

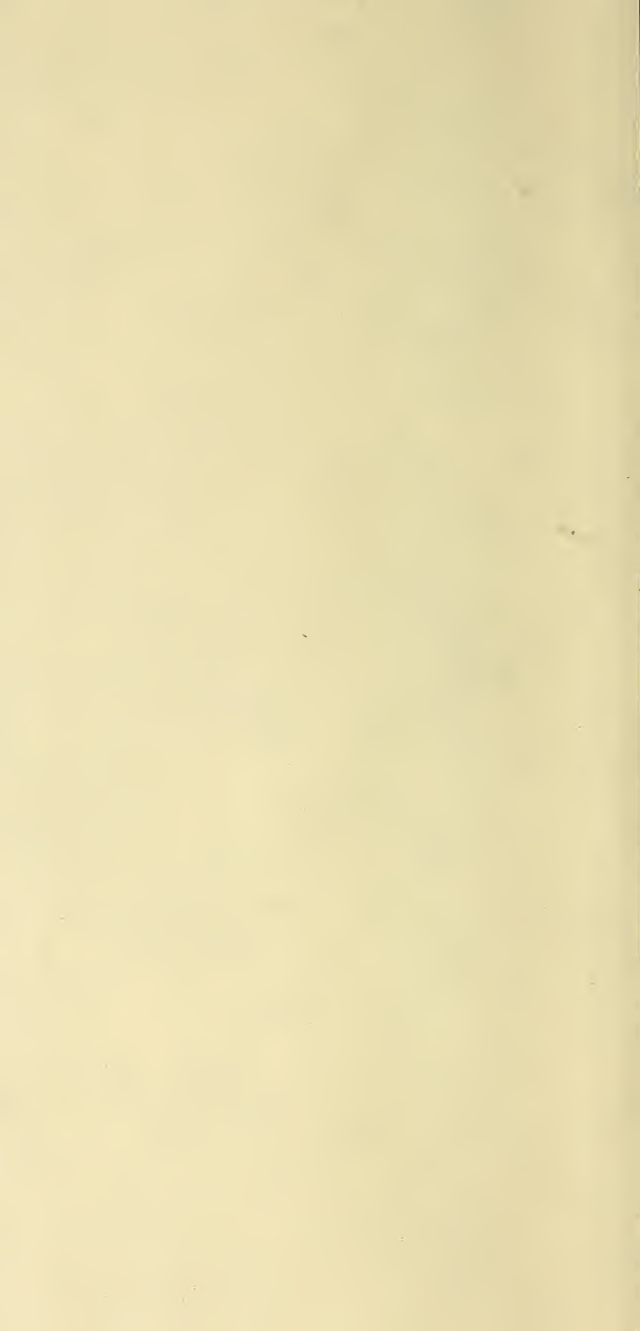
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FREEMASON'S MONITOR:

INCLUDING THE

FIRST THREE DEGREES,

WITH THE

FUNERAL SERVICE AND OTHER PUBLIC CEREMONIES;

TOGETHER WITH

MANY USEFUL FORMS.

THE WHOLE SQUARING WITH THE NATIONAL WORK OF THE

BALTIMORE CONVENTION,

AS TAUGHT BY THE

LATE BRO. JOHN BARNEY, GRAND LECTURER.

COMPILED BY

JAMES FENTON, P. M.,

AND GRAND SECRETARY OF THE GRAND LODGE OF MICHIGAN.



CINCINNATI:

PUBLISHED BY C. MOORE,

AT THE MASONIC REVIEW OFFICE.

1865.



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1865

Entered according to Act of Congress, in the year 1865, by

JAMES FENTON,

In the Clerk's Office of the District Court of the United States for the
Eastern District of Michigan.

TO THE MEMORY
OF
BROTHER JOHN BARNEY,
THAT GOOD MAN AND TRUE MASON,

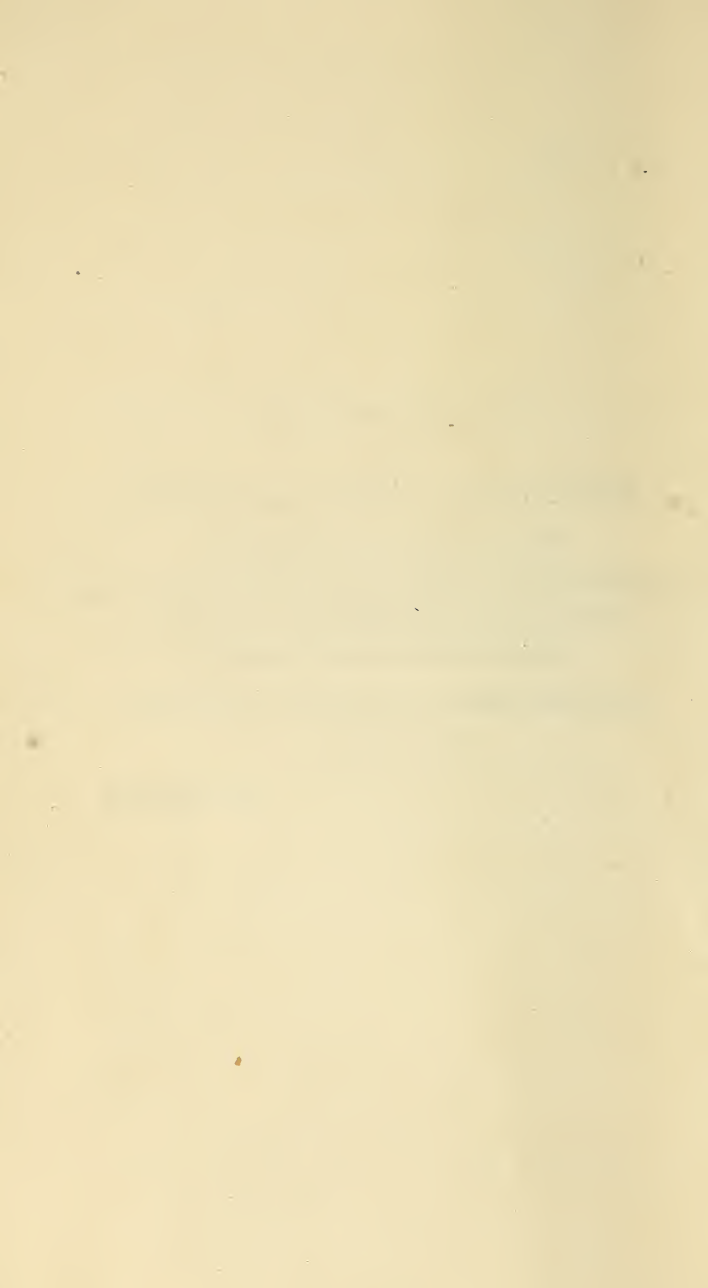
TO WHOSE INSTRUCTIVE TONGUE FREEMASONRY IN THE WEST IS SO MUCH
INDEBTED FOR THE TRANSMISSION, UNIMPAIRED, OF THE

National Work of the Baltimore Convention,

THIS LITTLE WORK IS RESPECTFULLY DEDICATED,

BY HIS EARLY PUPIL,

THE COMPILER.



INTRODUCTORY.

THE only introduction the Compiler will give this little volume, may be found in the following indorsements by distinguished Craftsmen:

"HAVING examined the *Freemason's Monitor*, compiled by Bro. JAMES FENTON, G. S. of the G. L. of Michigan, I take pleasure in recommending it to the Fraternity. The arrangement of the first three degrees, corresponding with the National Work and Lectures, as established in this jurisdiction, makes it an invaluable auxiliary in a working Lodge.

"WM. M. FENTON,

"P. G. M. of the G. L. of Michigan.

"FLINT, MICH., July, 1865."

"It is arranged, *seriatim*, with our work and lectures in the first three degrees, as we work and lecture in Michigan, and as we understand our Baltimore or National Work and Lectures.

"R. P. ELDRIDGE.

"MT. CLEMENS, MICH., July, 1865."

"I HAVE presided over a Lodge in Baltimore for a number of years, and am perfectly familiar with the National Work, as adopted by the Baltimore Convention. I have examined the proof-sheets of the *Monitor*, by Bro. FENTON, and believe it conforms to that work in every essential particular.

"ROBERT GWYNN, P. M.,

"Of Arcana Lodge, No. 110."

"CINCINNATI, July, 1865."

