

**NORTH DAKOTA
MONITOR**

MONITOR

FOR THE USE OF THE

SYMBOLIC LODGES

OF

Ancient, Free and Accepted Masons

UNDER

THE JURISDICTION

OF

THE GRAND LODGE A.:F.: AND A.:M.:
OF NORTH DAKOTA



SIXTH EDITION

COMPILED, REVISED AND PUBLISHED

BY AUTHORITY

OF

THE GRAND LODGE A.:F.: AND A.:M.:
NORTH DAKOTA



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1965

PREFACE

This is the fourth edition of our Monitor. The first edition prepared by W. Brothers Henry H. Bergh, Melvin S. Mayo and Charles E. Boyden, with the Grand Secretary, was issued in 1921. Since then the three brethren named have passed away and this edition has been prepared by the Custodians of the Work, M.:W.: Brother Frank C. Falkenstein, Grand Lecturer; W.: Brother Thomas G. Johnson, and the writer. We have not made many changes or additions. We renew the acknowledgment made in the first edition for the use of material found in the Monitorial Instructions of Wisconsin, the Montana Monitor and others. The committee has felt the need of a new Burial Service, and after canvassing several such services recently prepared, we have included with the present service, the new Burial Service put out by the Grand Lodge of Wisconsin, slightly abridged in one or two parts. This service appeals to your committee as particularly fine and more in harmony with our Masonic faith. The old service, so familiar to most of us, is retained, but we commend the new service to your careful consideration.

Fraternally,

WALTER LINCOLN STOCKWELL
Grand Secretary, 1910-1950

The above is a portion of the Preface written for the Fourth Edition by M.: W.: Brother Stockwell who passed to his reward December 4, 1950.

The Sixth Edition has had no changes except to bring down to date the Statistical figures

The short form burial service as used by Bismarck Lodge No 5 is continued

CLIFFORD E. MILLER, Grand Secretary

IMPORTANT HISTORICAL FACTS IN FREEMASONRY

Much of so called Masonic History is merely legendary and as such has no place here.

Freemasonry as we know it, had its origin late in the 17th Century when "gentlemen" sought and secured membership in the old Craft Guilds or Fellowships of Operative Masons.

Four lodges in London, known by their meeting places, as (1) Goose and Gridiron Ale House in St. Paul's Church Yard; (2) Crown Ale House in Parker's Lane; (3) Apple Tree Tavern in Charles Street, Convent Garden, and (4) Rummer and Grapes Tavern in Channel Row, Westminster, met and feasted on St. John's Day, June 24th, 1717, at the Goose and Gridiron Ale House. Then and there was formed the first Grand Lodge of Masons. Anthony Sayer, "gentleman" was elected Grand Master. The Grand Lodge of Ireland was organized in 1730, and the Grand Lodge of Scotland in 1736.

In 1723 the Ancient Constitutions of Free Masons were printed. An original copy of this book is in the Grand Lodge Library. In 1734 this was reprinted in America by one Benjamin Franklin of Philadelphia.

Freemasonry prospered in England from the organization of the Grand Lodge in 1717. In 1751 the great Schism took place and the Atholl or Grand Lodge of Ancients was organized. Lawrence Dermott was the moving spirit in this new organization. The older Grand Lodge was known as the Grand Lodge of Moderns.

The introduction of the legend of Hiram and the consequent loss of the true Masonic Word is believed to have been the primary cause for the division, tho some Masonic students during recent years have questioned this. In 1813 these two Grand Lodges came together and organized the United Grand Lodge of England, which continues today.

Symbolic Masonry Defined

"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz, those of the

Entered Apprentice, the Fellow Craft, and the Master Mason (including the **Supreme Order of the Holy Royal Arch**).” **From Articles of Union, 1813.**

With the coming of Colonists to America, Freemasonry found its way here also. There are fairly well authenticated statements that Freemasons were known to have come to America even before 1717. In 1730 Daniel Cox of New Jersey was appointed Provincial Grand Master of New York, New Jersey and Pennsylvania. In 1733 Henry Price was appointed to a similar position for New England. These brethren represented the Grand Lodge of England (Moderns).

Lodges were chartered in the various colonies by both Grand Lodges of England, also by the Grand Lodge of Scotland and the Grand Lodge of Ireland. There were also military lodges attached to various bodies of British troops stationed in America during the colonial period. The lodges chartered in the colonies by the Grand Lodge (Ancients), by the Grand Lodges of Scotland, and Ireland, were during the Revolutionary period, usually

composed of brethren in sympathy with American Independence, while those in lodges chartered by the Grand Lodge (Moderns) were generally loyal to the British Crown. With the separation of the American Colonies from the mother country, Masonry declared its independence also and one by one Grand Lodges were set up in the 13 original states.

Grand Lodges Organized*

Massachusetts—Independent Grand Lodge Massachusetts, 1777, successor to Massachusetts Provincial Grand Lodge. On June 19th, 1792, the Independent Grand Lodge of St. John's Grand Lodge organized by Henry Price in 1733 were united as the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of the Commonwealth of Massachusetts, which continues today.

Pennsylvania—Benjamin Franklin organized a voluntary Grand Lodge in 1734. Later obtained authority from Henry Price, Provincial Grand Lodge of Penn., became extinct in 1775. Another Provincial Grand Lodge, when organized not

definitely known, issued its Ahiman Rezon 1783. This Grand Lodge was closed forever Sept. 26, 1786, and the Grand Lodge of Pennsylvania organized.

Virginia.....	Oct. 13th, 1778
New York.....	Sept. 5th, 1781
Maryland.....	July 31st, 1783
Georgia.....	Dec. 16th, 1786
New Jersey.....	Dec. 18th, 1786
South Carolina.....	Mar. 24th, 1787
North Carolina.....	Dec. 9th, 1787
New Hampshire.....	July 8th, 1789
Connecticut.....	July 8th, 1789
Rhode Island.....	June 25th, 1791
Delaware.....	June 6th, 1806

Vermont and Kentucky both organized Grand Lodges before Delaware, the one on Oct. 19th, 1794, and the other Oct. 16th, 1800.

From the beginnings of Freemasonry in America, down to the decade between 1820 and 1830, the progress was slow but steady. During this decade a fanatical opposition growing out of the so-called Morgan affair resulted in a decided set-back to Freemasonry but the Eternal principles of Masonry endured and the Fraternity came

*See Gould, History of Freemasonry, N. Y. 1887, V. 6.

through the storm safely and progress has been continuous ever since, and especially during the ten years 1918-28 the growth has been phenomenal. Heavy losses have been sustained since 1929. More recently there has been some recovery.

A Grand Lodge exists in every State and in the District of Columbia, also in Puerto Rico and the Philippines. Hawaii is under the jurisdiction of California; Alaska under Washington, and Canal Zone under Massachusetts.

NORTH DAKOTA

In connection with the Lewis & Clark expedition it is known that they established a camp in the vicinity of the present city of Washburn during the winter of 1804 and 1805. They remained some six months. General Merriwether Lewis was a Master Mason, A Past Master of a Pennsylvania Lodge and the first Master of St. Louis Lodge No. 1, though this was after his sojourn within the present boundaries of North Dakota. His associate, William Clark, also become a Master Mason at St. Louis after he returned from his expedition. The site of this camp is marked,

the marker and tablet were dedicated in the spring of 1935.

The first permanent lodges in Dakota Territory were in the Southeast corner near the Iowa line and were chartered by the Grand Lodge of Iowa, the first being St. John at Yankton, in 1863. The first Lodge in North Dakota was organized by the Grand Lodge of Minnesota in Hatch's Battalion which was going to garrison Fort Pembina. This was known as Northern Lights Lodge. It was transferred in 1864 to Ft. Garry, now Winnipeg, but the charter was never delivered, and later it ceased to exist.

On June 21, 1921, the Grand Lodge of North Dakota dedicated a marker on the site of the old quartermasters building Fort Pembina, in which this lodge met. The entire site is now a Masonic Park. The Grand Lodge of Manitoba joined in this celebration.

In 1964 the Grand Lodge of Manitoba celebrated the 100th anniversary of the establishment of Freemasonry in that province.

EMERGENCY LODGES

An emergency lodge was opened on the last Sunday in July, 1863, to bury Lt. Beavers, an English soldier of fortune and an Oxonian, attached to the staff of Gen. Sibley. He had been killed in a skirmish with the Indians on Apple Creek near Bismarck. This lodge was convened by Deputy Grand Master John C. Whipple, who was connected with the expedition. Among the officers of this emergency lodge were Brothers A. J. Edgerton and J. C. Braden, both of whom were afterwards prominent in Minnesota, and Braden was Grand Master. This was without doubt the first Masonic ceremony held in the present State of North Dakota

We now have record of two Masonic funerals held in 1864. At Fort Rice on August 9th, 1864, the funeral of Brother George F. Clark was conducted in the presence of seventy-eight Masons, officers and soldiers in Gen. Sully's command. Principally they belonged to the 6th and 7th Iowa Cavalry. Brother M. W. Getchell, Worshipful Master of Cataract Lodge No 2, Minnesota, conducted the ceremonies

On August 25th, 1864, there was held at Ft. Abercrombie the Masonic funeral of Frederick Duhn, killed by the Indians. He was a member of North Star No. 23, St. Cloud. This ceremony was conducted by Quartermaster C. W. Nash who had been one of the group of soldiers to whom a dispensation had been granted to organize a lodge at Pembina in 1863. It is probable that other Masonic funerals were held during these troublesome years, but so far our Grand Historian has not found the records.

