuss it further. If he wishes to speak again on the subject his only recourse is to get in his speech while the motion to reconsider is pending.

28. FILLING BLANKS. Resolutions are frequently introduced, or reports of committees made, involving the appointment of a certain number of persons to serve on a committee or otherwise, a certain sum of money to be raised, or something to be done after a certain length of time, these points being left blank in the resolution or report, as it is desired that they should be left wholly to the action of the members in open meeting. In these cases suggestions to fill these blanks can be made without the formality of a motion, by naming the number of persons, the sum of money, or the length of time; and in case a number of suggestions are made, the only way the mind of the lodge can be ascertained is to try the vote on the highest number, the largest sum, or the longest time. For if a majority are in favor of the highest figures in each case, they would be in favor of all that was called for in the lowest; and if the motion was made on the latter they could not vote against it and so the question would be decided contrary to their will.

29. NOMINATIONS. In many Masonic jurisdictions nominations are not permitted, the ballot being taken until some brother receives a majority of all votes cast. Nominations are not necessary when the election is by ballot or roll call, a brother who receives a majority of all votes cast being elected whether his name was in nomination or not.

Nominations having been made by a committee or from the floor the Master should inquire if there are any further nominations. Hearing none, he should, without the formality of a motion, declare nominations closed, or any member can move "that nominations be now closed." Upon being seconded, the question is immediately put to vote. This motion should not be entertained until a reasonable time has been allowed for further nominations.

30. RENEWING A MOTION. As a general rule, the introduction of any motion that alters the state of affairs makes it admissible to renew any privileged or incidental motion (except a motion for the orders of the day, or for suspension of the rules) or any subsidiary motion (except an amendment), as in such case the real question before the lodge is a different one.

A motion to "rescind," "repeal" or "annul" should be effective only by majority vote upon the motion *after notice given* to the membership, or by a *majority of all the members of the lodge* acting without such notice. It is a main motion without any privilege.

COMMITTEES.

31. COMMITTEES. A committee is a miniature assembly. The first person named on a committee is the chairman; in his absence the next one named, and so on, unless the committee, by a majority vote, elect another member as chairman, as they have power to do. The Secretary of the lodge should furnish him, or some other member, a notice of the appointment names of the members, and the matter referred to them, with instructions, if any have been given by the lodge. The chairman calls the committee together, and when a majority (which constitutes a quorum) are present, reads, or causes to be read, the entire matter referred to them. He then reads each paragraph or separate section of the matter, pausing for amendments, and putting them to vote, if any. In this case the committee votes on its own amendments only, not on the matter committed to them. This they report back to the lodge, recommending such changes as they have made by their amendments. The committee should not write their changes upon the papers referred to them, but should write their proposed changes on a separate sheet. If, however, the committee originate the resolution, it having been drafted by one of their number, they adopt the whole report in committee before reporting and recommending it to the lodge. Only what the committee agrees to in meeting assembled can be the report of the committee. The minority can also present their report, collectively or individually, with the permission of the lodge, but the assembly can act upon it only by substituting it for the regular report. In committee, a motion to reconsider can be proposed regardless of time elapsed provided every member who voted with the majority is present. A committee (except committee of the whole) may appoint a subcommittee.

When through with their business, the motion is made "that the committee rise" (equivalent to a motion to adjourn in assemblies not governed by Masonic rules and, like that motion, is undebatable), and that the chairman or some other member specified, make a report of the action of the committee to the lodge. As soon as the lodge receives the report the committee ceases to exist.

The lodge "receives" the report when it permits the chairman or any member to present it. To "accept" the report is the same as to "adopt" it, which makes the recommendations of the committee the action of the assembly. A motion, therefore, which is sometimes made, "to receive the report and discharge the committee," is wholly improper, because, as stated, the report is "received" when it is presented, and when it is presented the committee is automatically discharged.

32. FORM OF COMMITTEE REPORTS. If a standing committee, the form is, "The committee on [giving the name of the committee] respectfully report as follows" letting the report follow. If a select or "special committee," the form is, "The committee to which was referred [stating the matter referred], having had the same under consideration, respectfully report as follows." A minority report should be, "The undersigned, a minority of the committee to which was referred, etc." All reports properly conclude with the words, "All of which is respectfully submitted." If the matter is of importance, the report should be signed by all concurring; if otherwise, the signature of the chairman is considered sufficient.

The report should generally close with formal resolutions embracing all that the committee recommend, so that adopting their report would adopt all that is necessary to carry their recommendations into effect. Should anyone object to receiving the report, a formal motion to receive it becomes necessary. If received, the committee is dissolved, unless revived by a motion to recommit the subject to them. In this case all that has not been agreed to by the lodge is ignored, as if the report had not been made.