THE
FREEMASON'S MONITOR.

CHAPTER I.

Origin of Masonry and its General Advantages.

FROM the commencement of the world we may trace the foundation of Masonry.* Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unvailed, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets

* Masonry and Geometry are sometimes used as synonymous terms.

of the profession were attended with unbounded utility.

Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that, by secret and inviolable signs, carefully preserved among the Fraternity throughout the world, Masonry becomes an universal language. Hence many advantages are gained: the distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, Frank, or German; and will know, that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general design of the Craft, is zealously pursued.

From this view of the system, its utility must be sufficiently obvious. The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions in one indissoluble bond of affection, so that in every nation a Mason finds a friend, and in every climate a home.

CHAPTER II.

The Government of the Fraternity Explained.

THE mode of government observed by the Fraternity will best explain the importance, and give the truest idea of the nature and design of the Masonic system.

There are several classes of Masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class.

Honor and probity are recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for regular and social converse in the principles of knowledge and philosophy.

Diligence, assiduity, and application are qualifications for the second class, in which an accurate elucidation of science, both in theory and practice, is given. Here human reason is cultivated by a due exertion of the rational and intellectual powers and faculties, nice and difficult theories are explained, new discoveries produced, and those already known beautifully embellished.

The third class is composed of those whom truth and fidelity have distinguished; who, when assaulted by threats and violence, after solicitation and persuasion have failed, have evinced their firmness and in-

tegrity in preserving inviolate the mysteries of the Order.

The fourth class consists of those who have perseveringly studied the scientific branches of the art and exhibited proofs of their skill and acquirements, and who have, consequently, obtained the honor of this degree as a reward of merit.

The fifth class consists of those who, having acquired a proficiency of knowledge to become teachers, have been elected to preside over regularly constituted bodies of Masons.

The sixth class consists of those who, having discharged the duties of the Chair with honor and reputation, are acknowledged and recorded as *excellent masters*.

The seventh class consists of a select few, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With this class the ancient landmarks of the Order are preserved; and from them we learn and practice the necessary and instructive lessons which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

This is the established mode of the Masonic government when the rules of the system are observed. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

CHAPTER III.

The Importance of the Secrets of Masonry Demonstrated.

IF the secrets of Masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To which it may be answered: were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted; and, being familiar, like many other important matters, would soon lose their value and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than the real worth or intrinsic value of things. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and insures a temporary admiration; while what is familiar, or easily obtained, however noble and eminent for its utility, is sure to be disregarded by the giddy and unthinking.

Did the particular secrets or peculiar forms prevalent among Masons constitute the essence of the art, it might be alleged that our amusements were trifling, and our ceremonies superficial. But this is not the case. Having their use, they are preserved; and, from the recollection of the lessons they inculcate, the well-informed Mason derives instruction. Drawing them to a near inspection, he views them through a proper medium; adverts to the circumstances which gave

them rise; dwells upon the tenets they convey; and, finding them replete with useful information, adopts them as keys to the privileges of his art, and prizes them as sacred. Thus convinced of their propriety, he estimates the value from their utility.

Many persons are deluded by their vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies might be adopted or waived at pleasure. On this false foundation, we have found them hurrying through all the degrees, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they have accepted offices, and assumed the government of Lodges, equally unacquainted with the rules of the institution they pretended to support, or the nature of the trust reposed in them. The consequence is obvious; wherever such practices have been allowed, anarchy and confusion have ensued, and the substance has been lost in the shadow.

Were the brethren who preside over Lodges properly instructed previous to their appointment, and regularly apprised of the importance of their respective offices, a general reformation would speedily take place. This would evince the propriety of our mode of government, and lead men to acknowledge that our honors were deservedly conferred. The ancient consequence of the Order would be restored, and the

reputation of the Society preserved. Such conduct alone can support our character.

Unless prudent actions shall distinguish our title to the honors of Masonry, and regular deportment display the influence and utility of our rules, the world in general will not easily be led to reconcile our proceedings with the tenets of our profession.

CHAPTER IV.

General Remarks.

MASONRY is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated of in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from this remark, that persons who labor under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavors to gain a knowledge of Masonry.

To qualify an individual to enjoy the benefits of

the Society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous Mason, who may have leisure and opportunity to indulge such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all, in their different spheres, may prove advantageous to the community. As the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, it is highly proper that the official duties of a Lodge should be executed by persons whose education and situation in life enable them to become adepts; as it must be allowed that all who accept offices and exercise authority should be properly qualified to discharge the task assigned them, with honor to themselves and credit to their sundry stations.

CHAPTER V.

The Ceremony of Opening and Closing a Lodge.

IN all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the

world the practice prevails, and is deemed essential. From the most remote periods of antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

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

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

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assem-

blies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behavior; and from them other brethren who are less informed will naturally expect to derive an example worthy of imitation.

From a share in this ceremony no Mason can be exempted. It is a general concern in which all must assist. This is the first request of the master, and the prelude to all business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

This effect accomplished, our care is directed to the external avenues of the Lodge; and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms, of no recent date, intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is either opened or closed in solemn form.

At opening the Lodge, two purposes are wisely effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a

due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Here we are taught to adore the God of heaven, and to supplicate his protection on our well-meant endeavors. The master assumes his government in due form, and under him his wardens, who accept their trust, after the customary salutations. The brethren, then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the Lodge, a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked and extended to the whole Fraternity. Each brother faithfully locks up the treasure he has acquired, in his own secret repository, and, pleased with his reward, retires to enjoy and disseminate among the private circle of his brethren the fruits of his labor and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

A CHARGE,

Used at Opening a Lodge.

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

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

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

A PRAYER,

Used at Closing the Lodge.

MAY the blessing of Heaven rest upon us, and all regular Masons! may brotherly love prevail, and every moral and social virtuse cement us!
Amen.

CHAPTER VI.

Charges and Regulations for the Conduct and Behavior
of Masons.

A REHEARSAL of the ancient charges properly succeeds the opening, and precedes the closing of a Lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty can not be disagreeable to those who are acquainted with it; and to those who know it not, should any such be, it must be highly proper to recommend it.

ANCIENT CHARGES.

On the Management of the Craft in Working.

MASONS employ themselves diligently in their sundry vocations, live creditably, and conform with cheerfulness to the government of the country in which they reside.

[The most expert craftsman is chosen or appointed master of the work, and is duly honored by those over whom he presides.

[The master, knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards, giving to every brother the approbation which he merits.

[A craftsman, who is appointed warden of the work under the master, is true to master and fel-

lows, carefully oversees the work, and his brethren obey him.]

The master, wardens, and brethren receive their rewards justly, are faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been accustomed to the second degree, nor that to the second or first which has been accustomed to the third.

Neither envy nor censure is discovered among true Masons. No brother is supplanted, or put out of his work, if he be capable to finish it; as no man, who is not perfectly skilled in the original design, can, with equal advantage to the master, finish the work begun by another.

All employed in Masonry meekly receive their rewards, and use no disobliging name. Brother or fellow are the terms or appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the master till the work is finished.

LAWS

For the Government of the Lodge.

YOU are to salute one another in a courteous manner, agreeably to the forms established among Masons;* you are freely to give such mutual instruc-

*In a lodge, Masons meet as members of one family; all prejudices, therefore, on account of religion, country, or private opinion, are removed.

tions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any gentleman were he not a Mason; for though, as Masons, we rank as brethren on a level, yet Masonry deprives no man of the honor due to his rank or character, but rather adds to his honor, especially if he has deserved well of the Fraternity, who always render honor to whom it is due, and avoid ill manners.

No private committees are to be allowed, or separate conversations encouraged; the master or wardens are not to be interrupted, or any brother speaking to the master; but due decorum is to be observed, and the proper respect paid to the master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge be carried on with order and regularity. *Amen.* So mote it be.

CHARGE,

On the Behavior of Masons out of the Lodge.

WHEN the Lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary to his own inclination, or give offense by word or deed, but enjoy a free and easy conversation. You are to use no immoral or

obscene discourse, but at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave a discourse, and manage it prudently, for the honor of the Fraternity.

At home, and in your several neighborhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honor and the reputation of the Fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt; and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are

to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally: These rules you are always to observe and enforce, and also the duties which have been communicated in the lectures; cultivating brotherly love, the foundation and cap-stone, the cement and glory of this ancient Fraternity; avoiding, upon every occasion, wrangling and quarreling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices as far as may be consistent with your honor and safety, but no further. Hence all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. *Amen.* So mote it be.