On January 26th, 1871, Yellowstone Lodge No. 88 was organized at Fort Buford by the issuance of a dispensation to Brother Asa T. Blunt as Worshipful Master. He was an officer of the 7th Infantry and formerly a member of Passumpsic Lodge No. 27, St. Johnsbury, Vt. There were eleven Charter members, six of them officers of the 7th Infantry. During 1871-72 and 73, this lodge was active. We have the list of members; the old Lodge Hall site has been located, land acquired and a suitable inscribed marker erected in the State Park and dedicated May 15, 1960. Fort Buford was then a garrison post on the Missouri River

west from the present city of Williston. In 1874 the removal of the troops made it impossible to get enough members to open a lodge. Later the charter was surrendered.

The first permanent lodge in North Dakota was Shiloh, Fargo, organized in 1873 and chartered by the Grand Lodge of Minnesota, January 14th, 1874, as Shiloh Lodge No. 105. (The spelling in the Charter is "Shilo".) W. H. Smith is named as Worshipful Master, Samuel G. Roberts, Senior Warden and Jacob Lowell, Junior Warden. A little later in 1874 a lodge was organized at Bismarck, but for some reason the first organization was not granted a charter. A charter was granted, however, Jan. 11th, 1876, with Brothers Clement A. Lounsberry, Worshipful Master, John A. McLean, Senior Warden and E. M. Brown, Junior Warden.

By 1875 five lodges had been chartered in the southeastern part of Dakota Territory. A convention was called at Elk Point, June 22-23, 1875, and the Grand Lodge of Dakota Territory was organized. The lodges at Fargo and Bismarck were not represented; various reasons are assigned. These

two lodges still continued to give their allegiance to the Grand Lodge of Minnesota in spite of efforts to have them transfer their allegiance to the Grand Lodge of Dakota where they properly belonged. A bitter controversy raged with the Grand Lodge of Minnesota, which insisted on its right to maintain lodges in the territory of Dakota in the face of the established rule of American Masonic jurisdiction and the undoubted right of the Grand Lodge of Dakota Territory to their allegiance. A most interesting bit of local Masonic history is to be found in this incident. In 1879 Shiloh sent in the Minnesota Charter to the Grand Lodge of Dakota, it was validated and reissued to Shiloh Lodge No. 8, now No. 1, on the North Dakota registry. Bismarck came in, after three other lodges were chartered in the northern part of the territory; namely at Pembina, Casselton and Grand Forks, hence instead of being No. 2, on the North Dakota Register, Bismarck is No. 5.

Formation of Grand Lodge of North Dakota

The division of the Territory of Dakota under the act of Feb. 22nd, 1889, and the

proposed formation of two states led to the organization at Mitchell, June 12-13, 1889, of the Grand Lodge of North Dakota with 31 lodges and 1,322 members. The Grand Lodge of North Dakota traces its Masonic genealogy back in unbroken line to the Grand Lodge of England; thus North Dakota, then Dakota Territory, Iowa, Missouri, Tennessee to North Carolina, where the first lodge was organized at Wilmington, 1754, by the Grand Lodge of England.

At this date there are 120 chartered lodges on the register of the Grand Lodge. Fourteen lodges have surrendered their charters. The membership December 31, 1963 was 13275. At the high point Dec. 31, 1928, the membership was 15,470, the low of the depression years was 10,590 as of December 31, 1942. However, the spirit of Freemasonry in North Dakota is as strong as ever and there is no question but that its influence is a potent one in the promotion of Good Citizenship and Good Government in the State.

SUMMARY OF SOME IMPORTANT NORTH DAKOTA MASONIC LAWS

GRAND LODGE

Time of Annual Communications—

8:00 P. M.

On Monday preceding the third Tuesday in June.

Place—As determined by Grand Lodge.

Membership—All Grand Officers, Permanent Members, District Deputies, Standing Committees, the Worshipful Masters, Senior and Junior Wardens of each Chartered Lodge or their proxies and Past Masters of Lodges, members in good standing of lodges in the Jurisdiction when present in person.

Powers—Supreme authority over all Masonic Lodges within the state of North Dakota. Authority is vested in Grand Master during interim between annual Communications.

CONSTITUENT LODGES

1. Communications.
 - (a) Not more than two stated communications in one month.
 - (b) Not less than eight stated communications in Masonic year.
 - (c) Quorum—not less than 7 to transact business, three may open or close, one of whom must be Master or a Warden.
2. Dues not less than \$5.00 nor more than \$10.00.
3. Fees not less than \$40.00, \$10.00 of which must accompany petition.
4. Annual Returns must be made on or before Jan. 15th. Grand Lodge dues and fees are as follows: \$2 00 per capita for the General Fund, \$1.00 per capita for the maintenance of the Grand Lodge Library, 50 cents per capita to provide to the expense of the work of Masonic Service and Education.

The Grand Lodge has created a Relief Fund which at the present time amounts to \$68,508.50. From the in-

come of this fund the Grand Lodge makes grants to worthy brethren or dependents in need, and assists constituent lodges in meeting emergency calls for Masonic relief. Some years ago the Grand Lodge established a Home or Hospital Fund, and for a number of years collected a small per capita. This has now been discontinued. This Home or Hospital Fund totals as of June 1st, 1964, \$66,308.76. The Grand Lodge celebrated its Golden Jubilee in 1939 and its Diamond Jubilee in 1964 with appropriate ceremonies.

A fee of \$5.00 is collected on each Entered Apprentice. This is covered into the General Fund, also a fee of \$5.00 from each Master Mason raised, for the Grand Lodge Relief Fund.

Each newly-raised Master Mason pays \$1.00 into the Washington Memorial Fund. The loan of \$5,000 made the Grand Lodge from its Relief Fund to bring North Dakota's contribution to the George Washington Memorial on

Shooters Hill, Alexandria, Virginia, up to \$1.70 per capita has been fully repaid.

5. On or before the installation of officers every lodge must prepare and adopt a budget showing estimated receipts and anticipated expenditures. It must be filed with annual returns.
6. Representation of Grand Lodge:—Each lodge subject to fine of \$10.00 if not represented.

CANDIDATE

- (a) Age—Not less than 21 at time of presenting petition, except sons and nephews of M.:M.: in good standing can make petition during six months prior to 21st birthday, but must attain maturity before initiation.
- (b) Petition for degrees.

Must be presented at stated communication.

Must be recommended by at least two brethren members of the lodge.

Must lie over four weeks, be balloted on at stated Communication, and within six months from reception. Committee of three on investigation appointed by Master.

- (c) Residence and qualification

Must have resided in state one year and in jurisdiction of lodge six months except in case of a waiver of jurisdiction.
 - (d) Petition for affiliation.

Must follow same course as Petition for degrees.

Residence qualifications not necessary
 - (e) Petition for demit.

Must be granted on request if dues are paid and no charges are pending.
 - (f) Degrees.

No more than five candidates can be initiated, passed or raised at one and the same time.

Can not be conferred in less than four weeks except by dispensation, after having passed satisfactory examination in open lodge.

Lecture in M.:M.: must be learned before Candidate is entitled to all privileges.
- #### OFFICERS
- (a) Election—First stated Communication in April.
 - (b) Installation—On or before the first

stated Communication in May except by Dispensation.

- (c) Master must have served as Warden except in special cases.
- (d) Master and Wardens can not demit or resign during term of office.
- (e) One of the three principal officers must be present in order to open a lodge.
- (f) Vacancies in Elective Offices—When an elective officer dies, removes from the jurisdiction or fails to perform his duties and notice of this fact is filed with the Grand Master, he has the authority to declare the office vacant and issue a dispensation to hold an election to fill said vacancy.
- (g) Authority of Master is unquestioned in his own lodge. Appeal lies to Grand Master and Grand Lodge only.
- (h) In absence of Master the Senior Warden succeeds to his authority. In absence of both Master and Senior Warden, Junior Warden succeeds. Any well informed brother may be called upon by these officers to act for them and perform any part of the work, for which he may be prepared.

QUESTIONS AND ANSWERS ON RITUAL AND LODGE PRACTICES AND PROCEDURE

There are included in the new edition of our Lodge Monitor rather than in the Key. It is our opinion that they more properly belong with the Monitor.

- Q. When should the S.W.'s column be raised?
- A. When the gavel sounds in the East.
- Q. When should the sign be given?
- A. As soon as lodge is purged.
- Q. Should Master respond to the due-guard and sign?
- A. No.
- Q. Does the Master salute when voting?
- A. No.
- Q. What salutes are to the Bible?
- A. Only those on displaying or securing the lights.
- Q. Where is the position of the flag in open lodge.
- A. At right of Worshipful Master always.
- Q. Is the flag ceremony in the key to be followed at all times?
- A. Yes.

- Q. To whom is the salute when voting?
 A. To the Master and the Craft.
- Q. Should more than one salute be given when changing the lights?
 A. No. Only the one corresponding to and following change.
- Q. What type of hat should be worn in the East?
 A. Top Hat with formal dress.
- Q. Should the three lesser lights be displayed other than at initiation?
 A. Not essential.
- Q. Where is the Chaplain's station?
 A. At right of Worshipful Master in the East.
- Q. In which ear should the word be passed?
 A. Left
- Q. How is the staff to be carried by Deacons?
 A. At forty-five degree angle, upper end forward.
- Q. Should a petition be voted upon when received?
 A. No

*W M is always covered

- Q. Can an objection be raised to a petition prior to and after initiation?
 A. Before, Yes. After, No.
- Q. Is it permissible to pass between the Altar and East when lodge is at ease?
 A. Yes.
- *Q. Should the Great Lights be displayed during public installation?
 A. No.
- Q. Should the fellowcraft give the sign at the grave?
 A. See Ritual.
- Q. Do deacons salute when retiring to present flag?
 A. Yes, if retiring from lodge room.
- Q. Should Master step down for prayer?
 A. Opening No, closing Yes.
- Q. Should candidate remain in Northeast corner to receive instruction on working tools?
 A. Only in EA degree.
- Q. How should a Deacon take a candidate's arm?
 A. Arm under arm with fingers interlaced.