The report is considered on a motion (usually made by the member presenting the report) to "adopt," "accept," or "agree to," as may be most appropriate to the case in hand. The report then stands before the lodge like a common motion, subject to debate, amendment, etc. The member who introduced it is first entitled to the floor to discuss it, and after all who wish to have spoken, he is also entitled to a final speech to close the debate.

If the report contains several propositions or paragraphs; as, for instance, a code of by-laws, the paper is first read *entirely* through by the secretary, then the Master reads, or causes to be read, each paragraph, pausing at the end for amendments. If none are offered to the first he says, "No amendment being offered to this paragraph, the next will be read." In this way, he proceeds through to the last paragraph, when he states that the whole report having been read, it is now open in any part to amendments, and if none is offered, he puts the question on the adoption of the whole paper, or as it has been amended if any amendments have been adopted. If there is a preamble it should be read after the last paragraph. If the resolutions are rejected the preamble goes with them, and need not then be read at all.

A list of officers nominated by a committee is to be treated in the same way. Each name is treated as a separate paragraph in the report. If a name is presented to which the assembly object, or upon which they do not wish to act, they can amend the report by postponing the consideration of such a name, or striking it out, or substituting for it some other name. It hardly need be said that nominations for office in a Masonic lodge by a nominating committee is seldom resorted to.

33. COMMITTEE OF THE WHOLE. When an assembly desires to consider a subject with all the freedom of an ordinary committee, the subject not being sufficiently matured for definite action, nor one which it wishes to refer to a committee, a very desirable way is to refer the matter to a "committee of the whole." This name is given because, under this move, the whole assembly is transformed into a committee and the chairman im-

mediately calls some member to take the chair as chairman of the committee, while he takes his place as a member of the committee.

A Masonic lodge cannot go into a "committee of the whole" and transact business legally. The same result may, however, be attained by "informal consideration" of the question, when the usual parliamentary rules are suspended as long as no one objects.

"From this principle that the Master, when present, must always preside over his lodge, arises the rule that a Masonic lodge can never, under any circumstances be resolved into a committee of the whole. Lodges can only do business with the Master in the Chair; for, let who will preside, he is, while occupying the Chair, Master—invested with supreme command, and emphatically 'governs the lodge.' Any committee presupposes a chairman, and no Freemason would feel at home were he presided over by a chairman. This single fact is conclusive."—Mackey.

34. INFORMAL ACTION. It is customary in some assemblies to consider a question "informally," instead of going into a committee of the whole. During informal action the only motions that can be made are "to amend" and "to adopt." While acting informally any motion except to amend or adopt puts an end to informal action. The form of the motion is, "that the question be considered informally." While the consideration of the question and its amendments is informal, all votes are formal, and the instant the main question is disposed of temporarily, or permanently, the informal consideration automatically ceases.

OTHER MATTERS.

35. DEBATE. The member upon whose motion a subject is brought before the lodge is first entitled to the floor, although another member may have risen first and addressed the Master; and the member who presents the report of a committee is entitled to close the debate. It is a general rule that no member can speak the second time to a question until every other member who wishes to speak has spoken. The maker of a motion may vote against his own motion but is not allowed to speak against it.

36. UNDEBATABLE. In addition to the motions marked undebatable in the table it might here be added that all motions relating to priority of business, or granting leave to continue his speech to one guilty of indecorum in debate, are undebatable. The main question cannot be debated while amendment is pending, only as therein involved.

37. TO CLOSE DEBATE. Any one of the following ways may be taken: To object to considering the question (see table for rules); to lay it on the table; to move the previous question (not allowable in a Masonic Lodge); to adopt an order limiting debate (preferred form in a Masonic Lodge), or fixing time when it shall close. Debate is not closed by the Master rising to put the question, for until both the affirmative and negative votes are taken, a member can claim the floor, and re-open debate.

38. PUTTING THE QUESTION. The Master shall distinctly submit every motion to the decision of the lodge by such formula as the following: "As many as are in favor of this motion [or of the adoption of this resolution] will manifest it by raising the hand." "Those opposed will show the same sign." Or, "Those in favor," etc., "will say, 'Aye.'" "Those opposed, 'No.'" The Master should always announce the result of the vote by saying, if decided in the affirmative, "The motion is carried;" or, "The resolution is adopted;" or "The ayes have it. The motion is carried," etc. If decided in the negative, "The motion [or resolution] is lost;" or "The noes have it. The motion [or resolution] is lost." In case of a number voting on both sides of the question, the Master might say, "The ayes [noes] seem to have it. [Waits a moment.] The motion is carried [lost]." Should any one call for a division the Master immediately puts the question again calling upon those voting to raise the hand or to rise.