CHAPTER VII.

Prerequisites for a Candidate.

BY a late regulation adopted by most of the Grand Lodges in America, no candidate for the mysteries of Masonry can be initiated without having been proposed at a previous regular meeting of the

Lodge, in order that no one may be introduced without due inquiry relative to his character and qualifications.

All applications for initiation should be made by petition in writing, signed by the applicant, giving an account of his age, quality, occupation, and place of residence, and that he is desirous of being admitted a member of the Fraternity; which petition should be kept on file by the Secretary.

FORM OF A PETITION,

To be Presented by a Candidate for Initiation.

THO the worshipful Master, Wardens, and Brethren of ——— Lodge of Free and Accepted Masons.

The petition of the subscriber respectfully showeth that, having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

His place of residence is ———; his age, ——— years; his occupation, ———.

(Signed)

A. B.

After this petition is read, the candidate must be proposed in form by a member of the Lodge, and the proposition seconded by another member:

a committee is then appointed to make inquiry relative to his character and qualifications.

DECLARATION

To be assented to by a Candidate, in an adjoining apartment, previous to Initiation.

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

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

Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity? I do.

* The Stewards of the Lodge are usually present.

After the above declarations are made and reported to the Master, he makes it known to the Lodge, in manner following, viz.:

BRETHREN :

At the request of Mr. A. B., he has been proposed and accepted in regular form; I therefore recommend him as a proper candidate for the mysteries of Masonry, and worthy to partake of the privileges of the Fraternity; and, in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the Order."

If there are then no objections made, the candidate is introduced in due form.

CHAPTER VIII.

Remarks on the First Lecture.

WE shall now enter on a disquisition of the different sections of the lectures appropriated to the several degrees of Masonry, giving a brief summary of the whole, and annexing to every remark the particulars to which the section alludes.

By these means the industrious Mason will be instructed in the regular arrangement of the sections in each lecture, and be enabled with more ease to acquire a knowledge of the art.

The first lecture of Masonry is divided into three sections, and each section into different clauses. Virtue is painted in the most beautiful colors, and the duties of morality are enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

The First Section

In this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a Mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and, as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections.

A P R A Y E R,

Used at the Initiation of a Candidate.

VOUCHSAFE thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Indue him with a competency of thy Divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of brotherly love, relief, and truth, to the honor of thy holy name! *Amen.*

It is a duty incumbent on every Master of a Lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to Masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.

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.

Toward the close of the section is explained that peculiar ensign of Masonry,

THE LAMB-SKIN,

Or white leather apron, which is an emblem of innocence, and the badge of a Mason: more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that could be conferred upon the candidate at the time of his initiation, or at any time thereafter, by king, prince, potentate, or

any other person, except he be a Mason; and which every one ought to wear with equal pleasure to himself, and honor to the Fraternity.

This section closes with an explanation of the *working tools* and implements of an entered apprentice, which are, the *twenty-four-inch gauge* and the *common gavel*.

THE TWENTY-FOUR-INCH GAUGE

Is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into *three* equal parts, whereby we find a portion for the service of God and a distressed worthy brother; a portion for our usual avocations; and a portion for refreshment and sleep.

THE COMMON GAVEL

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

The Second Section

Rationally accounts for the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty. It maintains, beyond the power of contradiction, the propriety of our rites, while it demonstrates to the most skeptical and hesitating mind their excellency and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as Masons, we are indispensably bound to know

To make a daily progress in the art is our constant duty, and expressly required by our general

laws. What end can be more noble than the pursuit of virtue? what motive more alluring than the practice of justice? or what instruction more beneficial than an accurate elucidation of symbolical mysteries which tend to embellish and adorn the mind? Every thing that strikes the eye more immediately engages the attention, and imprints on the memory serious and solemn truths: hence Masons, universally adopting this method of inculcating the tenets of their Order by typical figures and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

Our records inform us that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many Orders of a more recent date. Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted; every character, figure, and emblem depicted in a Lodge has a moral tendency, and inculcates the practice of virtue.

THE BADGE OF A MASON.

EVERY candidate, at his initiation, is presented with a lamb-skin, or white leather apron.

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

The Third Section

Explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of our respective stations. Here, too, we receive instruction relative to the FORM, SUPPORTS, COVERING, FURNITURE, ORNAMENTS, LIGHTS, and JEWELS of a Lodge, how it should be situated, and to whom dedicated; and our attention is directed to the

HOLY BIBLE,

* * * * *

Which is always open when the Lodge is at work, and which is considered by Masons to be as indispensable as a

CHARTER

Or warrant from the Grand Lodge empowering them to work.

From *east* to *west* Freemasonry extends, and between the *north* and *south*, in every clime and nation, are Masons to be found, either on the

HIGH HILL

Of prosperity, or in the

LOW VALE

Of adversity.

Our institution is said to be supported by

WISDOM, STRENGTH, AND BEAUTY;

Because it is necessary that there should be *wisdom* to contrive, *strength* to support,

and *beauty* to adorn all great and important undertakings.

ITS DIMENSIONS

Are unlimited, and

ITS COVERING

No less than a clouded canopy or a starry-decked heaven. To this object the Mason's mind is continually directed, and thither he hopes at last to arrive, by the aid of the

THEOLOGICAL LADDER,

Which Jacob, in his vision, saw ascending from earth to heaven; the

THREE PRINCIPAL ROUNDS

Of which are donominated *faith, hope, and charity*, and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

* * * * *

Every well-governed Lodge is

FURNISHED

With the *Holy Bible*, the *Square*, and the

Compass. The *Bible* points out the path that leads to happiness, and is dedicated to *God*; the *square* teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the *Master*; the *compass* teaches us to limit our desires in every station, and is dedicated to the *Craft*.

THE BIBLE

Is dedicated to the service of God, because it is the inestimable gift of God to man;

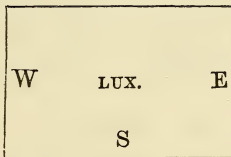
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the square to the Master, because, being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside; and the compass to the Craft, because, by a due attention to its use, they are taught to regulate their desires and keep their passions within due bounds.

THE ORNAMENTAL

Parts of a Lodge displayed in this section are, the *Mosaic pavement*, the *indented tessel*, and the *blazing star*. The *Mosaic pave-*

ment is a representation of the ground floor of King Solomon's Temple; the *indented tessel*, that beautiful tessellated border or skirting which surrounded it; and the *blazing star* in the center is commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity. The *Mosaic pavement* is emblematic of human life, checkered with good and evil; the *beautiful border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the center.



THE MOVABLE AND IMMOVABLE JEWELS
Also claim our attention in this section.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state. The *perfect ashler* is a stone made ready by

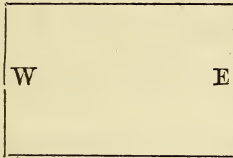
the hands of the workman, to be adjusted by the tools of the fellow-craft. The *trestle-board* is for the Master workman to draw his designs upon.

By the *rough ashler* we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the *trestle-board* we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life, or the Holy Scriptures, which is our spiritual trestle-board.

In this section likewise our attention is called to those important tools of a Mason, the

SQUARE, LEVEL, AND PLUMB,

And their uses are explained.



TO WHOM DEDICATED.

By a recurrence to the chapter upon the dedication of Lodges, it will be perceived that, although our ancient brethren dedicated their Lodges to King Solomon, yet Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge a certain

POINT WITHIN A CIRCLE;

The *point* representing an individual brother; the *circle* representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interest to betray him on any occasion. This *circle* is embordered

by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, who were perfect parallels in Christianity as well as Masonry ; and upon the vertex rests the book of

HOLY SCRIPTURES,

Which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures ; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

This section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces in the most engaging manner a due regard to character and behavior in public as well as in private life, in the Lodge as well as in the general commerce of society. It forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth are themes on which we here expatiate.

OF BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human

species as one family, the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF RELIEF.

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

OF TRUTH.

Truth is a Divine attribute, and the foundation of every virtue. To be good

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

To this illustration succeeds an explanation of the four cardinal virtues—*Temperance, Fortitude, Prudence,* and *Justice*; the illustration of which virtues is accompanied with some general observations peculiar to Masons.

TEMPERANCE

Is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those

valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

* * * * *

FORTITUDE

Is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge.