*Lodge usually opens in side room.

- Q. Position of candidate for approaching the East?
- A. Two steps from kneeling pad in EA degree, etc.
- Q. Is the Scripture reading always to be given in sections?
- A. Yes, except in EA degree.
- Q. Should candidate be prompted when asked in whom he puts his trust?
- A. No.
- Q. Should charges be read?
- A. Preferable should be memorized.
- Q. Should due-guard be held until certain that candidate see position before giving sign?
- A. Yes.
- Q. Position of hands during prayer?
- A. Crossed over breast, left over right, hands open.
- Q. Where should kneeling pad be placed?
- A. About eight inches from Altar.
- Q. Should officers stand when examining a candidate?
- A. Yes. Senior and Junior Wardens.
- Q. Should anyone give the burial service?
- A. Only one who is most capable.

ITEMS FOR SPECIAL ATTENTION

- Proper preparation of candidate in anti-room.
- Conduct with inspired step.
- Form line from Altar toward East during obligation.
- Open on time.
- Plan your meetings.
- Organize degree work.
- Have a trained team for fellowcraft.
- Committee to handle props.
- Regular practices on all degrees.
- Well informed Brother to instruct candidate.
- See that Ritualistic instructor is appointed by Grand Master.
- Appoint the following committees:
- Finance and Budget
 - Educational
 - Programs
 - Sickness and Distress
 - Refreshments
 - Examination of visitors
 - Audit

See that minutes of your lodge are comprehensive and complete.

Recommend that position of lodge finances be reported at least quarterly and made a part of the minutes.

Urge better understanding of the Ritual.

Also proficiency and effectiveness.

Keep new member active.

NINE IMPORTANT POINTS

Proficiency and effectiveness in ritualistic work

An ample opportunity for Fraternal Fellowship.

An inspiring educational program.

Co-operation in inter-lodge activities.

Adequate provision for Masonic charity.

Careful handling of lodge finances.

A proper regard for the dignity of Masonry in the community served.

SUGGESTIONS FOR THE GOVERNMENT OF THE CRAFT

VISITORS

"In every clime a Mason may find a home, and in every land a brother". The Lodge is his home, and every member present should give him a fraternal welcome, and make him feel that he is not a stranger but a brother among them.

EXAMINATIONS

Before admission the visitor must prove to the satisfaction of the Lodge that he is a Mason in good standing. The examination should be thorough, and sufficiently strict to prevent imposition. It is assumed that the visiting brother is genuine therefore give him a cordial welcome.

The examining committee is not expected to find out just how much the visiting brother knows of Masonry, but simply satisfy themselves, through the proper tests, that he is entitled to visit. More than this would seem unwarranted, and contrary to good Masonic ethics.

The following is a suitable form for a Test Oath to be administered

I,, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of Master Mason, in a regularly constituted Lodge of such; that I am not now under suspension or expulsion, and know of no reason why I should not hold Masonic Communication with my brethren. So help me God.

Let the examination be thorough but courteous.

Object of Masonry

Harmony among the brethren is the first object in Masonry. Not all those who have passed through our solemn ceremonies, and are called Masons, are truly such. Still, the general law holds good

It is the duty of the Worshipful Master to preserve harmony among the members of his lodge, and if a visiting brother is objected to by a member of the Lodge, the visitor must give precedence to the member who, by reason of his membership, has rights differing from those of the visitor

The objection of a member should be heeded by the Worshipful Master, whether any reason be given therefor or not.

Balloting for Candidates

In this, and many other Jurisdictions, one ballot only is required for the three degrees and for membership. The result of the ballot is announced "clear" or "not clear." After a candidates election, he may be stopped by a secret objection lodged with the Master which operates as a black ball unless withdrawn before next communication.

Great care should be taken before balloting to ascertain the worth and qualifications of the applicant. "Guard well the outer door," is a saying which cannot be too well heeded. But when accepted and initiated, he becomes a Mason; he then has rights differing from a profane.

Hence, his advancement can be stopped by lack of proficiency or the filing of charges for unMasonic conduct. Such charges are heard as provided by our code.

Communications

The communications of a Lodge are either stated, special or festival. By the Constitution of the Grand Lodge, festival

communications may be held on the days of Saint John the Baptist and Saint John the Evangelist, or for the installation of the officers of a Lodge.

Stated communications are those provided for by the By-Laws, to be held at regular times. The election of officers, the reception of all petitions for degrees or for membership, and balloting upon same, must take place at stated communications, unless a special dispensation is granted by the Grand Master to do otherwise.

At all stated communications the Lodge must be opened on the Master Mason degree, and in full form. In changing to a lower degree for the purpose of work, or for the examination of a candidate as to proficiency for advancement, it may be done in "short form," when a portion of the full opening is omitted, but never "without form or ceremony."

Special communications may be called by the Worshipful Master when, in his judgment, the interests of the Lodge require them, of which due and proper notice should be given to all members so far as practic-

able, or in open Lodge at a stated communication.

No business other than that for which it is called can be done at special communications.

Special communications called for work in the Entered Apprentice or Fellow Craft degrees should be opened and closed in the degree for which called.

Application for Degrees

All applications for the degrees must be made in writing over the signature of the applicant, and in form prescribed by the Grand Lodge.

Blank Forms

Secretaries of Lodges, when in need of petition blanks, both for the degrees and affiliation, and other stationery, should correspond with the Grand Secretary and obtain the proper forms used in this Grand Jurisdiction. No blanks other than those provided by the Grand Lodge through the office of the Grand Secretary are permitted.

Care To Be Exercised

Great care should be taken, in filling out the petition, to ascertain whether the appli-

cant has ever before applied to any Lodge for the degrees of Masonry, and if so, to what Lodge. In the event that petitioner has been rejected in another Lodge, careful investigation should be made to ascertain the nature of the objections and the probable reasons why he did not then receive the degrees.

Proper Manner of Wearing Apron

The habit of wearing the apron beneath the coat is not good Masonic form. On all public occasions the apron should be worn on the outside of the coat.

OPENING

First, Congregate—The Worshipful Master having signified his intention to proceed, every brother is expected to assume his necessary Masonic clothing and if an officer, the jewel of his office, and repair to his appropriate station.

Second, Purge—Ascertain in an appropriate manner, the right of each one to be present.

Third, Tile—Ascertain if the external avenues of the Lodge are securely guarded

Fourth, Lecture—When inquiry is made of the proper officers as to their knowledge of the Lectures and of the duties they will be called upon to perform, certain mystic rites are employed, by which each brother signifies his concurrence in the ceremonies and his knowledge of the degree in which the Lodge is opened.

Of Behavior In The Lodge While In Session

You are not to hold private committees or separate conversation without leave from the Master, nor talk of anything impertinent, behave unseemly, nor interrupt the Master or Wardens or any other speaking to the Master, nor behave yourselves in an unbecoming manner while the Lodge is engaged in what is serious and solemn, nor use personal or unbecoming language upon any pretense whatever.

No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, race or politics

PRAYERS

That May Be Used at the Opening of a Lodge

Supreme Architect of the Universe, in Thy name we have assembled, and in Thy

name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us; so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that beauty and order which reign forever before Thy throne. Amen.

Response—So mote it be.

Or this

Almighty God, grant us grace to so conduct the affairs of this Lodge that all we do, and all we think, and all we say, may be inspired by Thy wisdom, to the end that we may do Thy will, and to Thee shall be all Honor and glory. Amen.

Response—So mote it be.

Or this

May Heaven's blessing rest upon this, our meeting, thus happily begun; may it be conducted in order and closed in harmony. Amen

Response—So mote it be.

CLOSING PRAYERS

One of the following may be used

Supreme Grand Master, Ruler of Heaven and Earth; Now that we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may each one of us practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou has given us in Thy holy Word. Amen.

Response—So mote it be.

Or this

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as we are about to separate, and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and

minds, that we may each one of us practice, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou has given us in Thy holy Word. Amen

Response—So mote it be.

CHARGE AT OPENING

The ways of Virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation: there must we seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the great objects of our fraternity which are the restraint of improper desires and passions, and the promotion of correct knowledge of the duties we owe to God, our neighbor and ourselves. Let us be united, and practice with assiduity the sacred tenets of the Craft. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and

endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestleboard and improve in everything that is good, amiable and useful. Let the benign Genius of the Mystic Art preside over our Councils, and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

CHARGE AT CLOSING

Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid in his reformation. Vindicate his character, when wrongfully traduced. Suggest, in his behalf, the most candid and favorable circumstances. Is he

justly reprehended? Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the household of the faithful.

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed that you have here labored in vain, and spent your strength for naught, for your work is with the Lord and your recompense with God.

Finally, brethren, be ye all of one kind, live in peace, and may the God of love and peace delight to dwell with and bless you

Benediction at Closing

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

Response. So mote it be.

PARLIAMENTARY PROCEDURE

The general rules of Parliamentary procedure apply to the transaction of business in a Masonic lodge, except that the "moving of the previous question" is not permissible. This motion which is intended to shut off debate is not considered good Masonic practice.

The Worshipful Master is not limited in his authority in his own lodge except by appeal to the Grand Master or Grand Lodge, yet he is expected to govern with justice and moderation. Masonry stands for freedom of discussion, hence opportunity should be given every brother to be heard, though no brother should be permitted to monopolize the floor, nor should violent language or personal abuse be tolerated. All brethren must address the Worshipful Master, giving proper sign when arising to speak. The usual motions to adopt, refer, recommit, lay over, postpone, reconsider, etc., are in order. It is proper to amend a

motion and the use of a substitute motion is in order. Motions may be withdrawn.

