

# BOOK OF CEREMONIALS

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THE MOST WORSHIPFUL GRAND LODGE OF  
ANCIENT FREE AND ACCEPTED MASONS  
OF THE STATE OF ILLINOIS

# CEREMONIALS

FOR USE OF THE

M. W. GRAND LODGE

OF

ANCIENT FREE AND ACCEPTED  
MASONS

OF THE

STATE OF ILLINOIS  
AND ITS CONSTITUENT LODGES

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## INSTALLATION OF GRAND OFFICERS

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The Grand Master or a Past Grand Master takes the chair, as installing officer, and says:

Brethren of the Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois: We are now prepared to install your grand officers for the ensuing year. Brother Grand Secretary, you will announce the names of the brethren who have been elected and appointed to fill the several stations and places in this Grand Lodge.

As the names are called the officers-elect should take position in line near the Grand Master.

GRAND MARSHAL: Most Worshipful Grand Master, the officers elect are before you.

GRAND MASTER: Brethren, you have heard the names of your officers, elected and appointed, as reported by the Grand Secretary. If any member of this Grand Lodge knows a just reason why any of these officers should not be installed let him speak now, or forever after be silent.

If no objection is made he proceeds:

We are happy to know that you still approve the choice made and we will now proceed with the installation.

The grand officers elect will be seated.

GRAND MASTER: Brother Grand Marshal, you will present the Most Worshipful Grand Master elect.

GRAND MARSHAL: Most Worshipful Grand Master, I have the honor to present for installation Brother . . . . . who has been duly elected Most Worshipful Grand Master of Ancient Free and Accepted Masons of the State of Illinois.

GRAND MASTER: We are upon the threshold of a great and important undertaking. Freemasonry teaches that we should therefore bow in prayer with our Grand Chaplain.

GRAND CHAPLAIN: Let us pray.

The following prayer may be used:

Eternal Source of Life and Light, we humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now

engaged. Make it yet more beneficial to our race, and inspire all who are connected with it with an ardent love to Thee, to each other, and to every member of the human family. Bless now Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom, give him strength, give him love. Enable him so to rule that he may keep in view the best interest of the great brotherhood now about to be committed to his charge. Teach him to feel that he is about to assume great responsibilities, and enable him so to discharge them as to win all hearts. Grant Thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee and to the fraternity, and may they ever be faithful and zealous and assist in upholding the hands of their chief in all good deeds. In Thee, O God, do we put our trust. Be Thou our friend, conductor and guide in all life's duties, and bring us at last to see the great light, inaccessible and full of glory, in Thy presence, where we shall behold Thee with unclouded vision for evermore. Amen.

RESPONSE (by the brethren): So mote it be.

GRAND MASTER: Most Worshipful Brother, I cordially congratulate you upon your election to

this the most distinguished and important office within the gift of Freemasons. The confidence displayed by the members of this Grand Lodge in electing you to supreme command is an ample guaranty to the world of your wisdom and worth. You cannot, my brother, be unaware of the great and important responsibilities of the station you are to assume, nor of the many cares and perplexities which attend its unequaled honors. These burdens, however, will be lightened by the affectionate sympathy and active assistance of your brethren, who have full confidence that you will discharge the important duties of your station with credit to yourself and honor to the fraternity. I will now administer to you the obligation pertaining to your office.

The members of the Grand Lodge are called up.

You solemnly promise, in the presence of Almighty God and this Grand Lodge of Ancient Free and Accepted Masons, that you will, to the best of your ability, faithfully and impartially perform all the duties incumbent on you; that you will conform to the constitution, laws, rules, and regulations of this Most Worshipful Grand Lodge, and that you will enforce a strict obedience to the same from all subject to your authority.

GRAND MASTER ELECT: All this I promise, God being my help.

GRAND MASTER: I now, Most Worshipful Brother, have the honor to invest you with the jewel of your office. I also present you with the gavel, the emblem of your authority, and welcome you (clasps his hand) to the East of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, and ask the privilege of being the first to assure you of my fealty and obedience.

The Grand Master is then covered and the presiding officer uncovered.

GRAND MASTER: I now hail, salute and proclaim you Most Worshipful Grand Master of Ancient Free and Accepted Masons of the State of Illinois.

Brethren, behold your Most Worshipful Grand Master.

Most Worshipful Grand Master, behold your brethren.

Brethren, join me in according him the grand honors.

Together brethren.

The new Grand Master will seat the brethren. After which he may address the Grand Lodge, and upon the conclusion of the address the installation will proceed. It is the prerogative of the new Grand Master to install the remaining officers should he choose to do so.

GRAND MASTER: Brother Grand Marshal, you will present the Right Worshipful Deputy Grand Master elect.

The Grand Marshal presents the Deputy Grand Master and the remaining grand officers in the order of their rank in the manner he presented the Grand Master. As each officer is installed he will conduct him to his station or place, during which there should be instrumental music.

The presiding officer will deliver the several addresses, as follows:

#### DEPUTY GRAND MASTER.

RIGHT WORSHIPFUL BROTHER: The office to which you have been elected is one of high dignity, and may become one of great importance; for, in the absence of the Grand Master from the meetings of the Grand Lodge or from the limits of its jurisdiction, you are by law invested with his powers and may exercise his comprehensive prerogatives. In view of such emergencies allow me to remind you of the duty devolving on you, to be thoroughly pre-

pared to fill this distinguished position with honor to yourself and credit to the craft. I now with pleasure invest you with your jewel, and congratulate you upon assuming your seat upon the right of the Grand Master in the East.

#### SENIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: By the suffrages of the members of this Grand Lodge you have been elected their Senior Grand Warden. Be assiduous in the performance of your duties, so that you may be a strength and support to the Grand Master. I now invest you with the jewel of your office. In the absence of your superior officers you will have supreme command. While in your present position—LOOK WELL TO THE WEST.

#### JUNIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: Your brethren have shown their confidence in your fidelity by electing you their Junior Grand Warden. It affords me pleasure to invest you with the jewel of your office. Your previous devotion to the duties of Freemasonry is a sufficient guaranty that you will be a vigilant warden, and—LOOK WELL TO THE SOUTH.

## GRAND TREASURER.

RIGHT WORSHIPFUL BROTHER: I am happy to have the privilege of investing you with the jewel of your office as Grand Treasurer of this Grand Lodge, and to place in your hands the books and treasure belonging to your office. Your unimpeached integrity satisfies me that the trust is wisely reposed, and your familiarity with the duties of your office makes it unnecessary that I should name them. I know that you will discharge them with fidelity.

## GRAND SECRETARY.

RIGHT WORSHIPFUL BROTHER: With pleasure I invest you with your jewel as Grand Secretary of this Grand Lodge, and place in your charge its archives and records. The duties of the Grand Secretary have ever been performed with distinguished ability and untiring industry, and I have a firm belief that the same devotion to duty will continue unchanged during your incumbency.

## GRAND CHAPLAIN.

RIGHT WORSHIPFUL BROTHER: I have the honor to invest you with the jewel of your sacred office. In the discharge of your duties you will be

required to lead the devotional exercises of our Grand Lodge. We are sure that in ministering at the altar of Freemasonry the services you may perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our institution. Your station in the Grand Lodge is in the East and on the left of the Grand Master.

## GRAND ORATOR.

RIGHT WORSHIPFUL BROTHER: You have been appointed to the office of Grand Orator of this Grand Lodge. I invest you with the jewel of your office. Your reputation as a wise and discreet Freemason has designated you for this post of distinction. You enter upon the discharge of the duties of your office with the assurance of the confidence and respect of your brethren. Be it your care to merit this high regard, ever bearing in mind the first lesson in Freemasonry. "Truth is a divine attribute and the foundation of every virtue."

## DEPUTY GRAND SECRETARY.

WORSHIPFUL BROTHER: You have been appointed Deputy Grand Secretary of this Grand

Lodge, and I now invest you with the jewel of your office. Your duties are varied and important, and are to be performed under the supervision of the Grand Secretary. It is essential that courtesy and patience should mark your intercourse with the brethren, and promptness and fidelity in the discharge of your duties are also important qualifications. Your station in the Grand Lodge is near the Grand Secretary.

#### GRAND PURSUIVANT.

WORSHIPFUL BROTHER: You have been appointed Grand Pursuivant of this Grand Lodge, and I now invest you with the jewel of your office. Your station is near the door, where you will receive reports from the Grand Tyler and announce to the Junior Grand Deacon those who desire admission

#### GRAND MARSHAL.

WORSHIPFUL BROTHER: I now invest you with your jewel as Grand Marshal of this Grand Lodge, and present you with the baton as the symbol of your authority. You will make all proclamations directed by the Grand Master, and will arrange and conduct the processions of the Grand Lodge. Your

regard for good order will prompt you in the faithful discharge of your duties.

#### GRAND STANDARD BEARER.

WORSHIPFUL BROTHER: I now invest you with your jewel as Grand Standard Bearer of this Grand Lodge. Your duty is to carry and uphold the Grand Standard on all public occasions, and, if necessary, to defend and protect it while in your care.

#### GRAND SWORD BEARER.

WORSHIPFUL BROTHER: The sword which as Grand Sword Bearer of this Grand Lodge you will bear in all its processions, is the time honored symbol of justice and authority. It is also the guardian and protector of the Standard of the Grand Lodge. Be faithful to your trust. You will be invested with the jewel of your office, which should ever remind you of your duty.

#### GRAND DEACONS.

WORSHIPFUL BROTHER: I invest you, as Senior and Junior Grand Deacons of this Grand Lodge, with the jewels of your office, and with these rods as symbols of your authority. You will act as



proxies of the Grand Master and Wardens in the active duties of the Grand Lodge. Your devotion to Freemasonry will ever prompt you to vigilance and discretion in the performance of your duties.

#### GRAND STEWARDS.

WORSHIPFUL BRETHREN: You have been appointed Grand Stewards of this Grand Lodge, and I now invest you with the jewels of your office, and place in your hands these rods as emblems of your station. It is your duty to provide for the comfort and convenience of the members of the Grand Lodge when in annual session, and to assist the deacons and other officers in the performance of their duties. I feel confident that your regard for the brethren will induce you to the prompt discharge of this trust.

#### GRAND TYLER.

MY BROTHER: The office of Grand Tyler is a most important one, and requires unremitting watchfulness and care. The Grand Lodge, appreciating your fidelity and activity, has reposed in you the great trust of guarding the sanctuary from the approach of cowans and eavesdroppers. Be vigilant,

preserve the utmost order and decorum within the precincts of your station, and suffer none to pass or repass without proper qualification and due permission. It is your duty to guard and protect the jewels, regalia, clothing and other property of the Grand Lodge placed in your charge during vacation, and, under the direction of the Grand Master, to have them always ready for use. You will now be invested with the jewel and implement of your office and repair to your station.

GRAND MASTER: Brother Grand Marshal, I now declare the officers of The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois installed into office in Ample Form for the ensuing year. You will proclaim the same to the brethren, that all, having due notice thereof, may govern themselves accordingly.

The Grand Master calls up the brethren.

GRAND MARSHAL: By order of the Most Worshipful Grand Master, and by the authority of The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, I now proclaim that its grand officers are duly installed in their respective stations and places.

GRAND MASTER: Brethren of the Grand Lodge. join me in giving the grand honors. Together brethren.

## INSTITUTING A LODGE UNDER DISPENSATION

The dispensation for the establishment of a new lodge is issued by the Grand Master, and is sent to the District Deputy Grand Master or other experienced brother. The members named in the dispensation are then notified by the master to assemble in their lodge room at the time determined upon. After the brethren are assembled the officiating brother will assume the East and announce the object of the meeting. He then reads the letter appointing him as proxy of the Grand Master and causes the dispensation to be read, after which the names of the officers appointed by the Master of the new lodge will be announced. As these names are called the officers will form in line near and facing the East, when the District Deputy Grand Master will invest each officer with his jewel. The new Master will then be seated in the East, on the right of the District Deputy Grand Master. The wardens and other officers will take their respective stations and places. The District Deputy Grand Master will then open the lodge on the three degrees of Masonry and deliver to the officers and brethren the following

### CHARGES:

TO THE OFFICERS AND BRETHREN.