* * * * *

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of rea

son, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world; it should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Masonry might be unlawfully obtained,

* * * * *

JUSTICE

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

* * * * *

The distinguishing characteristics of the aspirant for Masonic honors should be

FREEDOM, FERVENCY, AND ZEAL.

The exercise of these qualities will inevitably assure an appropriate and lasting reward

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

C H A R G E

At Initiation into the First Degree.

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 par-

ticular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as your 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 intemper-

ance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

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

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may im-

prove in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give as you will be ready to receive instruction.

Finally: keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CHAPTER IX.

Remarks on the Second Degree.

MASONRY is a progressive science, and is divided into two different classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and in proportion

to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenious artist, Masonry is wisely planned, and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the second

degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised; a spirit of emulation prevails; and all are induced to vie, who shall most excel in promoting the valuable rules of the institution.

The First Section

Of the second degree accurately elucidates the mode of introduction into that particular class, and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the Order. Here he is intrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement, in the firmest

union, well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in Masonry as will always distinguish the abilities of those who have arrived at preferment. The knowledge of this section is absolutely necessary for all craftsmen, and, as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a Lodge should be unacquainted with it.

THE PLUMB, SQUARE, AND LEVEL,

Those noble and useful implements of a fellow-craft, are here introduced and moralized, and serve as a constant admonition to the practice of virtue and morality.

The *plumb* is an instrument made use of by *operative* Masons, to raise perpendiculars; the *square*, to square their work; and the *level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are traveling upon the *level* of time to that

“undiscovered country from whose bourn no traveler returns.”

The Second Section

Of this degree has recourse to the origin of the institution, and views Masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded particularly explained. Their affinity is pointed out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the Fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations—*operative* and *speculative*.

OPERATIVE MASONRY.

By operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of 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.

SPECULATIVE MASONRY.

By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far inter-

woven 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 to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

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

The doctrine of the spheres is included in the science of astronomy, and particularly considered in this section.

Here are introduced and explained emblems of

PEACE, UNITY, AND PLENTY.

OF THE GLOBES.

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

The sphere with the parts of the earth delineated on its surface is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe.

THE USE OF THE GLOBES.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to

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

The orders of architecture come under consideration in this section; a brief description of them may, therefore, not be improper.

OF ORDER IN ARCHITECTURE.

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

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of

the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

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

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks.

Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required.

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

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its

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

THE CORINTHIAN,

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

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from

the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure: the base of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

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

OF THE FIVE SENSES

OF HUMAN NATURE.

AN analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention; these are: *hearing, seeing, feeling, smelling, and tasting.*

HEARING

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

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that by a proper

exertion of our rational powers, our happiness may be complete.

SEEING

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

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

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

FEELING

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

These three senses, *Hearing*, *Seeing*, and *Feeling*, are deemed peculiarly essential among Masons.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey

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

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs it is plain that they were intended by Nature to distinguish wholesome food from

that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

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

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

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast

and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

*OF THE SEVEN LIBERAL ARTS
AND SCIENCES.*

THE seven liberal ARTS and SCIENCES are next illustrated in this section: it may not, therefore, be improper to insert here a short explanation of them.

GRAMMAR

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

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety,

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

LOGIC

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

ARITHMETIC

Teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations

are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*.

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

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

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

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

OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground

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

MUSIC

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

ASTRONOMY

Is that Divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by his works.

After this follows an emblem of PLENTY, which is symbolically explained :

CORN,

WINE,

OIL.

G

OF THE MORAL ADVANTAGES OF GEOMETRY.

From this theme we proceed to illustrate the moral advantages of Geometry, a subject on which the following observations may not be unacceptable.

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

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The

ATTENTIVE EAR

receives the sound from the

INSTRUCTIVE TONGUE,

and the mysteries of Masonry are safely lodged in the repository of

FAITHFUL BREASTS.

Tools and implements of architecture are selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

Thus end the two sections of the second lecture; which, with the ceremony used at opening and closing the Lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

C H A R G E

At Initiation into the Second Degree.

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

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

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

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

strates the more important truths of morality.

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

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

CHAPTER X.

Remarks on the Third Degree.

FROM this class the rulers of regular bodies of Masons, in the first three degrees, are selected, as it is only from those who are capable of giving instruction that we can properly expect to receive it. The lecture of this degree, considered separately from the duties and ceremonies appertaining to the degree of Presiding or Past Master, is divided into three sections.

The First Section.

The ceremony of initiation into the third degree is particularly specified in this branch of the lecture, and here many other useful instructions are given.

Such is the importance of this section, that we may safely declare, that the person who is unacquainted with it is ill qualified to act as a ruler or governor of the work.

SCRIPTURE.

The following passage of Scripture is introduced during the ceremonies :

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be

brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.—*Eccles. xii: 1-7.*

THE WORKING TOOLS

Of a Master Mason, which are illustrated in this section, are all the implements of Masonry indiscriminately, but more especially

THE TROWEL.

The TROWEL is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for

the more noble and glorious purpose of spreading the cement of *brotherly love* and affection ; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work or best agree.

The Second Section

Recites the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equaled, and never excelled, in the history of man.

* * * * *

FUNERAL DIRGE.

1. Sol - emn strikes the fun-'ral chime, Notes of
2. Mor-tals, now in-dulge a tear, For mor-

3. Here an - oth - er guest we bring! Seraphs
4. Lord of all be - low, a - bove, Fill our

our de - part - ing time; As we jour - ney
tal - i - ty is here; See how wide her

of ce - les - tial wing, To our fun' - ral
souls with Truth and Love; As dis - solves our

here be - low, Through a pil - grim - age of woe.
trophies wave O'er the slumbers of the grave.

al - tar come, Waft our friend and brother home.
earth - ly tie, Take us to thy Lodge on high!

P R A Y E R,

*At Raising a Brother to the Sublime Degree of a
Master Mason.*

THOU, O God! knowest our down-sit-
ting and our uprising, and understand-
est our thoughts afar off. Shield and de-
fend us from the evil intentions of our en-
emies, and support us under the trials and
afflictions we are destined to endure while
traveling through this vale of tears. Man
that is born of a woman is of few days,
and full of trouble. He cometh forth as a
flower, and is cut down; he fleeth also as a
shadow, and continueth not. Seeing his
days are determined, the number of his
months are with thee, thou hast appointed
his bounds that he can not pass; turn from
him that he may rest, till he shall accom-
plish his day. For there is hope of a tree,
if it be cut down, that it will sprout again,
and that the tender branch thereof will
not cease. But man dieth, and wasteth
away: yea, man giveth up the ghost, and
where is he? As the waters fail from the
sea, and the flood decayeth and drieth

up, so man lieth down, and riseth not till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.* So mote it be.

The Third Section

Illustrates certain hieroglyphical emblems, and inculcates many useful lessons to extend knowledge and promote virtue.

In this branch of the lecture many particulars relative to King Solomon's Temple are considered.

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

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in this building three grand masters; three thousand and three hundred masters, or overseers of the work; eighty thousand fellow-crafts; and seventy thousand entered apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquillity which pervaded the world at this important period.

THE THREE STEPS

Usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, viz., youth, manhood, and age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in manhood, as fellow-

crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

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

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones;

never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring

to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS,

Guarded by the Tyler's Sword,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD,

Pointing to a Naked Heart,

Demonstrates that justice will sooner or later overtake us; and, although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the SUN, MOON, and STARS obey, and under whose watchful care even com-

ets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope* and a well-spent life. They are emblematical of that Divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.*

This 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

* THEOREM.—In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.—*Euclid, lib. i, prop. 47.*

wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We can not without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blush-

ing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHE

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

* * * * *

SETTING MAUL.

* * * * *

SPADE.

* * * * *

COFFIN.

* * * * *

EVERGREEN.

* * * * *

Here usually follows an exhortation to the practice of virtue. The following is a form much used.

NOW, Brethren, let us see to it, and so regulate our lives by the *plumb-line* of justice, ever *squaring* our actions by the rule of virtue, that when the Grand Warden of Heaven shall call for us we may be found ready. Let us cultivate assiduously the noble tenets of our profession, *Brotherly Love, Relief, and Truth*; and from the Square learn morality; from the Level, equality; and from the Plumb, rectitude of life. Let us imitate, in all his varied perfections, him

* * * * *

Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God, and his inflexible fidelity to his trust. As the evergreen which bloomed at the head of his grave betrayed the place of *Warren's* interment, so may virtue, by its ever-blooming loveliness, designate us as Free and Accepted Masons.