The question of discussion at the time of a ballot upon petitions is sometimes a difficult one to handle, yet it is almost a universal rule that no discussion pro or con should be permitted either immediately before or after a ballot is taken. It is proper that the brethren shall have any facts relative to the character of a petitioner which will guide them in casting a ballot, for the good of Masonry, even though this information comes from the floor and not from the Investigating Committee. Discussion immediately following an unfavorable ballot is unwise and should not be permitted. If before the close of a lodge the Worshipful Master or some well informed brother believes an injustice has been done a worthy petitioner or the Order, a calm statement of the principles which should guide Masons in the use of the ballot is in order.

Voting in a Masonic Lodge except upon petitions is by the usual voting sign,—the uplifted right hand. A majority vote is necessary to carry a motion except when by

special provision of by-laws more than a majority is required.

The usual order of business following the opening of a lodge is:

1. Roll Call of Officers.
2. Reading of the Minutes.
3. Reports of Committees on Petitions.
4. Balloting.
5. Reception of Petitions.
6. Unfinished business.
7. Reports of Standing Committees
8. Reports of Special Committees
9. New business.
10. Conferring of Degrees.
11. Good of the Order.
12. Close.

The aim in conducting the business of a lodge is to promote good will and brotherly love. Peace and harmony are essential, though the sacrifice of principle is not to be permitted. Every brother has a right to be heard. All possible consideration should be given to any brother who has anything to present to the lodge. It is not expected

that light and trifling matters shall be permitted to take up the time of the lodge, or that partisan-political, or sectarian questions shall be discussed.

If the Worshipful Master will exercise tact and good judgment and expedite the business of a lodge he will almost invariably have the cordial support of all the brethren.

(W. L. S.)

OFFICIAL VISITATION

Reception of Grand Officers or Distinguished Visitors

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, however, there are certain formalities that may be observed with propriety.

When the Grand Master, in person, or by special proxy, makes an official visit, the Lodge should be open on the highest degree. When the officer is announced, the Worshipful Master will appoint two or more brethren, the highest in rank who may be present, whether members of the lodge or otherwise, as a committee to assist the Senior Deacon and Stewards in the introduction of the Grand Master. In the absence of brethren of past or present Masonic title any of the brethren present may be selected for the purpose.

The committee, with the Senior Deacon, and Stewards, will approach the Altar (the S.D. on the left and Stewards on right), and after the proper salutation, will retire to the

ante-room. After appropriate greetings to the distinguished visitor they will prepare to enter the Lodge room, two by two, in the following order, viz.: The Stewards (the SS on the left) with rods on outside, the Senior Deacon and junior committeeman (SD on left), the senior committeeman and Grand Master (the latter on the right).

The announcement will then be made through the Tiler and Junior Deacon that the committee with the Grand Master are prepared to enter. As they pass the Tiler's door, the Lodge will be called up and the brethren will remain standing until seated by the usual signal. (There should be appropriate instrumental music during all these movements). The procession will repair to the altar two by two in the order already indicated, the four brethren in the lead passing sufficiently to the North to leave the two in the rear directly west of the altar.

All will make the proper salutation, after which the senior committeeman will appropriately present the guest, using only his name and title, viz.: Most Worshipful

Brother A. B., Grand Master of Masons in the State of North Dakota.

The Worshipful Master then proceeds to the Altar, welcomes the distinguished visitor and invites him to accompany him to the East. The Stewards, Senior Deacon and Committeemen will then form two lines between the Altar and the East facing inward, moving by the most expedient manner on the North side of the Altar and thence toward the East. The Stewards will form an arch with their rods. The Worshipful Master and the Most Worshipful Grand Master will then advance to the East between the lines and the escort will quietly take their places in the lodge.

Following this the Worshipful Master will present the Grand Master, giving his honorary as well as official title as was done at the Altar, asking the brethren to join in giving the Grand Honors of Masonry. The Worshipful Master then uncovers, presents the gavel to the Grand Master, who will seat the brethren, and, if he so desires, will address the Lodge, and proceed with the special matter (if any) involving

the official visit, or may at his option, occupy the East and preside over the proceedings of the Lodge, otherwise he will return the gavel to the Worshipful Master, vacate the chair, and take a seat on the right. At this point (time and circumstance permitting) the Worshipful Master should "call the Lodge off" for personal introduction of the officers and brethren to the guest and for social intercourse. Should the Grand Master desire to retire before closing, the Lodge should be "called on", the brethren "called up", remaining standing until the Grand Master salutes and passes out, to the accompaniment of music, without further ceremony, after which the Lodge will proceed in order.

In the reception of a Past Grand Master—visiting as such—of this or any other recognized Masonic jurisdiction, the same formalities above prescribed should be observed, except yielding the gavel or vacating the "chair" by the Worshipful Master.

The announcement of the name of any active elected Grand Officer, making an official visit, should be recognized by appoint-

ing the Senior Warden and Junior Warden a committee to wait upon the visitor at the door and conduct him to the proper place to salute, the Senior Warden presenting the visitor to the Worshipful Master, who will in turn invite the Guest to a seat in the East, accompanied by the committee, who will at once resume their stations. The Worshipful Master will introduce the brethren to the visitor by name and official title, and tender such courtesies as may be deemed proper. The visitor may retire from the hall at any time without any special formalities.

Grand Officers, except Grand and Deputy Grand Master and Past Masters of Lodges A.:F.: & A.:M.: visit without any special formality, other than what Masonry prescribes, including the courtesy of a seat in the East, and when "Lodge" is "called off" visiting brethren of all grades should receive at hands of officers and members of Lodge such attention as circumstances may suggest.

ANCIENT CONSTITUTIONS

THE CHARGES OF A FREE-MASON

Extracted from the ancient Records of Lodges beyond Sea, and of those in England, Scotland and Ireland, for the Use of the Lodges in London: To be read at the making of New Brethren, or when the Master shall order it.

THE GENERAL HEADS, VIZ

- I Of God and Religion.
- II Of the Civil Magistrate supreme and subordinate
- III Of Lodges.
- IV Of Masters, Wardens, Fellows and Apprentices
- V Of the Management of the Craft in working
- VI Of Behaviour, viz.
 1. In the Lodge whue constituted
 2. After the Lodge is over and the Brethren not gone
 3. When Brethren meet without Strangers, but not in a Lodge
 4. In Presence of Strangers not Masons
 5. At Home, and in the Neighbourhood
 6. Towards a strange Brother

I CONCERNING GOD AND RELIGION

A Mason is oblig'd by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, what-

ever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates, for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and Promoted the Honour of the Fraternity,

who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however, he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

III OF LODGES

A Lodge is a Place where Masons assemble and work: Hence that Assembly, or duly organiz'd Society of Masons is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd

to the Master and Wardens that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV OF MASTERS, WARDENS, FELLOWS AND APPRENTICES

All Preferment among Masons is grounded upon real Worth and personal Merit only, that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despis'd: Therefore, no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body that may render him incapable of learning the Art of serving his Master' Lord, and of being made a Brother and then a

Fellow-Craft in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd he may arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand-Master of all the Lodges, according to his Merit.

No Brother can be a Warden until he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand-Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges. And for the better, and easier, and more honourable Discharge of his Office, the Grand-Master has a Power to chuse his own Deputy Grand-Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting what-

ever the Grand-Master, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, supreme and subordinate, of the ancient Lodge are to be obey'd in their respective Stations by all the Brethren, according to the Old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

V OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working Days, that they may live creditably on holy Days; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be call'd Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit; and his Brethren shall obey him.

All Masons employ'd shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger Brother shall be instructed in working to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

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

No Laborer shall be employ'd in the proper Work of Masonry; nor shall Free-Masons work with those that are not free, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. OF BEHAVIOUR, VIZ.

1. In the Lodge While Constituted

You are not to hold private Committees or separate Conversation without Leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is

engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretense whatsoever; but to pay due Reverence to your Master, Wardens and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge) and to whom they ought to be referr'd, unless a Lord's Work be hinder'd the meanwhile, in which Case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2 Behaviour After the Lodge is Over and the Brethren
Not Gone

You may enjoy yourselves with innocent Mirth, treating one another according to ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid any easy and free Conversation; for that would

blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholick Religion above mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politics, as what never yet conduc'd to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3 Behaviour When Brethren Meet Without Strangers But
Not in a Lodge Form'd

You are to salute one another in a courteous manner, as you will be instructed, calling, each other Brother, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all Masons are as

Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay, rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. Behaviour in Presence of Strangers Not Masons

You shall be cautious in your Words and Carriage, that the most penetrating Strangers shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5 Behaviour at Home and in Your Neighborhood

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the Concerns of the Lodge, etc., but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness that your Families be

not neglected or injured, nor you disabled from working.

6. Behaviour Towards a Strange Brother

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd; you must employ him some Days or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor Brother that is a good Man and true, before any other poor People in the same Circumstances.

Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the Foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and

Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may mind the Affair of Masonry with more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable they must however, carry on their Process, or Law-

Suit without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

Amen, so mote it be.

ENTERED APPRENTICE DEGREE

NOTE. The figures found in the text refer to the page and line in the Ritual.

FIRST SECTION

During the preparation of a candidate only the Junior Deacon and Stewards should be in the preparation-room with him.

Light talk and joking with a candidate must not be permitted.

It is a duty incumbent on every Master of a Lodge, before the full ceremony of initiation takes place, to explain to the candidate the nature of his solemn engagements, and, in a manner peculiar to Masons alone, to require his cheerful acquiescence.