WORSHIPFUL MASTER: (Who rises.) The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, having committed to your care the superintendence and government of the brethren who are to compose this new

lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your appointment.

The honor, reputation and usefulness of your lodge will materially depend upon the skill 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.

It is your province to spread light and instruction among the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Freemasonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct to convince mankind of the goodness of the institution, so that when a person is said to be a member of it the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of Freemasonry, 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 to our institution.

#### CHARGE TO THE WARDENS.

BROTHER SENIOR AND JUNIOR WARDENS: (Who are called up by two knocks.) You are too well acquainted with the principles of Freemasonry to warrant any thought that you will be found wanting in the discharge of your respective duties. 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 for our laws 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 Worshipful Master you will succeed to higher duties. Your qualifications must therefore be such that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the reward of a good conscience.

#### CHARGE TO THE BRETHREN OF THE LODGE.

(Three knocks.) BRETHREN OF THIS NEW LODGE: Such is the nature of our constitutions that as some

must rule and teach, so others must 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 disposition 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 much unanimity and concord, so may it ever continue. May you long enjoy every satisfaction and light which friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. May the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

The District Deputy Grand Master may conclude with such personal instruction and advice as he deems proper for the occasion; and then, in the name and by the authority of the Most Worshipful Grand Master, he declares the new lodge duly instituted, and having been regularly opened, is prepared for the transaction of such business as may lawfully come before it. Handing to the Master the dispensation and the gavel of authority, he will resign the chair and take the seat vacated by the Master. The brethren are seated and the lodge proceeds with its business.

## CONSTITUTING A NEW LODGE

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When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a lodge, by authority of a letter of dispensation, they may petition the Grand Lodge at its annual meeting for a charter. Every letter of dispensation expires by limitation, and when the term of probation expires the petitioners cannot convene as a lodge of Masons until the Grand Lodge shall have granted a charter to the petitioners or the letter of dispensation has been continued. If the prayer of the petitioners is granted a charter will issue, but the brethren to whom it is issued cannot convene under its authority until they shall be constituted into a regular lodge and the officers installed. The ceremony of constituting a lodge is conducted by the Grand Master in person or by some brother acting under his written authority.

At the appointed time the Grand Master, or his special proxy, will appoint a sufficient number of competent brethren to form an Occasional Grand Lodge, and assemble the same in a convenient room, when the Grand Lodge will be opened. Should any of the regular officers of the Grand Lodge be present they will take precedence of other brethren in filling their respective stations. In the absence of grand officers, Past Masters and visiting brethren as far as practicable should be selected to form a Grand Lodge.

The brethren who are to compose the new lodge will assemble in their hall, properly clothed. The officers should occupy seats on the south side of the hall, extending from the secretary's place, on a line running west, as follows (leaving the chair farthest east for the Master to occupy later): Senior

warden, junior warden, treasurer, secretary, chaplain, senior deacon, junior deacon, senior steward, junior steward, marshal, organist and tyler. The other members of the new lodge present should form on north side of lodge and also west of the end of the line of officers on the south side, so that an equal number of members (including the officers) are on each side of the lodge. The Master will be seated temporarily in the East. These ceremonies may be conducted in public or private, but the new lodge should not be opened in either case. In constituting a lodge a small table or stand should be placed in the hall, between the altar and the east, on which to place the Symbol of the Lodge. This Symbol should be a rectangular box, about ten by twenty-five inches, covered with some kind of white fabric. It should be carried into the hall with the Grand Lodge. The Master will instruct the marshal of the lodge to repair to the apartment of the Grand Lodge and inform the Most Worshipful Grand Master that—

A number of brethren, duly instructed in the mysteries of Freemasonry, have assembled at stated periods for some time past by virtue of a dispensation granted them for that purpose. Their proceedings have received the approbation of the Most Worshipful Grand Lodge, and they have been granted a charter. They now desire to be consecrated and constituted into a regular lodge, under the name of . . . . .Lodge, No. . . . , and have their officers installed agreeably to the ancient usages and customs of the craft, for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

**GRAND MASTER:** It is well; return and inform the brethren that in due time we will comply with their request.

Upon retirement of the messenger, the Grand Lodge is formed in procession under the direction of the Grand Marshal, in the following order:

**GRAND TYLER.**

(Drawn sword)

**THE SYMBOL OF THE LODGE, COVERED**

(Carried by four brethren wearing white aprons)

**GRAND STEWARD. GRAND PURSUIVANT. GRAND STEWARD.**  
(Carrying Bible, Square and Compasses upon a cushion)

**GRAND ORATOR.**

**GRAND CHAPLAIN.**

**GRAND SECRETARY.**

**GRAND TREASURER.**

**JUNIOR GRAND WARDEN.**  
(Carrying vessel of oil)

**SENIOR GRAND WARDEN.**  
(Carrying vessel of wine)

**DEPUTY GRAND MASTER.**

(Carrying vessel of corn)

**BOOK OF CONSTITUTIONS.**

(Carried by Master of the oldest lodge)

**JUNIOR GRAND DEACON. GRAND MASTER. SENIOR GRAND DEACON**  
(Carrying rod) (Carrying rod)

**GRAND STANDARD BEARER.**

**GRAND SWORD BEARER.**

(Carrying drawn sword)

The Grand Lodge will now move to the lodge hall. Upon entering, the Master will call up the brethren. The procession moves toward the East, passing the altar on the west and north, during which there should be appropriate instrumental music. When the Grand Tyler reaches the foot of the dais in the East the procession will halt, and under the direction of the Master of the new lodge the brethren will unite in receiving the Grand Lodge with the grand honors. The grand honors are given by striking the palms of the hands together sharply nine times, by three times three; beginning by striking the left hand with the right, three times; then striking the right hand three times, and finally the left. In ceremonies where they are proper the grand honors should be given with PRECISION by all Masons present, except those to whom they may be extended. The Grand Marshal will then give the four bearers of the Symbol of the Lodge the signal to deposit the same on the table which has been provided, which should be placed halfway between the Master in the East and the altar. The bearers, who are on the north side of the lodge just behind the Grand Tyler, near the East, face south and walk till directly east of the table, when they will face west and walk to the table, two on the north and two on the south of it. The Symbol of the Lodge is placed on the table. The bearers then face south, walk till on a line with the junior deacon's chair, face west, and march in single file to four seats which have been reserved for them directly west of the junior warden's station.

The Grand Marshal then signals the Grand Pursuivant, who leaves the line of grand officers and marches south until clear of the altar, then west until west of the altar, then north to the west side of the altar, and places the three great lights thereon. He then faces north and returns to the line, his route making a complete square

The Grand Marshal then signals the Master of the oldest lodge, who leaves the line and walks to the East, deposits the

book of constitutions on the Master's pedestal, walks south until on a line with the junior deacon's chair, faces west and walks until west of the altar, faces north, and returns to the Grand Lodge line, his route also completing a square.

The Grand Marshal then signals in turn the Deputy Grand Master, Senior Grand Warden and Junior Grand Warden, each of whom will make a similar circuit of the lodge, depositing the vessels of consecration on the Symbol of the Lodge. The officers of the Grand Lodge, by order of the Grand Marshal, will then open to the right and left, facing inward. The Grand Marshal and Grand Tyler will pass down the line to the Grand Master, who will be conducted to the East. Arriving at the foot of the dais, the marshal and tyler will open to the right and left, the Grand Master, passing between them, will ascend to his station, the Master vacating the chair, uncovering and extending his hand to the Grand Master, will assist him to his seat; the Master will then take his place with the brethren to be installed. The Grand Marshal, alone, returns through the lines, and separately conducts the Deputy Grand Master, Grand Chaplain and Grand Orator to their respective stations. The Grand Marshal then instructs the other grand officers to repair to their respective stations and places, chairs being placed in the East for the officers not otherwise provided for; after which the Grand Master will seat the brethren. During the seating of the grand officers there should be appropriate instrumental music. When the grand officers are seated the Deputy Grand Master will instruct the officers and members of the new lodge to rise, after which he will address the Grand Master as follows:

**MOST WORSHIPFUL GRAND MASTER:** A number of brethren, who are now before you, have assembled and worked as a lodge of Freemasons at stated periods for some time past by virtue of a dispensation granted to them for that purpose. They now desire to be constituted into a regular lodge,

agreeably to ancient usage and customs of the fraternity.

GRAND MASTER: It is well, Right Worshipful Deputy Grand Master.

The brethren of the new lodge will be seated by the Grand Master. The Grand Master then orders the Grand Secretary to read the charter in full, after which the Grand Master says:

Upon due deliberation the Grand Lodge has granted the brethren of this lodge a warrant establishing and confirming them in the rights and privileges of a regularly constituted lodge. We shall therefore proceed to constitute these brethren into a regular lodge according to ancient usage. Before proceeding with these important ceremonies it is our duty to invoke the blessing of Almighty God.

The Grand Master then calls up the assembly and says:

All present will unite with our Grand Chaplain while he invokes the blessing of Almighty God.

The Grand Chaplain will then offer the following prayer:

Great, Adorable, and Supreme Being, we praise Thee for all Thy mercies, and especially for giving us the power to enjoy the delights of society. The affections which Thou has implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which Thy benign wisdom hath bestowed upon us. Help us

duly to improve all our powers to the promotion of Thy glory in this world and the good of our fellow-men. May we be active under Thy divine light and dwell in Thy truth. Extend this favor to us who are now entering into a fraternal compact under peculiar obligations. Enable us to be faithful to Thee, faithful in our callings in life, faithful in all the duties of the craft, and faithful to each other as members of this society. Take us under the shadow of Thy protection, and to Thy service and glory may we consecrate our hearts. May we always put FAITH in Thee, have HOPE in salvation, and be in CHARITY with all mankind. Amen.

RESPONSE (by the brethren): So mote it be.

This may be followed by appropriate vocal and instrumental music.

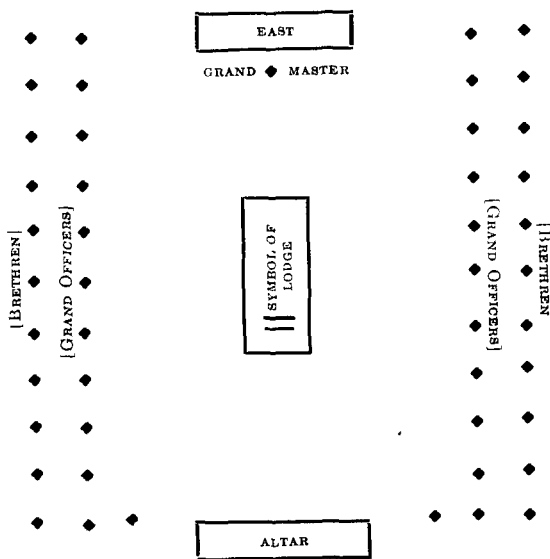
GRAND MASTER: Brother Grand Marshal, you will direct the brethren of the new lodge to their proper position, and re-form the Grand Lodge in procession.

The officers and members of the new lodge, under the direction of the Grand Marshal, will form in single file on the south and north sides of the hall, those members on the north side of the hall facing east, those on the south side facing west. The officers of the Grand Lodge will form in single file between members and altar on the north side of the hall, facing east, as follows: Senior Grand Deacon, Dep-

uty Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Steward, Grand Chaplain, Grand Steward, Grand Orator, Grand Pursuivant, Grand Standard Bearer, Grand Sword Bearer, Master of oldest lodge and Junior Grand Deacon. The proper officers will carry the vessels containing the elements of consecration. but the Book of Constitutions and Great Lights will be omitted from the procession during the ceremonies.

As the procession moves, the Grand Master will step down from the East and enter the procession between the Senior and Junior Grand Deacons.