With the Trowel spread liberally the cement of brotherly love and affection,

circumscribed by the Compass; let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation; then when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dew already glistens on our brow, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshment in the Paradise of God; then by the benefit of a pass, a pure and blameless life, with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides: where, seated at the right hand of our Supreme Grand Master, he will be pleased to pronounce us just and upright Masons; then shall we be fitly prepared as living stones for that spiritual building, that house not made with hands, eternal in the heavens; where no discordant voice shall be heard, but all

the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hosannas exalted employ every tongue.

C H A R G E

At Initiation into the Third Degree.

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

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

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of

the Fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order intrusted to your care you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

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

CHAPTER XI.

FUNERALS.

The Ceremony observed at Funerals, according to ancient custom, with the Service used on the Occasion.

NO Mason can be interred with the formalities of the Order unless it be, by his own special request, communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry; and from this restriction there can be no exception. Fellow-crafts, or apprentices, are not entitled to funeral obsequies, nor to attend the Masonic procession on such occasions.

The Master of a Lodge, having received notice of a Master Mason's death, and of his request to be interred with the ceremonies of the Order, fixes the day and hour for the funeral, and issues his command to summon the Lodge. He may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged, and he and his officers must be duly honored, and cheerfully obeyed on the occasion.* But in case the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Master of the oldest Lodge.

All the brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons, is most suitable.

* Except when the Grand or Deputy Grand Master is present, and exercises his authority.

THE FUNERAL SERVICE.

The brethren being assembled at the Lodge-room, (or some other convenient place), the presiding Master opens the Lodge, in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins.

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

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

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

Response. Naked he came into the world, and naked he must return.

Master. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!

The grand honors are then given, and certain forms used, which can not be here explained.

The Master then, taking the *sacred roll* in his hand, says:

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

The brethren answer :

God is our God forever and ever; he will be our guide even unto death.

The Master then records the name and age of the deceased upon the roll, and says :

Almighty Father! into thy hands we commend the soul of our loving brother.

The brethren answer three times (giving the grand honors each time):

The will of God is accomplished! so be it.

The Master then deposits the roll in the archives, and repeats the following prayer :

Most glorious God! Author of all good, and Giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting

kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. *Amen.*

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different Lodges rank according to seniority, except that the Lodge of which the deceased was a member walks nearest the corpse. Each Lodge forms one division, and the following order is observed:

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a Drawn Sword;
 Stewards, with White Rods;
 Musicians (if they are Masons; otherwise they follow the
 Tyler);
 Master Masons;
 Senior and Junior Deacons;
 Secretary and Treasurer;
 Senior and Junior Wardens;
 Past Masters;
 The Holy Writings, on a cushion covered with black cloth,
 carried by the Oldest Member of the Lodge;
 The Master;
 Clergy;
 With the insignia **BODY**, placed thereon,
 And two **BODY** Swords Crossed;
 Pall Bearers. **THE** Pall Bearers.

The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the churchyard, the members of the Lodge form a circle round the grave, and the clergymen and officers of the acting Lodge, taking their station at the head of the grave, and the mourners at the foot, the service is resumed, and the following exhortation given:

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the various mementoes of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature; yet through some unaccountable infatuation we forget that we are born to die: we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are

detected, all ranks are leveled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a vail over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred.

Let the present example excite our most serious thoughts and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence,

support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order: Then, with becoming reverence, let us supplicate the Divine grace to insure the favor of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveler returns.

The following invocations are then made by the Master:

Master. May we be true and faithful; and may we live and die in love!

Answer. So mote it be.

Master. May we profess what is good, and always act agreeably to our profession!

Answer. So mote it be.

Master. May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!

Answer. So mote it be.

Master. Glory be to God on high! on earth peace! good-will toward men!

Answer. So mote it be, now, from henceforth, and for evermore.

The brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors.

The Master then concludes the ceremony at the grave in the following words:

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 corpse to the place of interment, and there to deposit his remains with the usual formalities.

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

The great Creator having been pleased, out of his mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching

fate, and be more strongly cemented in the ties of union and friendship ; that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiased justice, extend his mercy toward him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg, for the honor of his name ; to whom be glory, now and forever. *Amen.*

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master with the usual ceremonies, after which the charges for regulating the conduct of the brethren are rehearsed, and the Lodge is closed in the third degree.

CEREMONY OF CONSTITUTION AND
CONSECRATION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room near the Lodge to be constituted, and open in the third degree. After the officers in the new Lodge are examined by the Deputy Grand Master, they send a Messenger to the Grand Master, with the following message, viz :

MOST WORSHIPFUL :

The officers and brethren of _____ Lodge, who are now assembled in their lodge-room at _____, have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accepted Masons in the town of _____. They are now desirous that their Lodge should be consecrated, and their officers installed in *due and ancient form*; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

When notice is given, the Grand Lodge walk in procession to the hall of the new Lodge. When the Grand Master enters, the grand honors are given by

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

The necessary cautions are given, and all, excepting *Present or Past Masters* of Lodges, are requested to retire, until the Master of the new Lodge is inducted into the *Oriental Chair of Solomon*. He is then bound to the faithful performance of his trust, and invested with the characteristics of the chair.

Upon due notice, the Grand Marshal re-conducts the brethren into the hall, and all take their places, except the members of the new Lodge, who form a procession on one side of the hall. As they advance, the Grand Master addresses them.

“Brethren, behold your Master.”

They make the proper salutation as they pass.

A grand procession is then formed, in the following order, viz :

	Tyler with a drawn sword ;
	Two Stewards with white rods ;
	Entered Apprentices ;
	Fellow-Crafts ;
	Master Masons ;
Marshals:	Stewards ;
	Junior Deacons ;
	Senior Deacons ;
	Secretaries ;
	Treasurers ;
	Past Wardens ;
	Junior Wardens ;
	Senior Wardens ;
	Past Masters ;
	Mark Masters ;

Royal Arch Masons ;
 Select Masters ;
 Knights Templars ;
 Masters of Lodges.

THE NEW LODGE.

Tyler with a drawn sword ;
 Stewards with white rods ;
 Entered Apprentices ;
 Fellow-Crafts ;
 Master Masons ;
 Junior and Senior Deacons ;
 Secretary and Treasurer ;
 Two brethren carrying the Flooring,* or Lodge ;
 Junior and Senior Wardens ;
 The Holy Writings, carried by the oldest or some suitable
 member not in office ;
 The W. Master ;
 Music.

THE GRAND LODGE.

Grand Tyler with drawn sword ;
 Grand Stewards with white rods ;
 A brother carrying a golden vessel of corn ; †
 Two brethren carrying the silver vessels—one of wine, the
 other of oil ;
 Grand Secretaries ;
 Grand Treasurer ;
 A burning taper, borne by a Past Master ;
 A Past Master, bearing the Holy Writings, Square, and Com-
 passes, supported by two Stewards with white rods ;
 Two burning tapers, borne by two Past Masters ;
 The Tuscan and Composite Orders ;
 The Doric, Ionic, and Corinthian Orders ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 The Globes ;
 Clergy and Orator ;
 R. W. Junior and Senior Grand Wardens ;

Marshals:

* Carpet.

† Wheat.

R. W. Deputy Grand Master ;

The Master of the Oldest Lodge, carrying the Book of Constitutions ;

The M. W. Grand Master ;

The Grand Deacons, on a line seven feet apart, on the right and left of the Grand Master, with black rods ;

Grand Sword Bearer with a drawn sword ;

Two Stewards with white rods.

The Marshals conduct the procession to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward ; while the Grand Master and others, in succession, pass through and enter the house. A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square and Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master. The flooring is then spread in the center, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of *corn, wine, and oil.*

SERVICES.

1. A piece of Music.
2. Prayer.
3. An Oration.
4. A piece of Music.
5. The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows :

MOST WORSHIPFUL :

A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the Fraternity.

The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims :

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

After the charter is read, the Grand Master then says :

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

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

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

MOST WORSHIPFUL GRAND MASTER :

I present my worthy Brother A. B. to be installed Master of this (new) Lodge. I find him to be of good morals and great skill, true and trusty ; and as he is a lover of our whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity.