If it is found, even after the Master had announced the vote, that a member had arisen and addressed the Chair before the negative had been put, he is entitled to be heard if debate had not been formally closed, and then the question is in the same condition as if it had never been put. In case of a tie vote the motion fails, unless the Master, who then casts his vote, decides it in the affirm-

ative. If his vote will *make* a tie he can cast it, and thus defeat the measure. In some Masonic jurisdictions the Master is, *by special rule*, given this right to the "casting vote," in addition to his vote as a member. If the vote is by ballot the Master writes his ballot with the rest. The votes having been collected and counted by the tellers, at least two in number who have been appointed to distribute the blanks and collect the ballots, they hand their report to the Master, who announces the result in this manner: "The whole number of votes cast is; necessary for a choice,; Bro. A received; Bro. B,; and Bro. C. Bro. is consequently elected." (Provided he received the majority necessary for a choice.)

39. TWO-THIRDS VOTE. In addition to the motions named in the table it requires a two-thirds vote to amend the rules and to take up a question out of its proper order

OFFICERS AND DUTIES.

40. THE MASTER. The Master should rise to put a question to vote, but may state it sitting. In view of the peculiar prerogatives and powers of the Master of a Masonic Lodge and his duty "to rule and govern his lodge" the editor can see no breach of parliamentary etiquette in using the phrase "I decide," or "It is my opinion," rather than the phrase "The Chair decides" or "The Chair is of the opinion." There can, of course, be little objection to using the latter forms in the lodge if desired. A motion referring especially to the Master and proper to be considered should be put to vote by the Senior Warden. The Master may, if he wishes to vacate the Chair for a time, call another brother to preside, providing the rules of the local jurisdiction are not in conflict.

Some brethren have thought that by reason of his prerogative and duty "to rule and govern" his lodge the power of the Master is arbitrary and unlimited within his own lodge; that he needs no code of laws or parliamentary usage to control his actions. In this they are mistaken. There is a formidable body of both written and unwritten law in Masonry and a Master to be worthy of

the title should not accept the office without some understanding of the codes and statutes of the order.

It is true he is not responsible directly to his lodge or to the brethren who elected him but he is responsible to the Grand Master or Grand Lodge and subject to discipline by them. For grave infractions of the law he may even endanger the Charter of his lodge. In his vows of office he has solemnly bound himself "strictly to conform to every edict of the Grand Lodge" not subversive of Masonry and "submit to the awards and resolutions of your brethren, in lodge convened." He received the By-laws of the lodge which he was charged "to see carefully and punctually executed." In the vows of a Past Master he obligated himself "not to govern his lodge in an arbitrary or unconstitutional manner."

Thus, it is seen, the unusual power of the Master is NOT an arbitrary one but subject to numerous restrictions which must be carefully observed. In fine, as said in the installation charge, he should be "one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and heart is expanded by benevolence."

41. SECRETARY. The duties of the Secretary have been provided for in minute detail in many jurisdictions and that officer should carefully review the provisions of the laws of the Grand Lodge and the by-laws of his own lodge governing his office. Even the *form* for his minute book is frequently set forth.

He should record all the proceedings of the lodge proper to be written; that is, all the action taken by the lodge in a deliberative capacity; and should enter upon the records every "principal motion," whether carried or lost, unless otherwise instructed, for it is often as important to know what measures were introduced and lost as what ones were carried. He should hand to the chairman of every committee appointed, or to some member thereof, a list of the brethren composing said committee and a statement of the matter referred to them. He should, previous to each meeting, make out for the use of the Master, an

order of business, showing in its order what is necessary to come before the meeting; should have a list of all committees in existence, standing or special, and should attest the minutes at the left hand side of the page, presenting them, when approved by the lodge, for signature by the Master on the right hand side.

VALUE OF THE RULES.

42. QUOTATION FROM JEFFERSON'S MANUAL, a digest of the rules of deliberative bodies "by which I judge and am willing to be judged:

"And whether these forms be in all cases the most rational or not, is really not of so great importance. It is much more material that there should be a rule to go by, than what that rule is; that there may be a uniformity of proceeding in business not subject to the caprice of the Speaker or captiousness of the members. It is very material that order, decency, and regularity be preserved in a dignified public body."

MUSIC—Pleyel's Hymn.

1. Solemn strikes the fun'ral chime, Notes of

our de-part-ing time; As we journey here be-

low, Thro' a pil - grim-age of wor.

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 vict'ry gains.

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

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

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TO
KENTUCKY MONITOR

SEVENTEENTH EDITION

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