The grand officers and brethren of the lodge will then move with the sun around the Symbol of the Lodge, forming squares open at the east, the brethren forming the outer square, as follows:



These movements should be accompanied by appropriate music, during which the Grand Marshal will very slowly uncover the Symbol of the Lodge. When the Grand Master reaches the East, the lines will halt and face inward. At the order of the Grand Marshal the officers of the Grand Lodge only will kneel on the right knee. The Grand Chaplain will then rehearse the first clause of the—

### CONSECRATION PRAYER.

Great Architect of the Universe, Maker and Ruler of all Worlds, deign from Thy celestial temple, from the 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 to constitute this lodge and consecrate it to Thy honor and glory.

RESPONSE (by the officers of the Grand Lodge): As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Grand Marshal will then direct the grand officers to arise.

### CONSECRATION.

The Deputy Grand Master will step forward and present the vessel of corn (wheat) to the Grand Master, who pours



a portion of it upon the Symbol of the Lodge and places the vessel thereon. In like manner the Senior Grand Warden presents the vessel of wine, which is poured on the Symbol of the Lodge; and the Junior Grand Warden presents the vessel of oil, which is used in the same manner.

The Grand Marshal then directs the officers of the Grand Lodge to kneel as before, when the Grand Chaplain will recite the remaining portion of the consecration prayer:

Grant, O Lord, our God, that those who are now about to be invested with the government of this lodge may be endowed with wisdom to instruct their brethren in their duties. May brotherly love, relief and truth always prevail among the members of this lodge. May this bond of union continue to strengthen the lodges throughout the world. Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of this whole fraternity; may they increase in grace, in the knowledge of Thee, and in love to each other. Finally, may we finish our work here below with Thy approbation, and may our transition from this earthly abode be to Thy heavenly temple above, there to enjoy light and glory and bliss ineffable and eternal. Amen.

RESPONSE (by the officers of the Grand Lodge): As it was in the beginning, is now, and ever shall be, world without end. Amen.

A selection of music is then given, after which the Grand Marshal again directs the grand officers to arise.

### DEDICATION.

The Grand Master steps forward, and extending his hands over the Symbol of the Lodge exclaims:

To the memory of the Holy Saints John we dedicate this lodge. May every brother revere their characters and imitate their virtues.

RESPONSE (by all the brethren): As it was in the beginning, is now, and ever shall be, world without end. Amen.

The officers of the Grand Lodge will then about face and stand, while the brethren of the new lodge, under the direction of the Grand Marshal, make a circuit in procession, single file, and salute the grand officers with their hands crossed upon their breasts and heads slightly bowed while passing. Upon the completion of this ceremony the brethren will resume original position, facing inward. The officers of the Grand Lodge will also resume original position. The Grand Master will call up all present, and proceed to

### CONSTITUTE THE LODGE.

GRAND MASTER: In the name of The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, I now constitute and form you, my beloved brethren, into

a regular lodge of Ancient Free and Accepted Masons. Henceforth we empower you to meet as a regular lodge, constituted in conformity to the rites of our institution and the charges of our ancient and honorable fraternity, and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Amen.

RESPONSE (by the brethren): So mote it be.

The officers of the Grand Lodge will, under the direction of the Grand Marshal, give the grand honors. The Grand Marshal will then slowly replace the covering on the Symbol of the Lodge, during which a choir may chant—

“Glory be to God on High.”

The Grand Marshal will then conduct the Grand Master to his chair and instruct the officers of the Grand Lodge to resume their respective stations and places, and the members of the new lodge to resume their seats. During these movements instrumental music may be rendered.

## INSTALLATION OF OFFICERS

The installation of the officers of a new lodge follows immediately after the ceremonies of constituting, and the ceremony is therefore conducted by the grand officers, while in an old lodge the presence of the Grand Master or other grand officer is not necessary, as any affiliated Master, or Past Master in good standing, with the assistance of a marshal, can lawfully conduct the ceremonies of installation.

If the ceremonies be public the lodge need not be opened.

This ceremony, like that of constituting a new lodge, or dedicating Masonic halls, may be conducted in public, or in the presence of Masons only. If the latter, there will be slight variations in the phraseology and ceremonies. The following ceremonies are appropriate for installing the officers of a newly constituted lodge or those of an old lodge. The variations necessary to observe are noted wherever they occur.

The installing officer is addressed as Most Worshipful Brother, Right Worshipful Brother, or Worshipful Brother, according to the rank he has attained.

The marshal will see that the jewels of the officers to be installed, together with a Bible, the compasses, a rule (twenty-four inch gauge,) a plumb line, a Book of Constitutions, the charter, and a copy of the lodge by-laws are placed on a table or stand, at the right and in front of the East, arranged for convenient use.

The installing officer will then say:

BROTHER (GRAND) SECRETARY: You will announce the names of the officers appointed to govern this (new) lodge.

The word "appointed" is used for all officers in a new lodge, but in an old lodge the words "appointed," or "elected," are to be used as circumstances may require. In presenting the officers for installation the marshal will use the proper word as above.

The word "new" should be used on occasion of constituting and installation, but in the installation of officers of an old lodge its name and number should be used.

As their names are called the brethren will take their position standing in place, as indicated in ceremony of constituting. After the roll of officers is called the installing officer will rise and say:

BRETHREN OF . . . . . LODGE: You have heard the names of the brethren who have been selected as officers of your lodge for the ensuing term. If any member present knows of a just cause why any of the brethren should not be installed into office, let him speak now, or forever after be silent.

If objection is made, either publicly or privately, to the installation of any of the brethren named as officers, the Grand Master, Deputy Grand Master and Grand Wardens (if in a new lodge), or the presiding officer and three experienced brethren, preferably Past Masters (if in an old lodge) will retire to a private room and cite the objector to appear and give the reason for objecting.

If the objection is against the brother to be installed Master, and it is sustained, the installation cannot proceed until ordered by the Grand Master or the Grand Lodge, because the installation must begin with the Master.

If the objection applies to any other officer, and is deemed valid, his installation must be deferred, but the other officers

may be installed. The Grand Master or the lodge may subsequently make such order in regard to the objection as circumstances may require.

In an old lodge the appointment of a deputy is omitted, and all officers are presented to the installing officer by the marshal commencing with the Master. So much of the ceremony as is here given by the Deputy Grand Master is omitted.

The Grand Master, in case of new lodge, continuing, says:

R.W. DEPUTY GRAND MASTER: (Who rises) Are you satisfied that the brother nominated in the warrant is eligible, and well skilled in the noble science and royal art?

DEPUTY GRAND MASTER: I am so satisfied, M.W. Grand Master.

The Deputy Grand Master conducts the new Master in front of the East, and continues:

And I now present to you my worthy brother . . . . . to be installed as Worshipful Master of this new lodge. I believe 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, I doubt not he will discharge his duties with fidelity.

The Deputy Grand Master resumes his seat.

In an old lodge the installing officer says: Brother Marshal, you will present the Worshipful Master Elect for installation.

The marshal presents the Worshipful Master Elect, as follows:

Brother Installing Officer, I present. . . . .  
Worshipful Master Elect for installation.

GRAND MASTER OR INSTALLING OFFICER:  
Brother Marshal, you will place our brother at the altar, to receive the benefit of prayer and take his official obligation.

The marshal will conduct the Worshipful Master Elect to the altar, cause him to kneel, facing the East. In like manner the chaplain is conducted to the altar, where he kneels, facing the west. The brethren are called up and the chaplain offers the following:

#### PRAYER.

Most Holy and Glorious Lord God, we approach Thee with reverence, and implore Thy blessing on this brother, elected (appointed) to preside over this (new) lodge, and now prostrate before Thee. Fill his heart with Thy love, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind. Ani-

mate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the work of his hands. Accept us in mercy Hear Thou our prayer, and grant our earnest supplications. Amen.

RESPONSE: So mote it be.

The Grand Chaplain will rise and return to his station; the Master Elect still kneeling at the altar. The installing officer, standing in the East, says:

Brother . . . . .:

You will repeat after me your official obligation:

I solemnly promise, on the honor of a Mason, that in the office of Worshipful Master of. . . . .  
Lodge, No. . . . ., I will, to the best of my ability, strictly comply with the constitution, by-laws and regulations of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, the by-laws of . . . . .Lodge, No. . . . ., and all other ancient Masonic usages, so far as the same shall come to my knowledge. Amen.

The Master rises in his place. The installing officer seats the brethren.

**INSTALLING OFFICER:** My brother, in inducting you into your office, as a symbol of the commencement (or continuation) of your government of this lodge, I am performing a most pleasing duty. By immemorial usage and the established landmarks of Freemasonry you are to be installed as Worshipful Master of this lodge, with powers and prerogatives which are of high importance and due solemnity. The good resolutions which I doubt not you have formed in your own mind that these powers shall not be abused or perverted by you I would gladly strengthen by a word of admonition.

The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect nor soundness of judgment; to rule WELL has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will that obedience and order—the chief requisites of good government—are secured, but by holding the key to the hearts of men.

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

As a **MAN**, he should be of approved integrity and irreproachable morals, freed from the dominion of hasty temper and ill-governed passions, of good repute in the world, and practicing, as an example to his brethren, the cardinal virtues of **TEMPERANCE**, **FORTITUDE**, **PRUDENCE** and **JUSTICE**.

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

As a **MASON**, he should cling to the old landmarks, and be sternly opposed to their infringement; be desirous to learn and apt to teach; be prompt to aid and relieve, and be ever mindful that, though elevated for a time above his fellows, he is elevated by them, and should therefore cultivate, everywhere and at all times, the golden tenets of **BROTHERLY LOVE**, **RELIEF** and **TRUTH**.

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

his brethren and ready to give it; be ready to reward good; be devoid of favoritism, and wholly impartial.

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

MY BROTHER, previous to your investiture it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of the Master of a lodge.

The Master to whom these charges are addressed should signify his assent to each of them by bowing his head.

You promise to be a good man, and true, and strictly to obey the moral law?

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

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

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

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

You promise to be cautious in your behavior, courteous to your brethren, and faithful to your lodge?

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

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

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

You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and

resolutions of your brethren when in lodge convened, in every case consistent with the constitutions of Freemasonry?

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

You agree that no visitors shall be received into your lodge without due examination and satisfactory evidence of their having been initiated in a regular lodge?

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?

You admit that no new lodge shall be formed without permission from 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 Freemasonry?

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

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

The Master will answer in an audible voice:

I do.

INSTALLING OFFICER: Brother . . . . ., in consequence of your cheerful assent to these charges and regulations of the ancient fraternity, you are now to be installed Master of . . . . . Lodge, No. . . . ., in full confidence of your care, skill, and capacity to govern the same.

Brother Marshal, you will conduct the Worshipful Master to the foot of the dais.

While moving to the East there may be instrumental music.

INSTALLING OFFICER: My brother, with pleasure, I now cause you to be invested with the jewel of your office—the square. As the square is employed by the operative Mason to fit and adjust the stones of a building, that all its parts may properly agree, so you, as Worshipful Master of this lodge, are admonished, by the symbolic meaning of the square, to preserve that moral deportment among the members of your lodge which should always characterize good Masons.

You will also receive the charter and the various books and implements used in your lodge.

The marshal will hand each of these, as it is referred to, to the Master, who will retain it during the explanation thereof by the installing officer, and then return it to the marshal.

The HOLY BIBLE, that Great Light in Masonry, will guide you to all truth. It will direct your path to the temple of happiness, and point out to you the whole duty of man.

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

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

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

The BOOK OF CONSTITUTIONS you are to search at all times. Cause it to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the CHARTER, by the authority of which this lodge is held. As its lawful custodian, you are carefully to preserve and duly transmit it to your successor in office.

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

I place in your hands this GAVEL, an additional insignia of your rank and authority. Wield it, my brother, with prudence and discretion. I now seat you in the Oriental Chair, (the installing officer will take the Master by the hand and place him in the chair and then place a hat upon his head) and cover you with that distinction which in this lodge it is alone your privilege to wear.

The installing officer then calls up the brethren and says:

Worshipful Master, behold your brethren.