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

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

The officers and members of the new Lodge form in front of the Grand Master ; and the business of *Consecration* commences with solemn music.

CEREMONY OF CONSECRATION.

The Grand Master, attended by the Grand Officers and the Grand Chaplain, form themselves in order round the Lodge—all devoutly kneeling.

A piece of solemn music is performed, while the Lodge is uncovered.

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

“Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke thee to give us at this and at all times *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications. Permit us, O thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory.

“Glory be to God on high.”

[*Response by the Brethren.*]

“As it was in the beginning, is now, and ever shall be; world without end. *Amen.* So mote it be.

The Deputy Grand Master takes the Golden Vessel of Corn, and the Senior and Junior Grand Wardens take the Silver Vessels of Wine and Oil, and sprinkle the elements of consecration upon the Lodge.

The Grand Chaplain then continues :

“Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge, may be 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 in the love of each other.

“Finally: may we finish all our work here below with thy approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal!

“Glory be to God on high.”

[*Response by the Brethren.*]

“As it was in the beginning, is now, and ever shall be; world without end. *Amen.*”

8. A piece of solemn music is performed while the Carpet is covered.

9. The Grand Chaplain then dedicates the Lodge in the following terms :

“To the memory of the HOLY STS. JOHN we dedicate this Lodge. May every brother revere their character, and imitate their virtues.

“Glory be to God on high.”

[*Response.*]

“As it was in the beginning, is now, and ever shall be; world without end. *Amen.* So mote it be.”

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

11. The Grand Master then rises and constitutes the new Lodge in the form following :

“In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rights of our Order, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings. *Amen.*”

Response: “So mote it be.”

CHAPTER XII.

CEREMONY OF INSTALLATION.

THE Grand Master* asks his deputy, "Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and the royal art." The deputy, answering in the affirmative,† by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying,

MOST WORSHIPFUL GRAND MASTER,

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

The Grand Master then addresses him :

BROTHER,

Previous to your investiture, it is necessary that you should signify your assent

* In this, and other similar instances, where the Grand Master is specified in acting, may be understood any Master who performs the ceremony.

† A private examination is understood to precede the installation of every officer.

to those ancient charges and regulations which point out the duty of a Master of a Lodge.

The Grand Master then reads, or orders to be read, a summary of the ancient charges to the Master elect, as follows, viz. :

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

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

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

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

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

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

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

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

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

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

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

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper no-

tice, and to pay attention to all the duties of Masonry on convenient occasions.

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

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

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

These are the regulations of Free and Accepted Masons.

The Grand Master then addresses the Master elect in the following manner :

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

The new Master having signified his cordial sub-

mission as before, the Grand Master thus addresses him :

Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this (new) Lodge, in full confidence of your care, skill, and capacity to govern the same.

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

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

The *Holy Writings*, that great light in Masonry, will guide you to all truth ; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compass* teaches to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctu-

ally observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have *eternity* in view.

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

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

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

The jewels of the officers of the (new) Lodge being then returned to the Master, he delivers them, respectively, to the several officers of the Grand Lodge, according to their rank.

The subordinate officers of the (new) Lodge are then invested with their jewels by the grand officers of corresponding rank; and are by them, severally in turn, conducted to the Grand Master, who delivers each of them a short charge, as follows, viz.:

THE SENIOR WARDEN.

Brother C. D., you are appointed Senior Warden of this new Lodge, and are now invested with the ensign of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and, though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because, a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary: in the absence of the Master you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. *Look well to the West!*

THE JUNIOR WARDEN.

Brother E. F., you are appointed Junior Warden of this (new) Lodge, and are now invested with the badge of your office.

The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you, with such assistance as may be necessary, is intrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the South!*

THE TREASURER.

Brother G. H., you are appointed Treasurer of this (new) Lodge. It is your duty

to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

THE SECRETARY.

Brother I. K., you are appointed Secretary of this (new) Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge, to receive all moneys, and pay them into the hands of the Treasurer.

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

THE SENIOR AND JUNIOR DEACONS.

Brothers L. M. and N. O., you are appointed Deacons of this (new) Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in

the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. Those columns, as badges of your office, I trust to your care, not doubting your vigilance and attention.

THE STEWARDS.

Brothers P. Q. and R. S., you are appointed Stewards of this (new) Lodge. The duties of your office are, to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

THE TYLER.

Brother T. U., you are elected Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to en-

able 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, and to post a sentinel over 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.

The Grand Master then addresses the officers and members of the (new) Lodge as follows:

CHARGE

Upon the Installation of the Officers of a Lodge.

WORSHIPFUL MASTER: The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this (new) Lodge, you can not be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the im-

portant duties annexed to your appointment.

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

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice, *out* of the Lodge, those duties which they have been taught *in* it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom

distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitutions of Masonry, and above all the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

BROTHER SENIOR AND JUNIOR WARDENS:

You are too well acquainted with the principles of Masonry to warrant any apprehension that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others you should carefully imitate; and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting

knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties ; your acquirements must therefore be such, as that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

BRETHREN OF ——— LODGE :

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are intrusted ; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim : to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The GRAND MARSHAL then proclaims the new Lodge in the following manner, viz.:

In the name of the Most Worshipful Grand Lodge of the State of ———, I proclaim this new Lodge, by the name of ——— Lodge, duly constituted.

This proclamation is made thrice, and each time followed with a flourish of drums or trumpets.

The Grand Chaplain then makes the concluding prayer, which ends the public ceremonies.

The grand procession is then formed in the same order as before, and returns to the hall.

CHAPTER XIII.

CEREMONY OF LAYING THE FOUNDATION
STONES OF PUBLIC STRUCTURES

THIS ceremony is conducted by the M. W. Grand Master and his officers, assisted by such officers and members of subordinate Lodges as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place. A band of martial music is provided, and the brethren appear in the insignia of the Order.

The Lodge is then opened by the Grand Master, and the rules for regulating the procession are read by the Grand Secretary. The Lodge is then adjourned; after which the procession sets out in *due form*, in the following order :

Procession at Laying Foundation Stones.

- Two Tylers with drawn Swords ;
- Tyler of the oldest Lodge with a drawn Sword ;
- Two Stewards of the oldest Lodge ;
- Entered Apprentices ;
- Fellow-Crafts ;
- Master Masons ;
- Past Secretaries ;
- Past Treasurers ;
- Past Junior Wardens ;
- Past Senior Wardens ;
- Mark Masters ;

Marshal :

Past Masters ;
 Royal Arch Masons ;
 Select Masters ;
 Knights Templars ;
 Masters ;
 Music ;
 Grand Tyler with a drawn Sword ;
 Grand Stewards with white Rods ;
 A Past Master with a Golden Vessel containing Corn ;
 Principal Architect with Square, Level and Plumb ;
 Two Past Masters with Silver Vessels, one containing Wine,
 and the other Oil ;
 Grand Secretary and Treasurer ;
 The Five Orders ;
 One large light, borne by a Past Master ;
 The Holy Bible, Square and Compasses, borne by a Master of
 a Lodge, supported by two Stewards on
 the right and left ;
 Two large Lights, borne by two Past Masters ;
 Grand Chaplain ;
 Clergy and Orator ;
 Grand Wardens ;
 Deputy Grand Master ;
 The Master of the oldest Lodge, carrying the Book of Consti-
 tutions on a velvet cushion ;
 Grand Deacons with black Rods, on a line seven feet apart ;
 Grand Master ;
 Two Stewards with white Rods ;
 Grand Sword-bearer with a drawn Sword.

A Triumphal Arch is usually erected at the place
 where the ceremony is to be performed. The pro-
 cession passes through the arch ; and the brethren
 repairing to their stands, the Grand Master and his
 officers take their places on a temporary platform,
 covered with carpet. The Grand Master commands
 silence. An Ode on Masonry is sung ; after which,
 the necessary preparations are made for laying the

stone, on which is engraved the year of Masonry, the name and title of the Grand Master, etc., etc.

The stone is raised up, by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer.

The Grand Treasurer, then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place.

The principal architect then presents the working tools to the Grand Master, who applies the *plumb*, *square*, and *level* to the stone, in their proper positions, and pronounces it to be WELL FORMED, TRUE, and TRUSTY.