The following Introductory Statement should be given by the Master:

My Friend(s): You are about to be initiated into the Mysteries of Freemasonry. It is deemed proper by the Grand Lodge of North Dakota, that all candidates for our ceremonies shall know in brief just what Masonry is, what its aims and purposes are, and in that way, any erroneous or trival

notions which you may have had, will be entirely removed and your minds free to receive the great truths which Masonry hopes to teach.

You are to be congratulated upon having been found worthy to pass the unanimous ballot of the members of this Lodge, and it is of the utmost importance that you so conduct yourself as to be always worthy of this confidence.

The Order with which you are seeking to unite is known in this State as Ancient Free and Accepted Masonry; ancient as having a recorded history of more than two centuries, and still more ancient as having come down from the Guilds or fellowship of Operative Masons, who worked upon those wonderful Cathedrals and other public buildings in Europe which were constructed during the middle ages, and which have been and still are the marvel of all who behold them. We do not desire our candidates to understand that we claim any connection with those workmen, who built King Solomon's Temple, although we use in our ceremonies and ritual the symbolism of the same.

Freemasonry is made up always of **Free** men—**free** born. Freemasonry as originally composed of workmen who by reason of special privilege granted them by the church in the early middle ages were **free** to travel and work without the usual restrictions which were common in those times.

Accepted Masonry, or Speculative Masonry, as distinguished from Operative: Operative Masonry flourished during the late middle ages, especially during the period of Cathedral building, then it waned. After the burning of London in 1666, there was a revival of the Guilds of Operative Masons because of the great demand for craftsmen. Following the rebuilding of London, Operative Masonry again began to decline; then it was that the Speculative or Accepted Masons began to appear.

The Transition to Accepted Masonry came, about the beginning of the 18th Century, when many gentlemen, scholars, scientists and clergymen, sought and obtained admission to the Guilds of Operative Masons, and were known as Gentlemen, or Accepted Masons. From 1717 with the

organization of the Grand Lodge of England, Masonry has been Speculative rather than Operative.

Our Order intends to make good men better, and thus, wiser and happier, men capable of rendering large service to their fellow men. This is its main object. It is founded upon certain vital and fundamental truths; chief among them is the belief in one Everliving and true God, and our dependence upon Him. If there is any doubt in your mind whatever on this point, you ought not to think of proceeding further. Other great truths will be taught as you proceed with your degrees.

Please bear in mind that there is nothing in Masonry which does not have a serious purpose. Nothing is done to embarrass you, or trifle with your feelings. Your preparation for initiation all has a meaning which will be explained later

With this preliminary statement, let me express the hope that your mind will be at ease and in a mood to receive the important lesson which Masonry is intended to teach you. Before the Candidate is prepared for

the First Degree he should give unequivocal answers to the following questions, to be propounded by the Senior Deacon in the presence of the Secretary.

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

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

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

JUNIOR DEACON'S ADDRESS TO CANDIDATE

(This may now be omitted)

Mr....., the institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity.

Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usages, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematic of an event which all must sooner or later experience. It is emblematic of —(22-25)

You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors, or even his own reputation, will not gain him admission into the Celestial Lodge above; but previous to his gaining admission there, he must become poor and penniless, (22-29) dependent on the sovereign will of our Supreme Grand Master; and, in order to impress these truths more forcibly upon your mind, it is necessary that you (22-32)

Are you willing to submit to these regulations? (I am). We will prepare you in a suitable manner for your initiation, as all have been prepared who have gone this way before you.

PRAYERS

That May Be Used At the Reception of a Candidate

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

Response—So mote it be

Or this

Almighty God, in whom alone is our trust and whose watchful care is ever before us, bless us in the exercise of those kind and social affections Thou hast given us. May we cherish and display them as our honor and our joy. May this, our friend, who is now to become our brother, devote his life to Thy service, and rightfully consider the principles of his engagements. May he be endowed with wisdom to direct him in all his difficulties, and beauty to adorn his moral conduct. Let Thy Fatherly hand ever

be over him, and so lead him in the knowledge and the obedience of Thy Divine Laws that, having finished his course below, he may at last pass peacefully and joyfully to those mansions prepared for him in Thy Temple above,—the house not made with hands, eternal in the heavens. Amen.

Response—So mote it be.

Any other suitable prayer may be used.

LESSON

To be read at every initiation

To be read after the candidate has made his complete circumambulation and while standing before the Worshipful Master in the East

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

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

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

The following hymn may be used in place of the Lesson

Tune—Auld Lang Syne

Behold! How pleasant and how good,
For brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity.

'Tis like the oil on Aaron's head
Which to his feet distills,
Like Hermon's dew, so richly shed,
On Zion's sacred hills.

For there the Lord of Light and Love,
A blessing sent with power.
O, may we all thus blessing prove,
E'en life forevermore.

On Friendship's altar rising here,
Our hands now plighted be,
To live in love with hearts sincere
In peace and unity.

CIRCUMAMBULATION

* * * *

In the beginning God created the Heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, let there be light: and there was light. (28-4)

The Holy Bible is to rule and guide our faith; the Square, to square our actions; and the Compasses, to circumscribe and keep us within due bounds with all mankind. (28-7)

As the sun rules the day and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge with equal regularity.

(29-13) with a lamb-skin or white leathern' apron. It is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that could be conferred upon you at this time, or any future period, by king, potentate, or any other person, except he be a Mason. It is hoped that you will wear it with equal pleasure to yourself and honor to the fraternity. (32-13)

In the Jurisdiction of North Dakota the lamb skin apron is **given** to the candidate at the **time of his initiation** as is indicated in the ritual.

It may be that, in the coming years, upon your brow will rest the laurel leaves of victory; from your breast may yet hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to coming light, your ambitious feet

may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our fraternity rest upon your honored shoulders; but never again from mortal hands,—never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and of all perfection be bestowed upon you, as this which I now confer. Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct; a never-ending argument for nobler deeds, for higher thoughts, for purer actions.

And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I now place in your hands. It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall enclose your lifeless remains, and with them be laid beneath the clods of the valley. And when at last your trembling

soul stands naked and alone before the Great White Throne may it be your portion, oh, my brother, to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

By P. G. M. C. C. ROGERS

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

At your initiation, and at the very threshold of this Lodge, you were taught that the lambskin was an emblem of innocence and the badge of a Mason. The king wrapped in his purple robes; the judge, clothed in his ermine; the statesman crowned with the laurel wreath of fame, as well as he

with sunburnt face, who earns his daily bread by the sweat of his brow, have each deemed it an honor to wear this emblem of innocence, this badge of a Mason.

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

Accept it, then with the blessing and benediction of the brethren who surround you. Finally, when the fateful hour comes, on which you too must descend into the narrow house, into that better life, whose billows kiss the eternal shore, may it be in the words of the poet: "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

By Past Grand Master Eugene S. Elliott

I now have the pleasure of presenting you with the lambskin or white leathern' apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter when worthily worn. And from a time when the memory of man runneth not to the contrary, this emblem, plain and unadorned, has been the peculiar clothing of all Free and Accepted Masons. The Prince commanding the resources of empires and the citizen toiling in humble poverty, have alike worn it with the consciousness that it has lightened the labors of the one, and added dignity to the powers of the other. It may be that you are, or yet will be, so firmly entrenched in the hearts of your fellow men and so deserving of their gratitude that they will elevate you to the highest positions of honor, trust and emolument, and cause your name to be inscribed high upon the pillars of worldly fame.

But never before have you had, and never again, my brother, will you have a higher

mark of favor and confidence bestowed on you than this, which I, as the representative of these brethren, and of the Craft throughout the world, am now about to bestow

This emblem, worn by King Solomon when arrayed in all his glory, and which invested with additional dignity the immortal Washington, and which has been eagerly sought and worthily worn by the best men of your own generation, I now present to you. If you disgrace it, the disgrace will be augmented by the consciousness that within this Lodge you have been taught the principles of a correct and moral walk.

It spotless white is emblematical of that purity of life and uprightness of personal manhood which we hope and expect, will hereafter distinguish you in all your social and personal affairs. It is now yours to wear, so long as the vital spark of life shall animate your mortal frame, and when at last, whether in youth, manhood or age, your spirit having winged its flight to that house not made with hands, and when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympa-

thizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours, yours to be placed with the evergreen upon the coffin which shall enclose your remains and be buried with you.

May you so wear this emblem of spotless white, my brother, that no act of yours shall stain its purity or cast reflection upon an institution which has outlived the fortunes of kings and the mutations of empires.

May you so wear it, my brother, and
 "So live, that when thy summons comes to
 join

The innumerable caravan, which moves
 To that mysterious realm, where each shall
 take

His chamber in the silent halls of death,
 Thou go not, like the quarry-slave at night,
 Scourged to his dungeon, but, sustained and
 soothed

By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his
 couch

About him, and lies down to pleasant dreams."

** (33-16) Let this make a deep and lasting impression upon your mind** (33-23) (34-24)

You now stand **** (34-27)** a just and upright Mason ** (34-28)

WORKING TOOLS

** (34-29) ** the working tools of an Entered Apprentice, which are the Twenty-four inch Gauge and the Common Gavel.

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

our usual vocations, and eight for refreshment and sleep.

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

SECOND SECTION

The following Lesson and Scripture quotations are appropriately introduced.

At the building of King Solomon's Temple there was not heard the sound of ax, hammer or any tool of iron **** (35-20)

It is the internal and not the external qualifications of a man that should recommend him to be made a Mason.

(Impress upon candidate the use of his time. If Masons would devote one-third of their time to the service of God and their fellow men, what a different world this would be)

We read in the Book of Ruth that it was the manner in former time, concerning redeeming and changing, that to confirm all things a man plucked off his shoe and gave it to his neighbor, this was testimony in Israel (*36-6).