Brethren, behold your Worshipful Master.

The Master will rise and hold his gavel on his left breast with his right hand.

The following or some other appropriate ode may then be sung:

Behold, O Master in the East,  
 What glories greet thee there;  
 What floods of radiance earthward stream;  
 The sun is rising fair.  
 Behold, O Master, glorious arts  
 Where cradled in the East;  
 Behold what sciences came forth



Man's waking mind to feast.  
 O Master in thy symbol'd East,  
 Seek WISDOM from above;  
 And spread the light which heaven shall send  
 Within thy lodge in love.

After the singing of the ode the Master will seat the brethren. The marshal is directed by the installing officer to present each of the other officers in the order of his rank for installation.

#### SENIOR WARDEN.

INSTALLING OFFICER: Brother . . . . ., you are elected (or appointed) Senior Warden of . . . . . Lodge, and you will now be invested with the jewel of your office. (The marshal places the jewel.) 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 distinction but that of goodness shall cease, and Death, the grand leveler of human greatness, reduce us to the same state.

Your regular and punctual attendance 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. Your fitness for the discharge of such important duties undoubtedly led to your selection for the office by your brethren, and it will be your duty and should be your pleasure so to act as to justify their confidence.

Brother . . . . ., LOOK WELL TO THE WEST.

The following or some other ode may be sung:

O Warden, with thy Level poised,  
 What lesson dost thou teach?  
 That all are equal: As thy gifts  
 Both King and peasant reach.  
 O Warden, where King Hiram stood,  
 Like him seek STRENGTH above;  
 Sustain the East, pay all their due;  
 Protect the weak in love.

#### JUNIOR WARDEN.

INSTALLING OFFICER: Brother . . . . ., you are elected (or appointed) junior warden of . . . . . Lodge, and will now be invested with the jewel of your office. (The marshal places the jewel.)

The plumb admonishes us to walk uprightly in our several stations, to hold the scales of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our prejudices coincide with the line of our duty. To you is committed the superintendence of the craft during the hour 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 means of refreshment into intemperance or excess.

Your regular and punctual attendance is particularly requested, and we have no doubt that you will be ever watchful, whether at labor or refreshment, that the high twelve of observation does not find you with your work, and that of the craft you superintend, unperformed. Brother . . . . ., LOOK WELL TO THE SOUTH.

The junior warden is conducted to the south by the marshal, and the following is sung:

O Warden, with thy Plumb upraised,  
 What doth the emblem teach?  
 Do all the craft uprightly walk,  
 And practice what they preach?  
 O Warden, where the faithful one  
 Observed the glorious sun,

Like him, adorn with BEAUTY still  
 The work by him begun.

TREASURER.

Brother . . . . ., you are elected (or appointed) treasurer of . . . . .Lodge, and will now be invested with the jewel of your office. It is your duty to receive all moneys paid into the lodge from the hands of the secretary, keep a just and regular account of the same, pay them out by the order of the Worshipful Master and consent of the lodge. I trust that your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

Brother . . . . ., you are elected (or appointed) secretary of . . . . .Lodge, and will now be invested with the jewel of your office. It is your duty to observe the will and pleasure of the Worshipful Master; to record the proceedings of the lodge proper to be written; transmit a copy of the same to the Grand Lodge when required; receive all moneys paid into the lodge, pay them over to the treasurer, taking his receipt therefor. Your good inclination to Freemasonry and your lodge will induce you to discharge

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

#### CHAPLAIN.

Brother . . . . ., you are appointed (or elected) chaplain of . . . . .Lodge. The Holy Bible, which is the textbook of the chaplain's calling, is the Great Light in Freemasonry and forever sheds its benign rays upon every lawful assemblage of Ancient, Free, and Accepted Masons. From it we may learn our duty to God, our neighbors and ourselves. Teach us from its life-giving precepts and you will have fulfilled your sacred and important trust. It is fitting that an emblem of the sacred volume should be the jewel of your office, and with it you are now invested.

#### DEACONS.

The senior and junior deacons should be installed together.

Brethren . . . . . and . . . . ., you are appointed (or elected) senior and junior deacons of . . . . .Lodge, and will now be invested with the jewels of your office. These rods, which you will bear in the performance of your duty, are now placed in your hands as symbols of

your deputed authority. 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 the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. The square and compasses, as badges of your office, are intrusted to your care, not doubting your vigilance and attention. You will repair to your respective places in the lodge.

#### STEWARDS.

The stewards should be installed together.

Brethren . . . . . and . . . . ., you are appointed (or elected) senior and junior stewards of . . . . .Lodge, and will now be invested with the jewels and rods of your office. You are to assist the deacons and other officers in performing their respective duties, and when the lodge is at refreshment it will be your province to extend to visiting brethren such attentions as circumstances may suggest. Your regular and early attendance at our meetings will afford the best proof of zeal and attachment to the lodge. You will repair to your respective places in the lodge.

## MARSHAL.

Brother . . . . ., you are appointed (or elected) marshal of . . . . .Lodge. You are invested with this baton, as the appropriate symbol of your office. It is your duty to form and conduct processions of the brethren of the lodge on all public occasions, to attend to such duties in the practice of our rites as are prescribed for your office and as the Worshipful Master may direct.

## ORGANIST.

Brother . . . . ., you are appointed (or elected) organist of . . . . .Lodge. Under the direction of the Worshipful Master you will conduct the musical services of the lodge. As harmony is the strength and support of all institutions, so may the harmony over which you shall preside strengthen and support every gentle and ennobling emotion of the soul.

## TYLER.

Brother . . . . ., you are appointed (or elected) tyler of . . . . .Lodge, and are now invested with the implement of your office. As the sword is placed in the hand of the tyler to enable

him to guard against the approach of cowans and eavesdroppers, and to see that none pass or repass but such as are duly qualified and have permission, so it should admonish us to set a guard over our thoughts, a watch at our lips, and to post a sentinel over our actions, thereby preventing the approach of every unworthy act, thought, or deed, and preserving consciences void of offense toward God and toward man. I trust that your regard for good order will prompt you in the faithful discharge of your duties.

The following charges were written by Most Worshipful Brother Paul Revere, in 1795, when Grand Master of Masons of Massachusetts:

WORSHIPFUL MASTER: (Who rises.) This worshipful lodge having chosen you for its Master and representative, it is now incumbent upon you diligently, and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the art which they profess may not be forgotten or neglected. You should avoid partiality—giving praise where it is due—and employing those in the most honorable part of the work who have made the greatest advancement, for the encouragement of the art. You should preserve union, and judge in all causes amicably and mildly, preferring peace. That the society may prosper, you

should preserve the dignity of your office, requiring submission from the perverse and refractory, always acting upon and being guided by the principles upon which your authority is founded. You should, to the extent of your power, pay a constant attendance on your lodge, that you may see how your work flourishes and how your instructions are obeyed. You should take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example and give a sanction to your power. And as brotherly love is the cement of our society, so cherish and encourage it, that the brethren may be more willing to obey the dictates of Masons than you have occasion to command.

TO THE OFFICERS: (Two knocks.) And you, the officers of this Worshipful Lodge, should carefully assist the Master in the discharge and execution of his office; diffusing light and imparting knowledge to all the fellows under your care; keeping the brethren in just order and decorum, that nothing may disturb the peaceful serenity or obstruct the glorious effects of harmony and concord. And, that these may be the better preserved, you should carefully inquire into the character of all candidates to this

honorable society, and recommend none to the Master who in your opinion is unworthy of the privileges and advantages of Masonry, keeping the cynic far from the ancient fraternity, where harmony is obstructed by the superstitious and morose. You should discharge the lodge quietly, encouraging the brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied.

TO THE BRETHREN: (Three knocks.) And you, brethren of this Worshipful Lodge, learn to follow the advice and instruction of your officers, submitting cheerfully to their amicable decisions, laying aside all resentments and prejudices toward each other. Let your chief care be to the advancement of the society of which you have the honor to be members. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be *brothers*, not only in name, but in the full import, extent and latitude of so glorious an appellation.

Finally, my brethren, as this association has been carried on with so much unanimity and concord, in

which we greatly rejoice, so may it continue to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported this lodge will be an honor to Masonry, an example to the world, and therefore a blessing to mankind.

From this happy prospect I rest assured of your steady perseverance, and conclude with wishing you all, my brethren, joy of your Master, wardens and other officers and of your constitutional union as brethren.

The marshal, by direction of the installing officer, will make the following

#### PROCLAMATION.

I am directed to proclaim, and do hereby proclaim, that the Master, wardens and other officers elected and appointed to govern . . . . . lodge have been regularly installed into their respective stations and places for the ensuing Masonic year

The marshal continues, saying:

This proclamation is made from the East (the Master strikes one blow with his gavel), from the West (the senior warden strikes one blow with his gavel), and from the South (the junior warden strikes one blow with his gavel).

Once, (the junior warden strikes once with his gavel), twice, (the senior warden strikes twice with his gavel), thrice. (The Master strikes thrice with his gavel.) All interested will take due notice and govern themselves accordingly.

The chaplain will pronounce the following

#### BENEDICTION.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this lodge; and so replenish them with the truths of Masonry, and adorn them with humility of life, that both by word and good example they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement, for all good purposes, of our beloved institution. Amen.

RESPONSE: So mote it be.

The Master will seat the brethren, when an appropriate oration may be delivered.

If the installation follows the constitution of a new lodge the Grand Master will then instruct the Grand Marshal to reform the Grand Lodge in procession, which is done in the same order as upon entering the hall. The Symbol of the Lodge should be left in the lodge hall. The Master instructs the brethren to join in the grand honors, after which the grand officers will move from the hall, accompanied by instrumental music, and return to the apartment of the Grand Lodge, and the Grand Lodge will be closed.

## LAYING CORNER STONE

These ceremonies are conducted only by the Grand Master in person, or by some brother acting for him, under his special written authority, assisted by the officers of an Occasional Grand Lodge and such of the craft as may be invited, or who may choose to attend either as lodges or as individual brethren.

No corner stone should be laid with Masonic honors except those of acknowledged public structures, or buildings which are to be used for Masonic purposes, and then only by special request of the proper authorities.

Mixtures of concrete or other material made into an artificial block do not form a "stone" within the meaning of the term as used in this ceremony. The stone should be produced from the quarries, be rectangular in form, and not less than eighteen inches in its smallest dimension.

The cavity for the reception of the box should be made in the under part of the corner stone, and not in the bed upon which the stone is to rest, nor in the top of the stone. The box must be made of copper, lead or zinc, and be hermetically sealed. It should be inserted in the cavity from the under side, and fastened therein by a wedge prepared for the purpose.

The lodge or lodges in the place where the building is to be erected may invite such neighboring lodges and other Masonic bodies as they may deem proper. The chief magistrate and other officers of the place may also be invited to attend on the occasion.

In all public processions the brethren should appear dressed in dark clothes and black hats. Officers may wear their jewels. No umbrellas should be carried by the brethren in a public procession.

At the time appointed for the ceremony a sufficient number of brethren to act as grand officers are convened in a suitable place, where an Occasional Grand Lodge will be opened and proper instructions given by the Grand Master, after which

the officers of the Grand Lodge, under the direction of the Grand Marshal, will form the following order:

**GRAND TYLER.**

(With drawn sword)

<b>GRAND STEWARD.</b> (Carrying rod)	<b>GRAND PURSUIVANT.</b> (Carrying Bible, square and compasses on a cushion)	<b>GRAND STEWARD.</b> (Carrying rod)
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**GRAND ORATOR.**

**GRAND CHAPLAIN.**

**GRAND SECRETARY.**

(Carrying scroll containing list of articles to be placed under the corner stone.)