The golden and silver vessels are next brought to the table and delivered; the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil which they contain on the stone, saying:

“May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of this life; assist in the erection and completion of this building; protect the workmen against every accident, and

long preserve this structure from decay; and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy!*

“*Amen.* So mote it be.”

He then strikes the stone thrice with the mallet; and the *public grand honors are given.** The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which he reascends the platform, and an oration suitable to the occasion is delivered.

A voluntary collection is made for the needy workmen; and the sum collected is placed upon the stone by the Grand Treasurer.

A suitable song in honor of Masonry concludes the ceremony; after which, the procession returns to the place whence it set out, and the Lodge is closed in due form.

Section Fourth.

The fourth section contains the ceremony observed at the Dedication of Freemasons' Halls.

On the day appointed, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place

*Grand Honors, see p. 143.

where the ceremony is to be performed, and open in *due and ample form*, in the third degree of Masonry.

The Master of the Lodge to which the Hall to be dedicated belongs, being present, addresses the Grand Master as follows :

MOST WORSHIPFUL:

The brethren of ——— Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. Thy are now desirous that the same should be examined by the M. W. GRAND LODGE; and if it meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to *ancient form*.

The Grand Master then directs the Grand Marshal to form the procession, when they move forward to the Hall to be dedicated. On entering, the music will continue, while the procession marches three times round the hall.

The carpet or flooring is then placed in the center; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers, and the Masters and Wardens of the Lodges repair to the places

previously prepared for their reception. The three Lights, and the Gold and Silver Pitchers, with the corn, wine, and oil, are placed round the Lodge, at the head of which stands the Altar, with the Holy Bible open, and the Square and Compasses laid thereon, with the Charter, Book of Constitutions, and By-laws.

An Anthem is sung, and an Exordium on Masonry given; after which the Architect addresses the Grand Master as follows:

MOST WORSHIPFUL:

Having been intrusted with the superintendence and management of the workmen employed in the erection of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

BROTHER ARCHITECT :

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

An Ode in honor of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises and says :

MOST WORSHIPFUL :

The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated according to ancient form and usage.

Whereupon a procession is formed in the following order, viz :

- Grand Sword-bearer ;
- A Past Master with a Light ;
- A Past Master with a Bible, Square, and Compasses, on a velvet cushion ;
- Two Past Masters, each with a Light ;

Grand Secretary and Treasurer with Emblems ;
Grand Junior Warden with Pitcher of Corn ;
Grand Senior Warden with Pitcher of Wine ;
Deputy Grand Master with Pitcher of Oil ;
Grand Master ;
Two Stewards with Rods ;

All the other brethren keep their places, and assist in performing an Ode, which continues during the procession, excepting only at the intervals of dedication. The Carpet being uncovered, the first time passing round it, the Grand Junior Warden presents the Pitcher of Corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing :

“In the name of the Great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this Hall to MASONRY.”

[The grand honors are given.]

The second time passing round the Lodge, the Grand Senior Warden presents the Pitcher of Wine to the Grand Master, who sprinkles it upon the Carpet, at the same time saying :

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

[The grand honors are twice given.]

The third time passing round the Lodge, the Deputy Grand Master presents the Grand Master with the Pitcher of Oil, who pours it upon the Carpet, saying:

“In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE.”

[The grand honors are thrice given.]

A solemn Invocation is made to the Throne of Grace by the Grand Chaplain, and an Anthem sung; after which the Carpet is covered, and the Grand Master retires to his Chair.

An Oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is then closed in due or ample form

CHAPTER XIV.

FORMS MOST COMMONLY REQUIRED.

FORM OF A PETITION FOR A CHARTER OR WARRANT
TO ESTABLISH A NEW LODGE.

*To the Most Worshipful Grand Lodge of the State
of ———:*

YOUR petitioners respectfully represent, that they are *ancient, free, and accepted Master Masons*. Having the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry. For the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of ———, to be named ——— Lodge. In consequence of this desire, and for the good of the Craft, they pray for a warrant or dispensation, to empower them to assemble as a legal Lodge, to discharge the duties of Masonry in the several degrees of Entered Apprentice, Fellow-Craft, and Master Mason, in a regular and constitutional manner, according to the ancient form of the Fraternity, and the laws and regulations of the Grand Lodge. That they have nominated and do recommend A. B. to be the first Master, C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of said Lodge; that, if the prayer of the petition should be granted, they promise a strict con-

formity to all the constitutional laws, rules, and regulations of the Grand Lodge.

This petition must be signed by at least eight regular Master Masons, one of whom must be of the degree of Past Master, and recommended by the Lodge nearest the place where the new Lodge is to be held. It must be delivered to the Grand Secretary, whose duty it is to lay it before the Grand Lodge. In the recess of the Grand Lodge, application should be made in the same form to the Grand Master.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing the Master, Wardens, and other officers. The Grand Master has power to appoint some worthy *Past Master*, with full power to consecrate, constitute, and install the petitioners.

FORM OF A PROXY FROM THE GRAND MASTER TO
A PRESENT OR PAST MASTER TO CONSTITUTE AND
CONSECRATE A NEW LODGE, AND TO INSTALL THE
OFFICERS.

OFFICE OF THE GRAND MASTER OF THE GRAND LODGE }
OF F. AND A. MASONS OF THE STATE OF _____, }
_____, 18—.

TO ALL WHOM IT MAY CONCERN—GREETING:
Know ye, that, reposing full confidence in the skill
and Masonic ability of our Worshipful Brother _____

I, Grand Master of the M. W. Grand Lodge of ———, do by these presents constitute and appoint him my Proxy, for me and in my name, to constitute and consecrate ——— Lodge, No. —, and to install the officers thereof in due and ancient form, he making due return to me of his doings in the premises.

Given under my hand and private seal, at ———, the day and year first above written.

[PRIVATE SEAL.] M. W. GRAND MASTER.

PETITION FOR A DISPENSATION TO CONFER DEGREES ON, OR BALLOT FOR, A CANDIDATE, IN LESS THAN THE REGULAR TIME.

HALL OF ——— LODGE, No —. }
 ——— 18—. }

To the M. W. Grand Master of the Grand Lodge of ———:

By a vote of this Lodge, I am instructed to ask you for a dispensation to pass the ballot (*or confer the degrees, as the case may be*) for M. A. B., who has petitioned this Lodge for initiation, (*or is anxious to receive the degrees of F. C. and M. M., as the case may be,*) at a special meeting, to be called for that purpose.

M. A. B. is — years of age; his residence is ———; his occupation is ———. The case is one of emergency, for the reasons following: [*Here state at length the reasons why a dispensation should be granted in the case.*]

O. P., W. MASTER.

[SEAL OF LODGE.]

PETITION TO BE PRESENTED BY A CANDIDATE FOR
INITIATION.

*To the Worshipful Master Wardens and Brethren
of ——— Lodge, No. —, of F. and A. Masons:*

The petition of the subscriber respectfully showeth that, having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

His place of residence is ———; his age, — years; his occupation, ———.

(Signed)

A. B.

PETITION FOR AFFILIATION.

*To the Worshipful Master Wardens and Brethren
of ——— Lodge, No. —:*

The petition of the subscriber respectfully showeth that he is a Master Mason, and has been regularly dimitted from ——— Lodge No. —, under the jurisdiction of the Grand Lodge of ———, and is desirous of becoming a member of your Lodge.

His residence is ———; his occupation is ———. Should his petition be granted, he promises obedience to the by-laws and regulations of your Lodge.

(Signed)

A. B.

PETITION FOR DIMIT.

DATE, ———, 186—.

*To the Worshipful Masters, Wardens, and Brethren
of ——— Lodge, No. —:*

The undersigned, a Master Mason, and member in

good standing in your Lodge, respectfully asks to withdraw from membership, and that a dimit be issued to him certifying such fact.

The reasons which induce this request are: [*Here set forth the reasons, for instance, about to remove to the jurisdiction of another Lodge, to join in a petition for new Lodge, etc., etc., as the case may be.*]

(Signed)

A. B.

FORM OF A DIMIT.

HALL of _____ Lodge No. —, held at _____ by authority of the Grand Lodge of _____. I hereby certify that at a _____ meeting of _____ Lodge No. —, held on the _____ day of _____, A. L. 586 —, Bro. _____, by consent of said Lodge, withdrew his membership from the same; he being at the time a worthy Master Mason, [*here state Masonic official rank, P. M., P. S. W., etc., as the case may be,*] in good standing, and having paid all dues assessed against him.