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

No man should ever engage in any great or important undertaking without first invoking the blessing of Diety.

No Atheist can be made a Mason.

The Left is said to be the weaker part of man.

The right hand was said by our ancient brethren to be the seat of fidelity, which we sometimes see represented by two right hands joined; at others, by two human figures holding each other by the right hand. *** (37-10)

The lamb has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lambskin as the badge of a Mason,

is thereby continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides. (37-16)

Should you ever meet a friend *(37-17)* destitute circumstances, you should contribute as liberally to his relief as you could without material injury to yourself.

In operative masonry, the first stone of a building is usually laid in the northeast corner *** (37-20)

THIRD SECTION

The Third Section of this degree relates more particularly to the Lodge. It explains its form, supports, covering, furniture, ornaments, lights and jewels, how situated and to whom dedicated.

A LODGE

A lodge is composed of a constitutional number of Masons, duly assembled, with the Holy Bible, Square and Compasses, and a charter or warrant empowering them to work.

Our ancient brethren were accustomed to meet on a high hill or in a low vale
 (38-5)

FORM OF A LODGE

The form of a Lodge is an oblong square, extending from east to west and between the north and south, from the center to the surface, and from the earth to the highest Heaven. It is said to be thus extensive to denote the universality of Masonry, and that Masonic charity should be equally extensive.

SUPPORTS

It is metaphorically supported by three great pillars, denominated Wisdom, Strength and Beauty, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

These pillars are represented by the three principal officers of the Lodge the W. M., S. and J. Wardens.

The W.M. represents the pillar of wisdom
 ****(38-13)***

The S.W. represents the pillar of strength
 (38-14)*****

The J. W. represents the pillar of beauty
 (38-16)**

COVERING

The covering of a Lodge is the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of that mysterious ladder which Jacob, in his vision, saw extending from earth to Heaven, the three principal rounds of which are denominated Faith, Hope and Clarity, and admonish us to have faith in God, hope in Immortality, and charity to all mankind.

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

FURNITURE

The furniture of a Lodge is the Holy Bible, Square and Compasses. The Bible is dedicated to God, the Square to the Master and the Compasses to the Craft. The Bible is dedicated to God, because it is the inestimable gift of God to man ***(39-2)**;

the Square to the Master, because it is the proper emblem of his office, and should continually remind him of the duty he owes to the Lodge over which he is elected to preside; and the Compasses to the Craft, for by a due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds with all mankind.

ORNAMENTS

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

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it

The Mosaic Pavement is emblematic of human life, checkered with good and evil, the Beautiful Border which surrounds it, of those blessings and comforts which surround us, and which we hope to obtain by a firm reliance upon Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

LIGHTS

A Lodge has three lights, situated east, west and south—none in the north *** (39-11)****

JEWELS

A Lodge has six Jewels—three immovable and three movable.

The Immovable Jewels* are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of conduct.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board.

The Rough Ashlar is a stone taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the working tools of the Fellow Craft. The Trestle-board is for the master workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by

*The Square, Level and Plumb are called immovable, because worn by the Worshipful Master, Senior and Junior Wardens, and they are always to be found in the East, West and South

the Perfect Ashlar, of the state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-board we are also reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board.

LODGES—HOW SITUATED

All Lodges are, or ought to be, situated due east and west, because King Solomon's Temple was so situated. King Solomon's Temple was so situated because after Moses had safely conducted the Children of Isreal through the Red Sea, when pursued by Pharaoh and his hosts, he, by Divine command, erected a tabernacle and situated it due east and west, to perpetuate the remembrance of that remarkable east wind which wrought their mighty deliverance, and like-

wise the better to receive the rays of the rising sun. As this tabernacle was a model for King Solomon's Temple, so ought all Lodges to be situated due east and west.

TO WHOM DEDICATED

Lodges were anciently dedicated to King Solomon, who is said to have been our first Most Excellent Grand Master. But Masons, in modern times, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time there is, or ought to be, represented in every regular and well-governed Lodge, a certain Point within a Circle; the Point representing an individual brother, the Circle the boundary line of his duty, beyond which he is never to suffer his passions or prejudices to betray him. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; upon the top rests the Holy Scriptures. In passing around this circle, we necessarily touch upon both lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

TENETS

The tenets of our profession are Brotherly Love, Relief and Truth.

BROTHERLY LOVE

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

RELIEF

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

TRUTH

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

*** (40-2) ***

They allude to the four cardinal virtues, Temperance, Fortitude, Prudence and Justice.

TEMPERANCE

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

valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, ** (20-23)**

FORTITUDE

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and like the former should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge, ***20-25***

PRUDENCE

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to

our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained, *** (20-27) ***

JUSTICE

Justice is that standard or boundary of right which enabled us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society, and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof *** (20-29) ***

(In former times) Entered Apprentices served their masters with

FREEDOM, FERVENCY AND ZEAL

which are emblematically represented by Chalk, Charcoal and Clay.

There is nothing freer than Chalk the slightest touch of which leaves a trace behind. There is nothing more fervent than Charcoal, to which, when well ignited, the most obdurate metals will yield.

Nothing more zealous than Clay, or our Mother Earth, which is continually imparting for man's necessities, and constantly reminding us that as from it we came so to it we must all sooner or later return.

The following may be used

Our Mother Earth alone, of all the elements has never proved unfriendly to man the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano, but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty, though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care, and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him and piously covers his remains within her bosom. This admonishes us that from it we came and to it we must shortly return

Such is the arrangement of the different sections of the First Lecture, which with the forms adopted for the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry

The whole is a regular system of morality veiled in allegory, which will unfold its beauties to the candid and industrious inquirer.

CHARGE AT INITIATION

Brother: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this Ancient and Honorable Fraternity—ancient as having subsisted from time immemorial; and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation, nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God,

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

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

In your outward demeanor by particularly careful to avoid censure or reproach. Let not interest, favor or prejudice bias your integrity, or influence you to be guilty of a dishonorable action.

Although your frequent appearance at our regular meetings is earnestly solicited,

yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected. Neither are you to suffer your zeal for the institution to lead you into argument with those who through ignorance, may ridicule it.

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

Finally, keep sacred and inviolable the mysteries of the fraternity, as these are to distinguish you from the rest of the community, and mark your consequence among Masons.

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

SYMBOLISM OF THE DEGREE (OPTIONAL)

From Montana Monitor

The first, or Entered Apprentice Degree of Masonry, is intended, symbolically, to represent the entrance of man into the world in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that intellectual light which emanates from the primal source of all things, from the Great Architect of the Universe—the Creator of the sun, and of all things that it illuminates. Hence the great, the primary object of the first degree is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward. Also:

The first degree, or that of the Entered Apprentice, is intended in its symbolic sig-

nification to furnish a representation of youth just entering on the struggles, the trials, and duties of an early and responsible existence. On his first admission into the Lodge, the candidate is reminded of the weak and helpless state of man on his entrance into the world—unprepared for its exigencies of the present, ignorant of the vicissitudes of the future, and dependent for his safety and very existence on that God in whom alone, in all trials and difficulties, is there any sure and abiding trust.

And as the youth is prepared for a useful and virtuous education for his journey through life, so the Entered Apprentice obtains in his degree those first instructions whereon to erect his future moral and Masonic edifice. He now receives the elementary details of that universal language in which hereafter he is to converse with his brethren of all nations, so as to understand and be understood by Masons of every tongue and dialect under the sun. He is directed to take as a staff and scrip for his journey, a knowledge of all the virtues that expand the heart and dignify the soul. Secrecy, obedience, humility, trust in God,

purity of conscience, economy of time, are all inculcated by symbolic ceremonies too impressive in their character ever to be forgotten. And, lastly, as charity forms the chief corner-stone of all the Masonic virtues, the beauty and holiness of this attribute are depicted in emblematic modes which no spoken language could equal. The degree of the Apprentice is, in short, one of probation and preparation for a more advanced position, and more exalted privileges and duties.

FELLOW CRAFT

FIRST SECTION

(53-16)****

The Square of Virtue should be the rule and guide of your conduct in all future transactions with mankind.

SCRIPTURE LESSON TO BE READ

This lesson is to be divided into two parts and read following each circumambulation while the candidate is standing before the Worshipful Master in the East

Thus he shewed me; and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand.

And the Lord said unto me: Amos, what seest thou? and I said. A plumb-line. Then said the Lord. Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more.—Amos vii, 7, 8.

The following hymn may be used instead of the Lesson

TUNE—What Fairy-Lake Music

Come Craftsmen, assembled, our pleasure to share
Who work by the Plumb and remember the Square,
While traveling in love on the Level of time,
Sweet hope shall light on to a far better clime.

We'll seek in our labors the Spirit Divine,
 Our temple to bless, and our hearts to refine,
 And thus to our altar a tribute we'll bring,
 While, joined in true friendship, our anthem we sing

See Order and Beauty rise gently to view,
 Each Brother a column, so perfect and true
 When Order shall cease, and when temples decay,
 May each fairer columns immortal survey.

*** **

In the beginning God created the heaven
 and the earth.

And the earth was without form, and
 void; and darkness was upon the face of
 the deep And the Spirit of God moved
 upon the face of the waters

And God said, let there be light: and
 there was light.

***** (56-1) *****

THE WORKING TOOLS

The working tools of a Fellow Craft are
 the Plumb, Square and Level.