**GRAND TREASURER.**

(In charge of the \*box to be deposited under the corner stone)

<b>GRAND STEWARD.</b> (Carrying rod)	<b>†PAST GRAND OFFICERS.</b> (In the order of their rank, two abreast)	<b>GRAND STEWARD</b> (Carrying rod)
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**‡PRINCIPAL ARCHITECT.**

(Carrying square, level and plumb)

**JUNIOR GRAND WARDEN**

(Carrying vessel of oil)

**SENIOR GRAND WARDEN.**

(Carrying vessel of wine)

**DEPUTY GRAND MASTER.**

(Carrying vessel of corn)

**MASTER OF OLDEST LODGE.**

(Carrying Book of Constitutions)

<b>JUNIOR GRAND DEACON.</b> (Carrying rod)	<b>GRAND MASTER.</b>	<b>SENIOR GRAND DEACON.</b> (Carrying rod)
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**GRAND STANDARD BEARER.**

**GRAND SWORD BEARER.**

(Carrying drawn sword)

\* This box may be carried by the Grand Treasurer, or be sent in advance to the site of the corner stone, as circumstances may dictate

† In the absence of past grand officers these stewards will support the Deputy Grand Master and Grand Wardens

‡ If the architect of the building is not a member of the Masonic fraternity the square, level and plumb will be carried by a brother appointed for the purpose, who will deliver them to the architect on arriving at the corner stone

The procession thus formed will proceed to join in the general procession, if any, and march to the place where the ceremony is to be performed.

Whenever Knights Templar are present in uniform they should act as an escort or guard of honor to the Grand Lodge. When there are two or more commanderies of Knights Templar present the local commandery, if any, will act as escort to the Grand Lodge; otherwise, the oldest commandery present will have preference. Other commanderies present will act in the same capacity to other bodies of the Masonic fraternity which may be in the procession.

When a procession is composed of others than the officers of the Grand Lodge, and includes any or all of the bodies named below, it should be formed in the following order, viz.:

- |               |     |   |
|---------------|-----|---|
| GRAND MARSHAL | 1.  | Music.  |
|               | 2.  | Military.   |
|               | 3.  | Citizens.   |
|               | 4.  | Societies and Organizations.                      |
|               | 5.  | Music.  |
|               | 6.  | Knights Templar (escort)                          |
|               | 7.  | Royal Arch Masons.                                |
|               | 8.  | Master Masons.                                    |
|               | 9.  | Music.  |
|               | 10. | Knights Templar (escort to Grand Lodge)           |
|               | 11. | Chief Magistrate and civil officers of the place. |
|               | 12. | Grand Lodge, in the order before named.           |

No banners or inscriptions of a political or sectarian character should be allowed in the procession.

Should any Masonic body other than those above named appear they should be assigned an appropriate place in the procession.



A triumphal arch may be erected near the place where the ceremony is to be performed, and the corner stone must have engraved on its face the words, "LAID BY THE MASONIC FRATERNITY," with the date and the year of Masonry.

When the head of the procession reaches the arch it will open to the right and left, facing inward. The Grand Master, preceded by the Grand Marshal and Grand Tyler, and followed by the grand officers and the chief magistrate and civil officers of the place, will pass through the lines and ascend to the platform. As the Grand Master and others advance the remainder of the procession will countermarch and surround the platform.

There should be a table on the platform, upon which should be placed the box and elements of consecration when the procession arrives.

The stone should be suspended about six feet from its bed, by a machine having suitable arrangements for slowly lowering it to its place.

All being in readiness, the Grand Master will command silence, when some official connected with the building should publicly invite the Grand Master to lay the corner stone. The Grand Master will then address the assembly, announcing the purpose of the occasion, etc., concluding as follows:

The teachings of Freemasonry inculcate that in all our works, great or small, begun or finished, we should seek the aid of Almighty God. It is our first duty, therefore, to invoke the blessing of the Grand Architect of the Universe upon the work in which we are about to engage. I therefore request the utmost silence, and call upon all to unite with our Grand Chaplain in an appeal to the Throne of Grace

The brethren uncover, while the Grand Chaplain makes the following

### PRAYER.

Almighty God, who hath given us grace to make our common supplication unto Thee, and dost promise that where two or three are gathered together in Thy name Thou wilt be in their midst and bless them, fulfill now the desires and petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

RESPONSE: So mote it be.

The choir may then sing an ode.

GRAND MASTER: Right Worshipful Grand Treasurer, it has long been the custom, on occasions like the present, to deposit within a cavity in the stone, placed in the northeast corner of the edifice, certain memorials of the period at which it was erected; so that in the lapse of ages, if the fury of the elements or the slow but certain ravages of time should lay bare its foundation, an enduring record may be found by succeeding generations, to bear testimony to the energy, industry and culture of our time. Has such a deposit been prepared?

GRAND TREASURER: It has, Most Worshipful Grand Master, and the various articles of which it is composed are safely inclosed within the box now before you.

GRAND MASTER: Right Worshipful Grand Secretary, you will read, for the information of the brethren and others here assembled, a record of the contents of the box.

The Grand Secretary reads a list of the articles contained in the box.

GRAND MASTER: Right Worshipful Grand Treasurer, you will now deposit the box in the cavity beneath the corner stone, and may the Grand Architect of the Universe, in His wisdom, grant that ages on ages shall pass away ere it again be seen of men.

The Grand Treasurer, assisted by the Grand Secretary, will place the box in the cavity prepared. During this ceremony there may be instrumental or vocal music. The Grand Treasurer reports:

Most Worshipful Grand Master, your orders have been duly executed.

The principal architect delivers the working tools to the Grand Master, who retains the trowel, and presents the square,

level and plumb to the Deputy Grand Master, Senior and Junior Grand Wardens respectively, saying:

Right Worshipful Brethren, you will each receive the implement of your office. With your assistance and that of the craft, I will now proceed to lay the corner stone of this edifice according to the custom of our fraternity. Brother Grand Marshal, you will direct the craftsmen to furnish the cement and prepare to lower the stone.

The Grand Master will then spread a portion of the cement. The stone is then lowered slowly one-third the distance, during which there may be appropriate music. When the stone is stopped the grand honors are given by all the brethren, under the direction of the Grand Marshal. The stone is again lowered as before, accompanied by music; when it is stopped the grand honors are again given; the stone is lowered for the third time, with music. When it is in place the grand honors are given for the third time. (See page 24 for information in regard to grand honors.) The Grand Master then says:

R.W.: Deputy Grand Master, what is the proper implement of your office?

D.G.M.: The Square.

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

D.G.M.: To square our actions by the rule of virtue and to prove our work.

G.M.: Apply the implement of your office to that portion of the stone which should bear its test and make report.

The square is applied to the four upper corners.

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

G.M.: Right Worshipful Senior Grand Warden, what is the proper implement of your office?

S.G.W.: The Level.

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

S.G.W.: Morally it teaches equality, and by it we prove our work.

G.M.: Apply the implement of your office to that portion of the stone that needs to be proved by it and make report.

The level is applied to the top surface.

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

G.M.: Right Worshipful Junior Grand Warden, what is the proper implement of your office?

J.G.W.: The Plumb.

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

J.G.W.: Morally it teaches rectitude of conduct, and by it we prove our work.

G.M.: Apply the implement of your office to that portion of the stone which it tests and make report.

The plumb is applied to the sides of the stone.

J.G.W.: Most Worshipful Grand Master, I find the stone to be plumb. The craftsmen have done their duty.

Grand Master (striking the stone three times with his gavel) says:

This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have skillfully and faithfully done their duty, and I do declare the stone to be well formed and trusty, truly laid, and correctly proved according to the rules of our ancient craft.

May the building be conducted and completed amid the blessings of plenty, health and peace. Amen.

RESPONSE BY THE CRAFT: So mote it be.

GRAND MASTER: Brother Grand Marshal, you will present the Elements of Consecration to the proper officers.

The Grand Marshal presents the vessel of corn to the Deputy Grand Master, the wine to the Senior Grand Warden, and the oil to the Junior Grand Warden.

The Deputy Grand Master advances with the corn, scattering it on the stone, and says:

I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us and upon all patriotic and important undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude. Amen.

RESPONSE BY THE CRAFT: So mote it be.

The Senior Grand Warden advances with the vessel of wine, pouring it on the stone, and says:

I pour this wine as an emblem of joy and gladness. May the great Ruler of the Universe bless and prosper our national, state and city governments,

and preserve the union of the state in harmony and brotherly love, enduring through all time. Amen.

RESPONSE BY THE CRAFT: So mote it be.

The Junior Grand Warden advances with the vessel of oil, pouring it on the stone, saying:

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, and vouchsafe to them, and to the bereaved, the afflicted and sorrowing everywhere, the enjoyment of every good and perfect gift. Amen.

RESPONSE BY THE CRAFT: So mote it be.

The Grand Master, extending his hands, pronounces the following invocation:

May corn, wine and oil, and all the necessities of life abound among men throughout the world. May the blessing of Almighty God be upon this undertaking. May He protect the workmen from every accident. May the structure here to be erected be planned with wisdom, supported by strength, and adorned in beauty, and may it be preserved to the

latest ages, a monument to the energy and liberality of its founders. Amen.

RESPONSE BY THE CRAFT: So mote it be.

If convenient, it would be appropriate at this point for the Grand Stewards to decorate the stone with flowers, during which the choir will chant.

The Grand Master, having received the square, level, and plumb, addresses the principal architect, saying:

Worthy sir, (or brother) having thus, as Grand Master of Freemasons, laid the corner stone of this structure, I now return to you these implements of operative Masonry, (presents square, level and plumb,) having full confidence in your skill and capacity to perform the important duties confided to you to the satisfaction of those who have intrusted you with their fulfillment.

The Grand Master will then make report of his doings as follows:

I have the honor to report that, in compliance with the request of the proper authorities, the corner stone of the . . . . . to be erected on this site, has been laid successfully, with the ancient ceremonies of the craft. Brother Grand Marshal, you will therefore make the proclamation.

GRAND MARSHAL: In the name of The Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of the State of Illinois, I now proclaim that the corner stone of the structure to be erected here has this day been found true and trusty, and has been laid according to the old customs, by the Grand Master of Freemasons.

All present will now join in singing an ode.

The Grand Chaplain, at the conclusion of the ode, will pronounce the following

#### BENEDICTION.

Glory be to God on High, and on earth peace, good will toward men! O Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage. Like the dew that falls upon the mountains, pour down Thy mercies upon Thy servants engaged in the solemn ceremonies of this day. Bless all the workmen who shall be engaged in the erection of this edifice, keep them from all forms of accident and harm and grant them in health and prosperity to live. After this life, may we hope, through Thy mercy and forgiveness, to attain everlasting joy and felicity in the bright light of Thy holy temple, not made with hands, eternal in the heavens. Amen.

RESPONSE: So mote it be.

An oration may be delivered, after which the Grand Lodge, with escort, returns to the place whence it started and is closed.

The lodges and other Masonic bodies return to their respective halls.

## DEDICATION OF MASONIC HALLS

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Every hall or room used for Masonic purposes should be properly dedicated.

The ceremony cannot be lawfully conducted except by the Grand Master in person, or by some brother acting for him, under his special written authority.

The ceremonies here laid down may be conducted in public or private; if in private the lodge should be regularly opened.

At the time appointed for the ceremony a sufficient number of brethren to act as Grand Officers will assemble in a convenient apartment, near the lodge room that is to be dedicated, and an Occasional Grand Lodge will be opened. The brethren of the lodge and their visiting brethren should be clothed. The officers wear their respective jewels, and, with their guests, occupy the lodge room, with the Master in the East. There should be a small stand located between the altar and the East, upon which to place the Symbol of the Lodge. When all is in readiness the Master will say:

**BROTHER SENIOR DEACON:** You will proceed to the apartment of the Grand Lodge, and inform the Most Worshipful Grand Master that the brethren of . . . . . Lodge, No. . . . ., are prepared to receive the officers of the Most Worshipful Grand Lodge, and await the pleasure of the Most Worshipful Grand Master.

The message being duly delivered:

**GRAND MASTER:** Inform the Worshipful Master and brethren that the Grand Lodge will be in attendance in due time.

The Grand Marshal will then form the Grand Lodge in the following order:

**GRAND TYLER.**

(Drawn sword.)