By order of said Lodge.

[SEAL.]

_____, Sec'y.

PETITION FOR A DIPLOMA

May be made verbally by the applicant in person, or through any brother.

FORM OF DIPLOMA, OR GRAND LODGE CERTIFICATE.

GRAND LODGE OF FREE AND ACCEPTED MASONS }
OF THE STATE OF _____ }

I hereby certify, that _____ Lodge, No. —, is regularly constituted and held under the authority and jurisdiction of this Grand Lodge, and that _____ is Worshipful Master, _____ is Senior Warden, and _____ is Junior Warden of said Lodge.

In testimony whereof, I have hereunto set my hand and affixed the seal of the Grand Lodge, at _____, this _____ day of _____ A. L. 586 —, A. D. 186—.

[SEAL.] _____, Grand Secretary.

We, the Master and Wardens of _____ Lodge, No. —, held under the authority and jurisdiction of the Grand Lodge of F. and A. Masons of the State of _____, do hereby certify that our worthy and well-beloved brother _____ (*who has written his name below*), is a Master Mason, in good standing in our Lodge, and he is hereby recommended to the favor and protection of the Craft throughout the globe.

Given under our hands and the seal of our Lodge, at _____, this _____ day of _____, A. L. 586—, A. D. 186—.

_____, W. M.

_____, S. M.

_____, J. W.

Attest:

_____, Secretary.

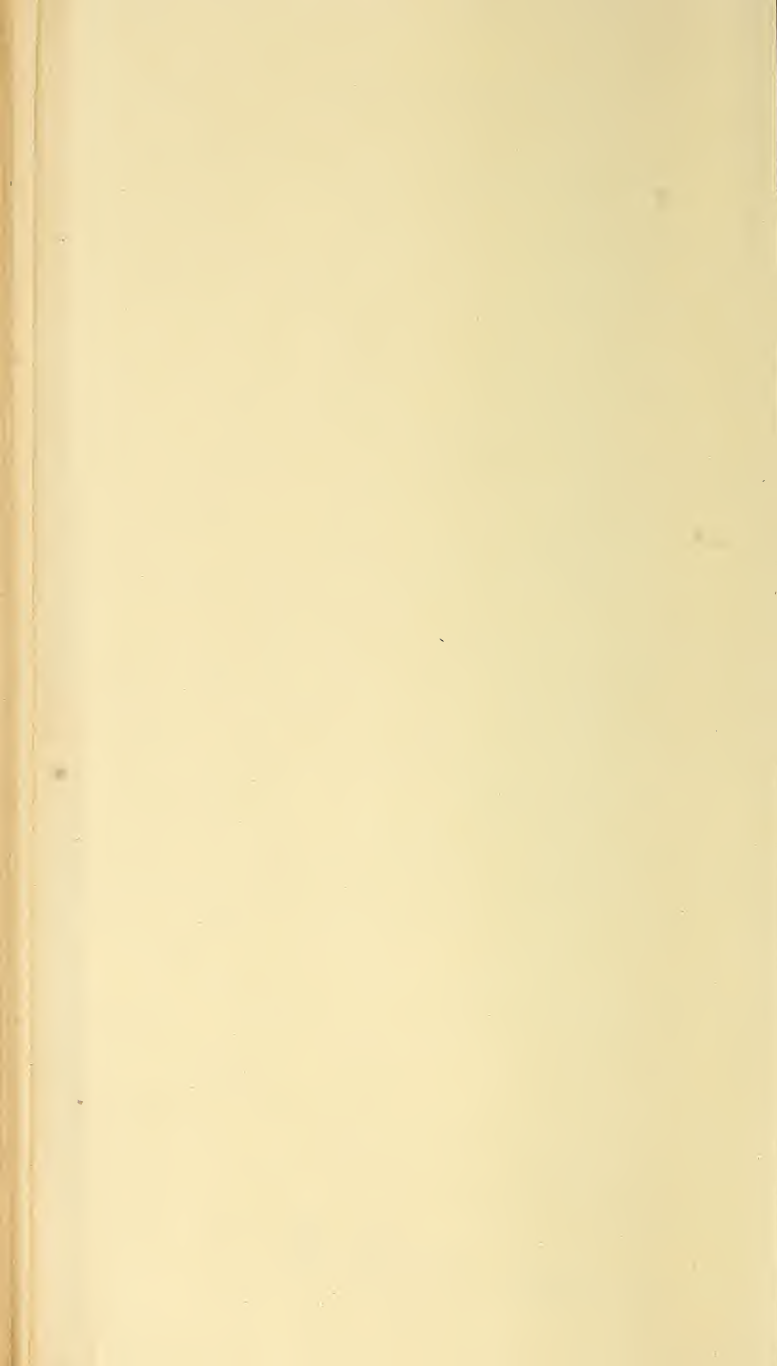
Signature of _____

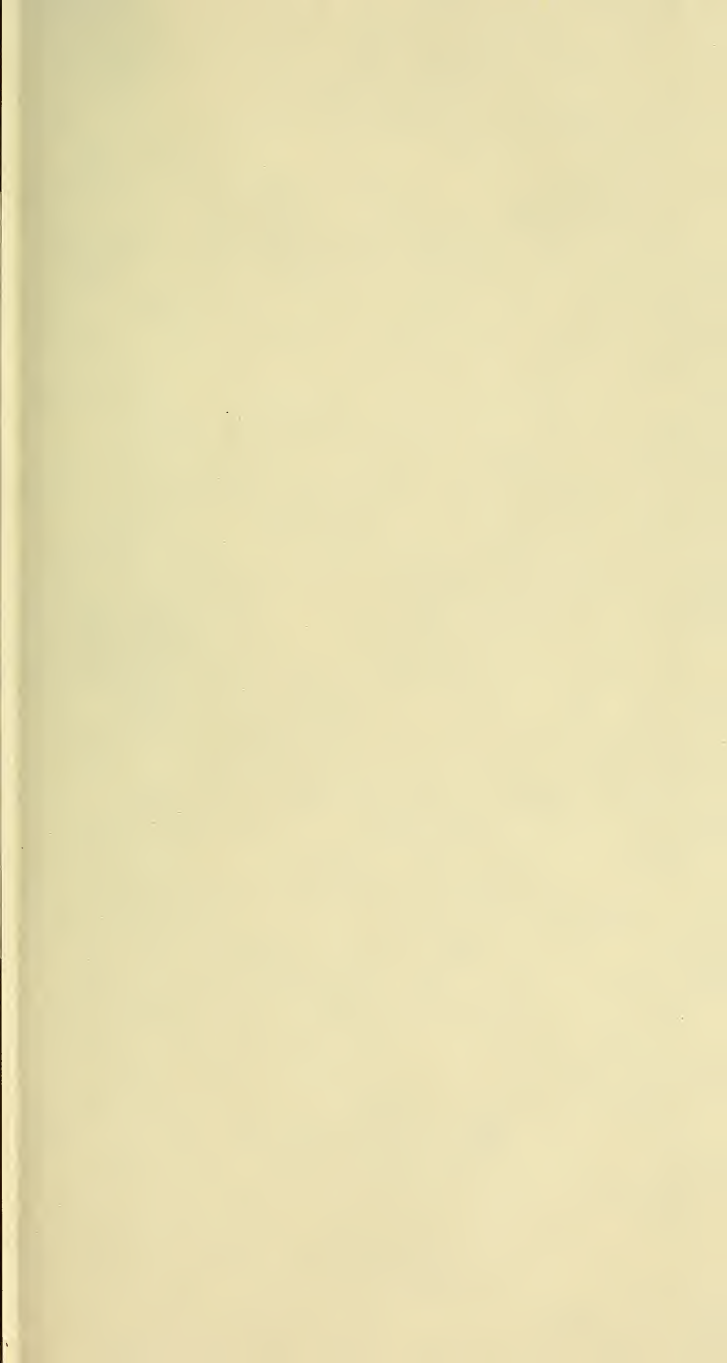
PUBLIC GRAND HONORS.

THE Public Grand Honors are given on all public occasions in the presence of the profane as well as the initiated. They are used at the laying of cornerstones 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: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the Grand Honors are technically said to be given "by three times three." On the occasion of funerals, each one of these honors is accompanied by the words "*the will of God is accomplished: so mote it be,*" audibly pronounced by the brethren.—*Mackey's Lexicon.*

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