The Plumb is an instrument made use of
 by operative masons to raise perpendicu-
 lars; the Square, to square their work; and
 the Level to prove horizontals; but we, as
 Free and Accepted Masons, are taught to
 make use of them for more noble and glori-
 ous purposes. The Plumb admonishes us to
 walk uprightly in our several stations be-

fore God and man, squaring our actions by
 the Square of Virtue, and ever remembering
 that we are traveling upon the Level of time
 to that "undiscovered country from whose
 bourne no traveler returns."

**** (58-14) ***

SECOND SECTION

Masonry is considered under two denom-
 inations,—Operative and Speculative.

By Operative Masonry we allude to a
 proper application of the useful rules of
 architecture, whence a structure will derive
 figure, strength and beauty, and whence
 will result a due proportion and a just cor-
 respondence in all its parts. It furnishes us
 with dwelling and convenient shelter from
 the vicissitudes and inclemencies of seasons;
 and while it displays the effects of human
 wisdom, as well in the choice as in the ar-
 rangement of the sundry materials of which
 an edifice is composed, it demonstrates that
 a fund of science and industry is implanted
 in man for the best, most salutary and
 beneficent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

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

They worked six days before receiving their wages, but did not work on the seventh, for in six days God created the Heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

***** (59-6) *****

PILLARS

Peace, Unity and Plenty

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

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

The Use of Globes

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

They are invaluable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies we are inspired

with a due reverence for the Deity and His works, and are induced to encourage the studies of Astronomy, Geography, Navigation, and the arts dependent on them, by which society has been so much benefited

***** (59-17) *****

(3-5-7)

There are three degrees conferred in every Lodge. The three principal officers of a Lodge are the Worshipful Master, Senior, and Junior Wardens

* * * *

ORDER IN ARCHITECTURE

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

Of Its Antiquity

From the first formation of society order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across the top to

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

Classification

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

The Tuscan¹

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

The Doric¹

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings, though the frieze is distinguished by triglyphs and metopes, and

¹Use of the following section is optional

triglyphs compose the ornaments of the frieze.

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

The Ionic¹

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young

¹Use of the following section is optional.

woman, as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian¹

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:--Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, till arriving at the tile, they met with an obstruction and bent downward. Callimachus, struck with the object, set about imitating the figure; the base of the capital he made

¹Use of the following section is optional

to represent the basket; the abacus, the tile, and the volutes the bending leaves.

The Composite¹

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

OF THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original orders of Architecture revered by Masons, are no more than three, the Ionic, Doric, and Corinthian which were invented by the Greeks To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental if not more beautiful than the Corinthian. The first three orders alone however, show invention and particular character, and essentially differ from each other; the two others have nothing but

¹Use of the following section is optional

what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and distinct in architecture.

ANCIENT ORDERS¹

Of these five orders, the Ionic, Doric and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the East part of the Lodge, and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the column of Strength, which is situated in the west part of the Lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the column of Beauty, which is situated in the south part of the Lodge and is represented by the Junior Warden.

** (59-20) **

¹Use of the following section is optional

THE FIVE HUMAN SENSES

Which are Hearing, Seeing, Feeling, Smelling and Tasting. The first three—Hearing, Seeing and Feeling, are deemed peculiarly essential among Masons.

Hearing¹

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

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

Seeing¹

Is that sense by which we distinguish objects, and in an instant of time, without

¹Use of the following section is optional

change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions while the variety displayed in the eyes of different

animals, suited to their several ways of life, clearly demonstrate this organ to be the master-piece of Nature's work.

Feeling¹

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

Smelling¹

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

¹Use of the following section is optional

Tasting¹

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

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

The following short explanation of the five senses may also be given:—

Hearing, Seeing, Feeling, Smelling, and Tasting

While animate creatures in general are possessed of the powers and faculties by nature, man, who is an intelligent being,

¹Use of the following section is optional

gifted with the additional powers of investigating and reasoning, constantly employs and is dependent on these senses in his daily intercourse with his fellows. They are the means by which he can add to his own comfort and happiness, increase his knowledge and benefit society and those about him. And it is through them that mind meets mind, and the objects and extent of man's surroundings are made known to him.

Thus, is opened up that vast and boundless field, extending beyond the reach of human inquiry, wherein God, in His works, is ever manifesting His power and goodness, and is ever placing before us, for our moral and intellectual advancement, object lessons, from the lily of the valley, to the star in the heavens.

The first three of these, Hearing, Seeing and Feeling are the most revered by Masons. *** (59-21) *****

THE SEVEN LIBERAL ARTS AND SCIENCES AND EXPLAINING THE PURPOSE OF THIS LECTURE

Which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

NOTE. These seven may be divided into two groups, 1. The Trivium, Grammar, Rhetoric, and Logic; these are the literary or cultural subjects; 2. The Quadrivium, Arithmetic, Geometry, Music and Astronomy; these are the mathematical and scientific subjects. The Trivium (three way) and Quadrivium (four way) are believed to have been the courses of study offered in the old Mediaeval Universities of Europe. The purpose of their presentation here is not only to direct attention to their importance in all ages but to relate the Ancient and Honorable Fraternity of Freemasons to the cause of Education without which the democratic ideal of our Order is not possible. (W.L.S.)

Grammar¹

Is the key by which alone the door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language and unfolds its various constituent parts, its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur

¹Use of the following section is optional.

to any one before their acquaintance with the art; yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision and purity

Rhetoric¹

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment, it is the art of being persuasive and commanding, the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

Logic¹

Is that science which directs us how to form clear and distinct ideas of things and thereby prevents us from being misled by their similiture or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or groundwork of our inquiries, particularly in the pursuit of

¹Use of the following section is optional

those sublime principles which claim our attention as Masons.

Arithmetic¹

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight and measures, therefore, to understand them rightly, we ought to understand arithmetical calculations, and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

Geometry¹

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

¹Use of the following section is optional

A point is the beginning of all geometrical matter.

A line is a continuation of the same.

A superficies is length and breadth, without a given thickness.

A solid is length and breadth, with a given thickness, which forms a cube, and comprehends the whole.

Music¹

Is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness; and excites us to war. This science is truly congenial to the nature of man, for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with

¹Use of the following section is optional.

such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

Astronomy¹

Is the sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of His infinite Glory. They speak to the whole universe, for there is no speech so barbarous but their language is understood, nor nation so distant, but their voices are heard among them.

“The heavens declare the glory of God;
The firmament sheweth His handiwork.”

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies and by which their motions are directed, investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

¹Use of the following section is optional

THE ADVANTAGES OF GEOMETRY

The Fifth, Geometry, is most revered by Masons.

By this science, the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics.

For these and many other reasons the number Seven is held in high estimation among Masons.

***** (60-6) *****

What does it denote?

How is it represented?

Whence did it originate***?

* * * * *

CORN, WINE AND OIL,

* * * * *

Plenty, Health and Peace

* * * * *

G

Of the Moral Advantages of Geometry

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

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The Attentive Ear receives the sound from the Instructive Tongue, and the Mysteries of Masonry are safely lodged in the repositories of Faithful Breasts.

Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity to imprint on the

mind, wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

****(61-11) ****

The following SYMBOLISM OF THE DEGREE may be used:

If the object of the first degree be to symbolize the struggles of a man groping in darkness for intellectual light, that of the second degree represents the same man laboring amid all the difficulties that encumber the beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but Craftsmen ever saw.”

Or:

The symbolism of the second degree essentially differs from that of the first. If the first degree was typical of the period of youth, the second is emblematic of the state of manhood. Here new duties and increased obligations to their performance press upon the individual. The lessons of wisdom and virtue which he has received in youth, are now to procure their active fruits; the talent which was lent, is now to be returned with usury. Hence, as the Fellow-Craft's degree is intended to represent this thinking and working period of life, it necessarily assumes a more important position in the Masonic scale, and is invested with a more dignified ritual, and a more extensive series of instructions. Here it is that the preparatory lessons which were obtained in the first degree, are to be enlarged and enforced. As labor is the divinely appointed lot of man, in this degree the rewards of industry are set forth in emblematic forms, and the recipient is taught the exercise of diligence and industry, that by the faithful performance of his task he may, in due time, be entitled to the wages for which he has wrought.

But man was not intended for physical labor only. There are more exalted tasks to which the possession of mind has called him. Endowed by his Creator with reason and intellect, it is his duty, and should be his pleasure, to direct the vigor and energy of his mankind to the cultivation of his reasoning faculties and the improvement of his intellectual powers.

Hence, the Fellow-Craft's degree, as a type of this state of manhood, is particularly devoted to science. The mind of the recipient is fixed, by the nature of its ritual, upon the wonders of nature and art. The attention is particularly directed to the liberal arts and sciences, with whose principles the candidate is charged to become familiar, that he may be enabled to occupy with honor to himself and with profit to his fellow creatures, his allotted place in the great structure of human society.

CHARGE

Brother: Having been passed to the second degree of Freemasonry, we congratulate you on your perferment. The internal, and not the external qualifications

of a man, are what Freemasonry regards. As you increase in knowledge, you will improve in social intercourse.

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

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

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

knowledge. While it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

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

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

***** (61-18) *****

MASTER MASON

FIRST SECTION

The Compasses are peculiarly dedicated to this degree, and the Master Mason is taught that between their points are contained the most excellent tenets of Masonry, which are Friendship, Morality and Brotherly Love.

78-79-80-81

LESSON FROM SCRIPTURE

This lesson is to be divided into three parts and read following each circumambulation while the candidate is standing before the Worshipful Master in the East

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

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

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

And the doors shall be shut in the streets, when the sound of the grinding is low, and

he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

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

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

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it—Eccles. xii.