**\*THE SYMBOL OF THE LODGE.**

(Carried by four brethren wearing white aprons.)

<b>GRAND STEWARD.</b>	<b>GRAND PURSUIVANT.</b>	<b>GRAND STEWARD</b>
	(Carrying Bible, square and compasses upon a cushion)	

**GRAND ORATOR.**

**GRAND CHAPLAIN.**

**GRAND SECRETARY.**

**GRAND TREASURER**

**JUNIOR GRAND WARDEN**  
(Carrying vessel of oil)

**SENIOR GRAND WARDEN.**  
(Carrying vessel of wine.)

**DEPUTY GRAND MASTER.**  
(Carrying vessel of corn)

**BOOK OF CONSTITUTIONS.**  
(Carried by Master of oldest lodge.)

<b>JUNIOR GRAND DEACON.</b>	<b>GRAND MASTER.</b>	<b>SENIOR GRAND DEACON</b>
(Carrying rod.)		(Carrying rod.)

**GRAND STANDARD BEARER.**

**GRAND SWORD BEARER.**  
(Carrying drawn sword.)

\* For description of symbol, see page 22

Should Knights Templar, as such, be present they should act as guard of honor to the Grand Lodge, forming a line on north and south sides of the hall, which position they will maintain during the ceremonies.

The procession will move to the hall to be dedicated. When the head of the procession enters the door the Master will call up the brethren present. The procession moves toward the East, passing west and north of the altar, during which there should be instrumental music. When the Grand Tyler reaches the foot of the dais in the East the Symbol of the Lodge will be placed upon the stand, the Great Lights laid upon the altar, and the Book of Constitutions placed upon the pedestal in the East. The Grand Officers will then open to the right and left, facing inward. The Master will then call on all the brethren present to join in receiving the Grand Officers with the grand honors. (See page 24.)

The Grand Marshal and Grand Tyler will then pass through the lines and escort the Grand Master to his station, the Master taking his seat on the left; after which the Grand Marshal will separately escort the Deputy Grand Master, Grand Chaplain, and Grand Orator to their respective stations in the East; the brethren are then seated by the Grand Master; after which the Grand Marshal will request the other Grand Officers to repair to their respective stations and places in the hall. During the seating of the Grand Officers there should be instrumental music.

#### AN OPENING ODE

appropriate to the occasion may now be sung, at the conclusion of which the Master of the lodge rises and addresses the Grand Master as follows:

**MOST WORSHIPFUL GRAND MASTER:** The brethren of . . . . . Lodge, No. . . . ., being ani-

mated with a desire to promote the honor and interest of the craft, have erected and furnished this hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Master, and, if it meets his approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Grand Master will address the assembly, announcing the purpose of the occasion, with such remarks as he may deem proper, concluding by saying:

In accordance with the teachings of our ancient institution, it is our duty, before entering upon any important undertaking, to invoke the blessing of God. We will therefore unite with our Grand Chaplain in prayer.

The Grand Master calls up the brethren. The Grand Chaplain will offer the following

#### PRAYER.

O Thou Great and Eternal Lord God, source of light and love, the Supreme Grand Master and Mighty Architect of the wonders of creation, who from Thy throne in the highest heaven in mercy lookest down upon all the dwellers of earth, incline Thine ear to the prayers and petitions of Thy children now assembled in Thy presence to teach the

mysteries of that sublime edifice which is erected and dedicated to Thy most holy and glorious name. Pour upon us and all the members of the mystic craft throughout the world the rich blessings of Thy Providence. Give us strength to overcome temptation, to subdue our passions, and to practice virtue. Fill our hearts with confidence without presumption, with piety without illusion, and with tender affection for Thy divine goodness, and love for our neighbors. Make us faithful to our friends and charitable to our enemies. Dispose our hearts to receive the helpful impressions of religion and humanity, and direct our footsteps in the bright paths of virtue. Let all our actions prove to mankind that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow creatures. And, finally, when our spirits return unto Thee, the source of life, may we, bearing the rich harvest of worthy deeds, be admitted into that sublime and eternal lodge, where happiness reigns without alloy, and around the throne of the Great Jehovah sing hallelujahs to His name. Now to the King Eternal, Immortal, Invisible—the only wise God, be the kingdom, power and glory, forever. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

The Grand Master seats the brethren, when the architect who superintended the erection of the structure (or the brother who managed the fitting, etc., of the hall) will approach the East and address the Grand Master as follows:



**MOST WORSHIPFUL GRAND MASTER:** Having been intrusted with the duty of supervising and directing the workmen employed in the construction of this edifice, and having, to the best of my ability, performed the task assigned me, I now return my thanks for the honor of the appointment, and beg leave to return to you the implements committed to my care when the corner stone of this structure was laid, (presenting to the Grand Master the square, level and plumb) humbly hoping that the result of our labors will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

Brother Architect, the skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have received the approval of the Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument to the taste, spirit and liberality of its founders

The Deputy Grand Master rises and says:

Most Worshipful Grand Master, the hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the brethren that it should now be dedicated according to ancient form and usage (Resumes his seat.)

Grand Master replies:

Right Worshipful Brother, agreeably to the request of the brethren, we will now proceed with the ceremonies. Brother Grand Marshal, you will form the Grand Officers in procession.

The Grand Marshal will instruct the Grand Officers to form in single file on the north side of the hall, facing East, in the following order:

GRAND TYLER.  
 GRAND STANDARD BEARER.  
 GRAND SWORD BEARER.  
 GRAND PURSUIVANT.  
 GRAND ORATOR.  
 GRAND STEWARD.  
 GRAND CHAPLAIN.  
 GRAND STEWARD.  
 GRAND SECRETARY.  
 GRAND TREASURER.  
 JUNIOR GRAND WARDEN.  
 (Carrying vessel of oil)  
 SENIOR GRAND WARDEN.  
 (Carrying vessel of wine)  
 DEPUTY GRAND MASTER.  
 (Carrying vessel of corn.)  
 JUNIOR GRAND DEACON.  
 GRAND MASTER.  
 (Takes his place as the procession passes the East.)  
 SENIOR GRAND DEACON.

The procession will move around the Symbol of the Lodge, passing east of the altar; the Symbol will be slowly uncovered by the Grand Marshal, during which the first stanza of the ode may be sung by the choir, as follows:

AIR—*Old Hundred.*

Genius of Masonry, descend,  
 And with thee bring thy spotless name;  
 Constant our sacred rites attend,  
 While we adore thy peaceful reign.

When the Grand Master arrives at the East the music ceases; the procession halts, facing inward, the Master calls up the brethren; and by direction of the Grand Marshal, the Grand Officers will kneel, while the Grand Chaplain will offer the following

## CONSECRATION PRAYER.

Almighty Father, as Thou hast promised, when two or three are gathered together in Thy name, to be present with them, we humbly beseech Thee that Thou wouldst now be present, and direct our hearts in Thy ways. Accept, O Lord, the dedication of this hall, and make it, and the work for which it is to be set apart, instrumental in promoting the reign of peace on earth and good will among men. Here may Thy name be honored, Thy laws obeyed, and Thy glory exalted and magnified. So order, O loving Father, that within these consecrated walls none but the good and true may enter; that here men may learn to forget the passions, the strife, the heart-burnings and jealousies of the world; and, obedient to the precepts of our time-honored brotherhood, learn to love each other and draw near to Thee. Enlarge and broaden the sympathies of the brethren

for the poor and oppressed; for the widow, and the dear little ones who may need their care and protection; and make us all feel that such service is acceptable in Thy sight. And finally, O Father, incline our hearts to Thy service, and all our acts to Thy Glory; and, when the veils of this earthly tabernacle are rent, take us to Thy presence, there to join with all the heavenly hosts in ascribing never ending praise to Thy name. Amen.

RESPONSE: So mote it be.

The brethren are seated.

The Grand Officers will rise and move around the Symbol of the Lodge as before, during which the second stanza of the ode may be sung as follows:

Bring with thee virtue, brightest maid;  
 Bring love, bring truth, bring friendship here,  
 While social mirth shall lend her aid  
 To smooth the wrinkled brow of care.

When the Grand Master reaches the East the procession halts, facing inward, when the Deputy Grand Master advances and presents the vessel of corn, saying:

Most Worshipful Grand Master, in the dedication of Masonic halls it has been an immemorial custom to pour corn upon the lodge, as an emblem of nourishment. I therefore present to you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then calls up the brethren by striking the Symbol of the Lodge thrice with his gavel, uncovers and pours the corn upon the Symbol, saying:

In the name of the Great Jehovah, to whom be all honor and glory, I solemnly dedicate this hall to FREEMASONRY.

The grand honors are then given. (See page 24 for explanation of grand honors.) The Grand Master seats the brethren, when the procession again moves around the Symbol, during which the third stanza of the ode may be sung, as follows:

Bring charity, with goodness crowned,  
Encircled in thy heavenly robe;  
Diffuse thy blessings all around,  
To every corner of the globe.

When the Grand Master reaches the East the procession halts; the Senior Grand Warden advances, presents the vessel of wine, and says:

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

The Grand Master strikes the Symbol three times (at which the brethren rise) and pours the wine upon the Symbol, saying:

In the name of the Holy Saints John, I solemnly dedicate this hall to VIRTUE.

The grand honors are then given. The brethren are seated, and the procession moves around the emblem, during which the choir may sing the following stanza:

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

When the Grand Master arrives in the East the procession halts; the Junior Grand Warden advances and presents the vessel of oil, saying:

Most Worshipful Grand Master, I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every heart on the completion of any important undertaking.

The Grand Master, striking the Symbol three times (brethren rise) pours the oil upon the Symbol, saying:

In the name of the whole fraternity, I solemnly dedicate this hall to UNIVERSAL BENEVOLENCE.

The grand honors are given, when the Grand Chaplain advances and makes the following

#### INVOCATION.

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

RESPONSE: So mote it be.

The Grand Marshal will then slowly re-cover the Symbol of the Lodge, accompanied by appropriate music, after which the Grand Master will resume his chair and the other Grand Officers will take their respective stations and places. The Grand Marshal then makes the following

#### PROCLAMATION.

By order of the Most Worshipful Grand Master, I hereby proclaim that the hall in which we are assembled has been dedicated to the purposes of Freemasonry in due and ancient form. All persons interested will take due notice and govern themselves accordingly.

An oration may now be delivered.

The Grand Master will call up the brethren and request the Grand Chaplain to pronounce a suitable benediction.

The Grand Officers then form in procession under the direction of the Grand Marshal, in the same order as at entering the hall, and return to their apartment, where the Occasional Grand Lodge will be closed.

While passing out of the hall there may be instrumental music. When the Grand Officers have retired the Master will seat the brethren if he desires them to remain, or he may dismiss the assembly if the ceremony has been public. If the ceremony was private and the lodge opened it should be regularly closed.

## OFFICIAL VISITATION

Lodge visitation, by other than members, may be classed under two heads, viz.: Official and unofficial. The former is a right, the latter a privilege. In both cases there are certain formalities which should be observed.

When the Most Worshipful Grand Master in person (or by special proxy) or other Grand Lodge officer makes an official visit the lodge must be open on the Master Mason Degree.

#### RECEPTION OF THE MOST WORSHIPFUL GRAND MASTER.

After attending to the alarm of the tyler in the usual manner the junior deacon will make the following report to the Worshipful Master:

The Most Worshipful Grand Master desires admission.

The Worshipful Master will appoint two brethren, the highest in rank who may be present, whether members of the lodge visited or otherwise, as a committee to assist in the introduction of the Most Worshipful Grand Master. In the absence of any brethren of past or present Masonic title any of the brethren present may be selected for the purpose.

The brethren appointed on the committee should seat themselves on the right and left of the Worshipful Master, the senior committeeman on the right. The Worshipful Master sees that they are so seated before declaring their appointment which he then does as follows:

Brother . . . . ., Most Worshipful Past Grand Master (and present Grand Treasurer), and Brother . . . . ., Right Worshipful Senior Grand Warden, will act as a committee, retire with the Senior Deacon and Stewards, and attend to the introduction of the Most Worshipful Grand Master.

(The above titles and offices are used to show how the title and office of a brother appointed on committee should be stated by the Worshipful Master. The actual highest title and office of a brother appointed on a committee should always be used.)

The title: "Most Worshipful" is used only for Grand Masters and Past Grand Masters; "Right Worshipful" is used for elective Grand Lodge officers, District Deputy Grand Masters and Grand Lecturers; "Worshipful" for Masters and Past Masters of Lodges; and "Brother" for all others. (See Code Nos. 6 and 7, Constitution.)

The committee and designated officers arise as their names are stated and at the close of the Worshipful Master's declaration each committeeman advances directly west to the west side of altar. The Senior Deacon takes step from the Senior Committeeman and walks beside him to line west of altar, Stewards approach altar in usual manner behind Junior Committeeman, all give proper salutation and retire in single file, led by the Senior Steward.

After an exchange of greetings and any necessary introductions the Senior Committeeman will take position on the left of the Most Worshipful Grand Master, with the Senior Deacon before him on the left of the Junior Committeeman, and, before the Senior Deacon, the Senior Steward, with Junior

Steward on his right. When the Most Worshipful Grand Master is ready the Tyler gives the alarm which is answered in the usual manner and the Junior Deacon reports to the Worshipful Master as follows:

The committee with the Most Worshipful Grand Master are prepared to enter.

As the procession enters the Tyler's door the lodge will be called up. (There should be appropriate music accompanying all movements during these ceremonies). The procession will advance to the altar, two by two, in the order already indicated and will go north of the altar far enough to place the Most Worshipful Grand Master directly west of the altar when they face east.

All give proper salutation, after which the Senior Committeeman will present the Most Worshipful Grand Master in the following words:

Worshipful Master, I have the honor of presenting Brother . . . . ., Most Worshipful Grand Master of Ancient, Free, and Accepted Masters of the State of Illinois.

The Worshipful Master will then give the following order:

You will conduct the Most Worshipful Grand Master to the East.

The Stewards will advance side by side until clear of the altar, then turn to the right and advance south to a line between the East and the altar, when they will turn to the left and proceed to the East in open order, followed in the same manner by the Senior Deacon and Junior Committeeman.

On arriving near the East the four in the lead will face inward, remaining at open order, the Stewards will form arch with rods, the Senior Deacon will ground his rod, the Most Worshipful Grand Master and Senior Committeeman pass between the lines under arch to East. The Worshipful Master will receive the Most Worshipful Grand Master by the hand, remaining on his left as the Most Worshipful Grand Master assumes the Worshipful Master's station in the East.

While the Worshipful Master is thus receiving the Most Worshipful Grand Master the five brethren who accompanied him will immediately repair to their places in the lodge.

The Worshipful Master may address such words of welcome to the visitor as he deems proper and will then introduce him in the following words:

Brethren, I have the honor of introducing Brother . . . . ., Most Worshipful Grand Master of Ancient, Free, and Accepted Masons of the State of Illinois. Join me in according him the grand honors Together brethren.

The Worshipful Master will lead in according the grand honors. He will uncover and present the gavel to the Most Worshipful Grand Master and await his pleasure. The Most Worshipful Grand Master will probably seat the brethren and proceed with such matters as he may be pleased to present. If he does not desire to preside over the lodge he will return the gavel to the Worshipful Master and vacate the chair. A seat at the right of the Worshipful Master should be reserved for the Most Worshipful Grand Master.

Should the Most Worshipful Grand Master desire to retire before the lodge is closed he will make it known to the Worshipful Master, who will call the lodge up, and the brethren

will remain standing until the Most Worshipful Grand Master has passed through the Tyler's door, which the Junior Deacon opens in due form. When the Junior Deacon has closed the door and has returned to his place the brethren are seated with the usual signal.

### RECEPTION OF A MOST WORSHIPFUL PAST GRAND MASTER.

In the formal reception of a Most Worshipful Past Grand Master of this or any other recognized jurisdiction or Most Worshipful Grand Master of another recognized jurisdiction, the announcement by the Junior Deacon, the presentation by the Senior Committeeman, and the introduction by the Worshipful Master should correctly state the distinguished visitor's title and jurisdiction. The movements and other formalities will be observed as in the reception of the Most Worshipful Grand Master except the Worshipful Master should not yield the gavel or vacate his station at this time. The visitor stands at the left of the Worshipful Master.

### OTHER GRAND LODGE OFFICERS

In the formal reception of an elected grand officer or the Right Worshipful District Deputy Grand Master making an official visit the following ceremonies will be observed:

After the usual alarm at the Tyler's door the Junior Deacon will report to the Worshipful Master:

The Right Worshipful District Deputy Grand Master (or other officer) desires admission.

The Worshipful Master will give the following order:

Brother Senior and Junior Wardens, attend to the introduction of the Right Worshipful District Deputy Grand Master (or other officer).

The Wardens meet the visitor at the door and advance to the altar in the following order: Senior Warden, Visitor, Junior Warden, and the lodge should be called up as the procession turns to the north. After the proper salutation the Senior Warden presents the visitor in the following words:

Worshipful Master, I have the honor of presenting Brother . . . . ., Right Worshipful District Deputy Grand Master of Ancient, Free, and Accepted Masons of the . . . . . District of the State of Illinois (or other officer).

The Worshipful Master then gives the following order:

You will conduct the Right Worshipful District Deputy Grand Master (or other officer) to the East.

The procession faces north, the Senior Warden taking one step in that direction, then turns east until clear of the altar, then turns south, the visitor and Junior Warden following in single file until the visitor is on a direct line with the Worshipful Master, when they all face east and approach the Worshipful Master three abreast.

The Wardens halt near the East, and immediately the Junior Warden takes one step to right rear and moves south then west and then south to his station; at the same time the Senior Warden turns left and moves north, west, south and west to his station, and they remain standing in their stations.

The Worshipful Master will receive the visitor by the hand and place him on his left. The Worshipful Master will address such words of welcome to the visitor as he may deem proper, and then introduce him in the following words:

Brethren, I have the honor of introducing Brother . . . . ., Right Worshipful District Deputy Grand Master of Ancient, Free, and Accepted Masons of the . . . . . District of the State of Illinois (or other officer). The Worshipful Master then seats the brethren with the usual signal.

Right Worshipful District Deputy Grand Masters visiting lodges outside their own districts visit without any special formality, but the Worshipful Master may on special occasions accord them formal receptions, and in such cases the above ceremony will be observed, except that the Junior Deacon will announce the unofficial visitor as follows:

The Right Worshipful District Deputy Grand Master of the . . . . . District desires admission

The ceremony for the formal reception of elected Grand Lodge officers other than the Most Worshipful Grand Master is the same as the above prescribed for the Right Worshipful District Deputy Grand Master. In all formal receptions the visitor's highest title should be used. If the Grand Lodge officer has no higher title he should be introduced as:

Brother . . . . ., Right Worshipful Senior Grand Warden (or other officer) of Ancient, Free, and Accepted Masons of the State of Illinois.

## GENERAL INSTRUCTION.

Visitors, other than the Most Worshipful Grand Master, who have been accorded an official reception, may retire from the lodge at any time without any formality other than that prescribed for brethren of the lodge.

Grand Lodge officers by appointment and Worshipful Masters or Worshipful Past Masters of lodges visit without any special formality, but may be shown the courtesy of a seat in the East (except as otherwise provided) and visitors of all grades should be shown such courtesies by the brethren of the lodge as circumstances may suggest.

The grand honors are omitted in all cases of visitation except official or formal visits of Most Worshipful Grand Masters or Most Worshipful Past Grand Masters.

A time for social intercourse and introduction of the brethren to the visitors may be provided by the Worshipful Master.

The exact floor movements and the handling of the rods by the deacons and stewards in the above ceremonies shall be the standard work as taught by the Board of Grand Examiners

## MASONIC FUNERAL SERVICES

With instruction for conducting the same, prepared and arranged by order of The Most Worshipful Grand Lodge, Ancient, Free, and Accepted Masons, of the State of Illinois, for the use of its constituent lodges.

### PART 1.

#### GENERAL INSTRUCTIONS.

1. The ceremonies at Masonic funerals are performed as a fraternal duty and as a token of respect and affection for the departed brother, and should be conducted only upon request made by the brother while living, or after his death at the request of his family or some near relative, formally made to the Worshipful Master of the lodge.

#### SOJOURNERS AND NON-AFFILIATES.

2. In case of the death of a brother who is a member of a distant lodge the lodge in whose jurisdiction he may have died may proceed, if necessary, without any formal request from the lodge of which he was a member; if there be more than one lodge in the place, then the duty will devolve upon the oldest lodge, unless otherwise mutually arranged.

The same instruction may apply in case of the death of a non-affiliated Mason, except that in such case granting of the request is optional with the lodge or lodges.

Deleted October 6, 1979



#### PROHIBITION.

4. No lodge of Masons, as such, can take part in the obsequies of a person not a Mason.

#### DUTIES OF THE MASTER.

5. The Master of the lodge, having received notice of the death of a Master Mason, should confer with the family of deceased and learn whether or not they desire the funeral to be conducted by the lodge; if decided in the affirmative the time must be acceptable to the lodge, after which the Master will cause proper notice to be given of the time and place of assembling. The ceremonies must be under the direction of the Master of the lodge in charge of the funeral.

#### DUTIES OF THE SECRETARY.

6. The secretary should have prepared an "obituary roll," on which should be inscribed the name, date of birth, the Masonic record and the date of death of the deceased brother, where and when at rest, and any strictly Masonic matter which may be deemed appropriate or of special interest to the lodge. There should be no reference to domestic or business relations. At the proper time this roll should be read by the secretary and made a part of the minutes of the meeting.

#### THE MARSHAL.

7. The marshal appointed for the occasion should see that the tyler has provided a sufficient supply of white gloves and clean aprons, that other paraphernalia are in readiness, and that every brother is properly provided with gloves and aprons. The marshal should give the necessary instruction for forming the brethren in procession and specify the line of march. He should also take a white apron with him to be used during the services

The Master will give full instruction before the procession is formed.

#### MIXED PROCESSIONS.

8. The Masonic services should, in all respects, be conducted exclusively by the lodge officiating, and as if none but Masons were in attendance. A Masonic lodge should not take part in funeral services when conducted by any other organization. Whenever civic societies, the military, or other organizations may constitute a part of a funeral procession, or otherwise unite with the assembly, the body of the deceased must be in charge of the lodge.

#### WHEN COMPOSED OF SEVERAL LODGES.

9. When a number of independent lodges or other Masonic bodies join in a funeral procession they will be governed, as far as applicable, by the following rules.

Each organization should have a marshal, who will act as aid to consult with and receive instruction from the chief marshal, who should be the marshal of the lodge conducting the funeral, and whose duty it is to assign to each lodge or other body a place in the procession. Lodges should be located in a procession in numerical order, with the oldest lodge in the rear; provided, however, that the lodge officiating should occupy the position next to and in front of the remains.

#### GRAND OFFICERS.

10. If the deceased was a grand or past elective Grand Officer the Grand Master should be notified. In case of the presence of either the Grand Master, Deputy Grand Master, or the Grand Wardens, the Master of the lodge should invite the Grand Officer present highest in rank to conduct the funeral service. If any Grand Lodge officers join in the procession their place will be next after the officiating Master.

#### KNIGHTS TEMPLAR.

11. If the deceased brother was a Knight Templar, and the commandery of which he was a member signifies a desire

to join the funeral procession, it should be assigned a place immediately in advance of the Master Masons. In marching from the lodge rooms to the home of the deceased, or to a church, and thence to the place where the Masonic service is to be held, if mutually agreeable, the commandery may act as an escort to the lodge or lodges.

During the Masonic services at the house, church, chapel, or at the grave the Knights Templar should form line outside of and parallel to those formed by the Master Masons.

#### RULES GOVERNING PROCESSIONS.

12. A Masonic procession should be governed by the discipline of the lodge room. The utmost decorum should be observed during the march and while engaged in the services. Conversation should be avoided in the ranks as far as possible. No brother can leave the procession without express permission from the Master. In forming a procession the brethren should be in two ranks. In marching the files should be about five feet apart each way, which intervals should be preserved. Each brother should "cover his file leader," being particular that all keep step. Musicians, if any, should always be placed at the head of the procession. The marshal may ride or walk on the left of the procession.

#### THE GREAT LIGHTS.

13. The Holy Bible should be borne in a funeral procession and open at the 12th Chapter of Ecclesiastes, with the square on one page and the compasses on the other.

#### PALLBEARERS.

14. The pallbearers (usually six in number) should be appointed by the Master from members of the fraternity. Three will march on the right and three on the left of the hearse.

#### CONVEYANCES.

15. If the lodge proceeds to the place selected for holding the Masonic services in conveyances the brethren should ride in

the same order as that prescribed for marching. The pallbearers should ride next in advance of the hearse, the marshal will ride in front. On arrival within a suitable distance from the place selected the brethren will alight, re-form the procession and march to the place where the services will take place.

#### PART 2.

#### PROCEEDINGS IN THE LODGE ROOM.

The funeral arrangements and ceremonies must be under the direction of one of the officers of the lodge, who may invite such brethren to assist in conducting them as circumstances suggest, and proper care should be taken that none but Master Masons are present or take part.

The lodge need not be opened, but a complete account should be kept of the proceedings, including the names of those present and those taking active part in the ceremonies.

These minutes should be read at the next stated meeting of the lodge, and when approved will become a part of the lodge record.

At the appointed time the officiating Master will call the brethren to order, and announce the purpose of the meeting. Under the direction of the marshal the brethren will form in the following order:

#### PROCESSION.

#### TYLER.

(With drawn sword.)

#### MASTER MASON.

#### TREASURER AND SECRETARY.

#### SENIOR AND JUNIOR WARDENS.

#### STEWARD.

(With rod)

#### THREE GREAT LIGHTS.

#### CHAPLAIN.

#### PALLBEARERS.

#### JUNIOR DEACON.

(With rod)

#### STEWARD.

(With rod)

#### MASTER.

#### SENIOR DEACON.

(With rod)

**MOVEMENT OF PROCESSION.**

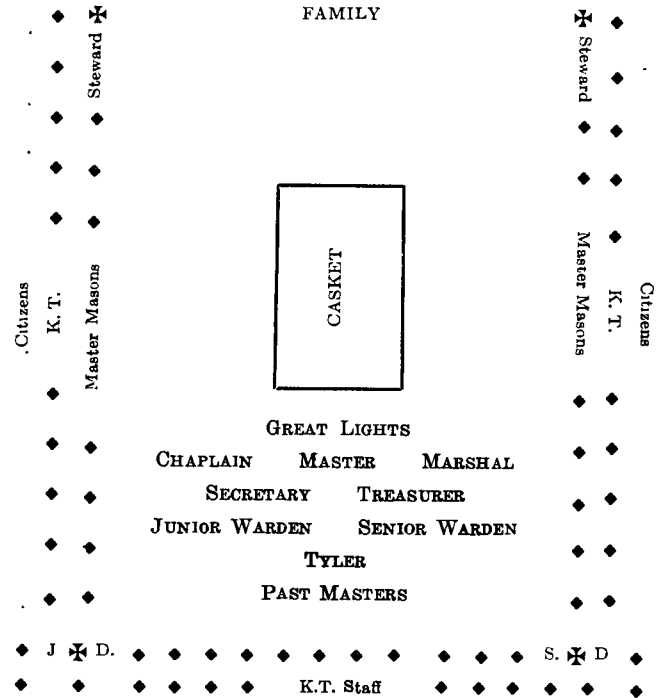
When the line reaches the home, church, chapel, or other place where services are to be held the procession will halt and open to the right and left, facing inward. The marshal and the tyler will pass down between the lines, until they reach the Master, who will be escorted through the lines, followed by the officers and the brethren, thus reversing the order of the procession.

In the event that the remains are taken to another place for the Masonic services the maneuvers on the part of the procession upon arriving will be omitted and the brethren will stand fast. At the proper time the Master, followed by the marshal and pallbearers, will enter. The pallbearers, preceded by the marshal, will bear the remains to the hearse, the Master following. The procession will then move in the original order.

When services other than Masonic have been concluded the Master will take his place at the head of the casket, the brethren will take seats reserved for them or remain standing in a place designated for them.

**SERVICES AT GRAVE.**

The procession should approach the casket from the direction of the head, and should there assume open order and take their places as indicated in the following diagram:



In conducting outdoor services at an inclement season of the year, to avoid undue exposure to the brethren present, the act of uncovering should be omitted by order of the Master officiating.

## MASONIC FUNERAL RITUAL

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WORSHIPFUL MASTER: Let us all unite with our Chaplain in prayer.

### PRAYER.

Unto Thee, O God, Father of all, do we come in this hour of grief and bereavement. Unto Thee do we send up the cry of our sorrowing hearts. Thou, who dost mark the sparrow's fall, and number even the hairs of our heads, look with infinite compassion on our weakness, and, in this hour of need, give the strength which Thou alone can impart. Standing by the open portals of this house appointed for all the living, we pray for light—for light to illuminate the dark path which our brother has trod; for light to drive away all the shadows of mortality, and reveal to our anxious souls those serene heights of joy and beauty, whither, we trust, our brother has ascended. As we consign his body to its resting place may we realize how weak and impotent is every human arm, and trust in Thy might alone for deliverance from the dominion of death. Grant Thy sustaining grace to these mourners and bereaved friends. May all find rest and

comfort in Thee, and, relying upon Thine infinite love, wait in patient hope for death to be swallowed up in victory. Amen.

RESPONSE (by the brethren): So mote it be.

The Worshipful Master will then say:

BRETHREN: We mourn today the loss of a brother whose spirit has been summoned to the land where our fathers have gone before us. Again we behold the narrow house appointed for all the living, and our thoughts turn to the silent realm where, in that peace which the world can neither give nor take away, lie the unnumbered dead. The sunshine and the storm pass over them and they are not disturbed. Stones and lettered monuments symbolize the love of surviving friends and convey the silent admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life." Again we are called upon to consider the uncertainty of human life, the absolute certainty of death, and the vanity of earthly ambition.

Change and decay are written upon every living thing. The cradle and the coffin stand side by side, and it is a melancholy truth that as soon as we begin to live that moment also we begin to die. How often the reminders of mortality cross our path

The funeral bell tolls in our ears, and the mourners go about the streets; yet how seldom do we seriously consider our approaching end. We go on from design to design, add hope to hope, and lay out plans for the employment of many years. The messenger of death comes when least expected, and at a moment which to us seems the meridian of our existence. What are all the externals of human dignity, the power of wealth, or the charms of beauty when nature has paid her just debt? View life stripped of its ornaments, and exposed in its natural weakness, and we see the vanity of all earthly things save those which go to the growth and perfection of individual character. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar lie side by side. Happy, indeed, is it for us—and blessed the agencies which have made it possible—that while our eyes may be dim with tears as we think of our departed brother, we may, in the sincerity of our hearts, accord to his memory the commendation of having lived a useful and exemplary life and as a just and upright Mason.

And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that

when the Grand Warden of Heaven shall call for us we may be found ready. Let us cultivate assiduously the noble tenets of our profession—Brotherly Love, Relief and Truth. From the square learn morality, from the level equality, and from the plumb rectitude of life. With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us—and his chill dews already glisten upon our foreheads—with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life, and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides. There, placed at His right hand, He will be pleased to pronounce us just and upright Masons.

In case of interment the remains will be slowly lowered into the grave. The Master, holding the apron unfolded, will continue:

### THE LAMBSKIN,

or white apron, was the first gift of Freemasonry to our departed brother. It is an emblem of innocence and the badge of a Freemason. This I now deposit upon the casket. (Deposits it upon the casket.) We are reminded here of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase exemption; nor will the innocence of youth or the charms of beauty change his purpose.

The Master holding the evergreen in his right hand continues:

This evergreen is an emblem of an enduring faith in the immortality of the soul. By it we are reminded that we have a life within us that shall survive the grave, and which can never die. By it we are admonished that we also, like our brother whose remains lie here before us, shall soon be clothed in the habiliments of death. Through our belief in the mercy of God we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit with our deceased brother.

(Drops it.)

At the discretion of the master the officers and brethren will face to the left and move slowly around the casket. As each one passes the head of the casket he will deposit the evergreen; during which the choir may sing Pleyel's hymn, or a dirge may be played.

### THE FUNERAL HONORS

are then given as follows: The marshal, in subdued tone will say:

Brethren, prepare to give the funeral honors.

The brethren will then extend their hands toward the casket, palms uppermost, when the Master will say:

We consign his body to the earth.

Then cross the arms on the breast, the left uppermost, the palms open. The Master will then say:

We cherish his memory here.

The brethren will then raise their hands extended forward and slightly above the level of their heads, looking upward, when the Master will say:

We commend his spirit to God, who gave it

The funeral honors may be omitted at services other than at the grave.

By direction of the Master the Secretary will read the Obituary Roll.

The Master continues the ceremony by saying:

Brethren and friends:

From time immemorial it has been the custom among the fraternity of Ancient, Free, and Accepted Masons, at the request of a brother, or of his family, to perform the last rites with the usual ceremonies of the craft. Conforming to this usage, we have as-

sembled, in the character of Freemasons, to offer to the memory of our brother, this tribute of affection.

The passing of our brother from the cares and troubles of this transitory existence has removed another link from the fraternal chain which binds us together. May we who survive him be more strongly bound in the ties of union and friendship. May we, during the short space allotted to us here, wisely and usefully employ our time, and in the interchange of kind and friendly acts mutually promote the welfare and happiness of each other. Unto the earth we consign the body of our deceased brother. We trustingly leave his spirit in the hands of Him who doeth all things well. With those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we sincerely, deeply and most affectionately sympathize. He who tempers the wind to the shorn lamb looks with infinite compassion upon the bereaved and sorrowing in the hour of their desolation. Our Heavenly Father will fold the arms of His love and protection around those who put their trust in Him

The Master extending his hands toward the casket continues:

Soft and safe be the earthly bed of our brother; bright and glorious be his rising from it. Fragrant

be the acacia sprig which shall flourish there. May the earliest buds of spring unfold their beauties over his resting place, and, in the bright morning of the world's resurrection, may his soul spring into newness of life and expand into immortal beauty in realms beyond the skies. Until then, dear friend and brother, until then—Farewell!

An appropriate

ODE

may follow, after which the services will conclude with the following

PRAYER.

Almighty God, again we implore Thy blessing, as we turn from this solemn service to the no less solemn duties of life. We have consigned the body of our brother to its resting place, and with unflinching trust we commend his spirit to Thy care. If we feel that there is one tie less binding us to the earth, may we also feel that there is another, and a deathless tie, binding us to heaven. And there shall be no night there, O blessed assurance; the last farewell spoken, the last sigh breathed, the last cry of anguish changed into an anthem of immortal joy. In our present grief we cling to Thy promise that Thou wilt at last wipe away all tears.

Gathering here such fresh experiences of Thy love, catching here such glimpses of the exceeding glory that awaits us, may we feel that it is better to go to the house of mourning than to the house of feasting. May we keep the memory of the virtues of our brother green and fragrant forever.

And now, O God, we pray for Thy hand to lead us in all the paths our feet may tread, and when the journey of life is ended may light from our immortal home illuminate the dark valley of the shadow of death, and voices of loved ones, gone before, welcome us home to that house not made with hands, eternal in the heavens, where no discordant voice shall arise, and all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine ennoble every heart and hosannas exalted employ every tongue. Amen.

RESPONSE (by the brethren): So mote it be.

The procession will re-form in the same order as that in which it set out and repair to a convenient place and there be dismissed.