Or the following ode may be sung

TUNE—Bonny Doon

Let us remember in our youth
Before the evil days draw nigh,
Our great Creator and His truth,
E'er memory fail and pleasures fly,
Or sun or moon or planets light,
Grow dark or clouds return in gloom,
E'er vital spark no more incite
When strength shall bow and years consume

Let us in youth remember Him,
Who formed our frame, and spirits gave,
E'er windows of the mind grow dim,
Or door of speech obstructed wave
When voice of bird fresh terror wake,
And music's daughters charm no more,
Or fear to rise, with trembling shake
Along the path we travel o'er

In youth, to God let memory cling,
 Before desire shall fail, or wane,
 Or e'er be loosed life's silver string,
 Or bowl at fountain rent in twain
 For man to his long home doth go,
 And mourners group around his urn
 Or dust to dust again must flow
 And spirits unto God return.

*** (83-15) ***

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

** (83-25) ***

A Master Mason, or Overseer of the work.

WORKING TOOLS

(85-20)**** the working tools of this degree, which are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is an instrument made use of, by operative masons, to spread the cement which unites a building into one common mass; but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that

cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention or rather emulation, of who best can work and best agree.

**** (85-21) ****

SECOND SECTION

The second section of this degree is of pre-eminent important. It recites the legend or historical tradition on which the degree is founded—a legend whose symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude and integrity.

*** (87-4) ***

"Prayer is intended to increase the devotion of the individual, but if the individual himself prays he requires no formulæ

**** (88-1) ****

FUNERAL DIRGE

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

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

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

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

PRAYER

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

dieth up, so man lieth down and riseth not up till the heavens shall be no more. But, O Lord, have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response—So mote it be.

Or the following may be used.

O Thou great and glorious God, who canst alone defend amid the manifold dangers which beset our pathway through life, shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. And, O, God, we pray that Thou wouldst raise this, our brother, from his fallen estate, and guide him evermore in an upright walk and conversation. May the still, small voice of Thy spirit whisper in his ear the words of wisdom. Let Thy fatherly hand ever be about him, and do Thou, O God, direct his feet in the paths of peace. May his breast safely keep and guard the trust which friendship there reposes. And when at last he shall have diligently executed in the rough quarries of earth the designs

which Thou has inscribed upon his trestle-board, and shall be stricken down by the ruthless S.M. of death, may he be raised to the life eternal, be found worthy of fellowship with the good, and in the Grand Lodge above be permitted to see Thee face to face, and to worship Thee there in the beauty of holiness for ever and ever. Amen.

Response—So mote it be.

***** (97-14) *****

HISTORICAL ACCOUNT

***** (99-101) *****

THIRD SECTION

My Brother: the Third Section of this degree explains many important particulars relating to the building of King Solomon's Temple.

This magnificent structure was founded in the fourth year of the reign of Solomon on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus in-

forms us that although more than seven years were occupied in building it, yet during the whole term it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not heard the sound of ax, hammer, or any tool of iron in the house while it was building. It is said to have been supported by fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters all hewn from the finest Parian marble.

It was symbolically supported also by three columns, Wisdom, Strength and Beauty, because there should be wisdom to contrive, strength to support and beauty to adorn all great and important undertakings. These Pillars represent our three ancient Grand Masters, Solomon King of Israel, Hiram King of Tyre and Hiram Abiff.

The Pillar of Wisdom represents Sol. K. of I., because by his wisdom he erected that monument of magnificence which immortalized his name.

The Pillar of Strength represents H. K. of T., because he aided and assisted K. S. in that great and glorious undertaking.

The Pillar of Beauty represents our Grand Master H. A., because by his cunning work the Temple was beautifuled and adorned.

There were employed in its building three Grand Masters, 3,300 Masters or Overseers of the work, 80,000 Fellow Craft, and 70,000 Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

In front of the magnificent porch were placed two celebrated pillars—one on the left hand and one on the right hand. They were supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to Pharaoh and his host, and retarded their pursuit. King Solomon, therefore, ordered these pillars to be placed

at the entrance of the Temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from Divine worship.

MASTER'S CARPET

I will now direct your attention to the emblems delineated on the Master's carpet; every figure thereon accords a striking lesson of the strictest morality.

THE THREE STEPS

Are emblematical of the three principal stages of human life: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor and ourselves; so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity;

and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth, to have made man in-

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

THE BOOK OF CONSTITUTIONS

Guarded by the Tiler's sword

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

THE SWORD

Pointing to a Naked Heart

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

ALL-SEEING EYE

Whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

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

THE FORTY-SEVENTH PROBLEM OF EUCLID

Was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems, and

among the most distinguished he erected this, which in the joy of his heart, he called Eureka, in the Grecian language signifying, "I have found it;" and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close? We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope, tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot, and when he thinks his greatness still aspiring he falls, like autumn leaves, to enrich our Mother Earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold, what havoc the scythe of

Time makes in the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

***** (102-1) *****

SETTING MAUL, SPADE AND COFFIN

* * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the evergreen and everliving sprig of Faith in the merits of the lion of the tribe of Judah; which strengthens us, with confidence and composure, to look forward to a blessed immortality; and doubt not, but in the glorious morn of the resurrection, our bodies will rise, and become as incorruptible as our souls.

Then let us imitate the good man in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity

to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

The following Symbolism of the Degree may be given

If the first degree is intended as a representation of youth, and the second of manhood, the third, or Master Mason, is emblematic of old age, with its trials, its sufferings and its final termination in death. The time for toiling is now over, the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe to call him from the labors of earth to the eternal refreshment of heaven. Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime degree. As an Entered Apprentice, the Mason is taught those elementary

instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering upon the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigations in the science of the institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures, but, as a Master, the Mason is taught the last, that most important and most necessary of truths, that having been faithful to all his trust, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, man-

hood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence.

By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and the lecture," as a distinguished writer has observed, "beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is, that youth, properly directed, leads us to the honorable and virtuous maturity, and that the life of man, regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

CHARGE

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

You are now bound by duty, honor and gratitude, to be faithful to your trust, to support the dignity of your character on

every occasion, and to enforce by precept and example, obedience to the tenets of Freemasonry.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care, and for this purpose it is your province to recommend to your inferiors, obedience and submission, to your equals, courtesy and affability, to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed.

The ancient landmarks of Masonry, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

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

The following as being one among the mass of illustrations, which the symbols of Masonry afford, may be given after the charge

Your representation of ***** is a type of the upright man through life. Endowed, like the widow's son, with intellect and power to carry out the designs of the Grand Architect of the Universe, he enters by the South Gate upon the sunny period of youth, here he is met by allurements which, like the **would turn him from the path of duty, but deaf to the siren tones, and sustained by the unerring dictates of a monitor within, he moves on to the West Gate, or middle period of life. here he is assailed by misfortune, by disease, and trials, tempting him to betray his trust, but with fidelity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly, and arrives in age at the East Gate, that opening

through which he looks out upon a better and brighter world. Here he is met by the inexorable enemy to whom all must yield. At the fatal blow of death he sinks to the dust and is buried in the rubbish of his earthly nature but not forever.

By the acacia or evergreen that bloomed at the head of his grave, we are reminded of that immortal part which survives the tomb, and as the remains of our lamented brother were raised from their humble resting-place by the S. G. of the Grand Master and carried as near the unfinished S. S. as the Jewish law would permit, so when we are called from these earthly tabernacles may we be conveyed to the Holy of Holies, there to rest secure in the protecting love of our Heavenly Father, through the boundless realms of a never-ending happiness.

STATEMENT FOLLOWING MASTER MASON DEGREE

My Brother.

You have this evening been raised to the sublime degree of Master Mason. Doubtless the ceremonies incident to this degree have left an impression upon your mind that

will never be effaced. It would be strange however, if some points were not so clear as others, and that you may have as complete an understanding of this degree as possible, this simple statement is made.

The several Masonic degrees in Ancient Craft Masonry teach fundamental religious truths. As an Entered Apprentice your attention was directed to the Mason's faith in and dependence upon Almighty God. As a Fellow Craft, Reverence for God was especially called to your attention, and now in the Master Mason degree which you have just received, that other wonderful and all important lesson of Immortality, or as some think of it, the Continuing Life has been brought home to you. You have been impressed with the thought that what is called Death is not the end, and that because of our faith in God and by reason of the strength of the Lion of the tribe of Judah, there is no death to that imperishable part of man,—the Soul. The acacia is indeed the symbol of Immortality. Ever keep this in mind.

And now my brother, let me enjoin upon you the thought that Masonry is not a

series of degrees to be taken and then forgotten, something to put off and on at will, something which we leave behind us when we retire from this hall,—not at all. Masonry will mean much or little to you just as it influences your life. This day, nay, this very hour demands that every Mason shall put into daily practice those principles which he has been taught within the tyled precincts of the Lodge. You and every Mason will be of high or low degree in just so far as your lives are guided and influenced by Masonic principles, and in the language of one great Mason of the 19th Century remember that “What we have done for ourselves alone dies with us. What we have done for others and the world, remains and is Immortal.” Masonry means service (W L S)

INSTRUCTIONS (Optional)

Master—Brother: I will now explain to you the use of the Gavel, which is the emblem of the power and authority of the Master. One knock* with it calls the Lodge to order, and should always be promptly obeyed. When given, calling the name of an

officer, it causes him only to rise; thus. *Brother Junior Deacon (J. D. rises). When up, one knock seats him *(J.D. takes his seat). Two knocks ** (all officers except Master rise) causes all the officers to rise. When up, one knock, * (officers are seated) seats them. Three knocks causes all the officers and brethren to rise *** (all rise). When up, one knock * seats them (all are seated).

There are two methods of voting in a Masonic Lodge, first by ballot, black and white balls, for the degrees or for affiliation (explain method) and by written ballots, for election of officers, and in Masonic trials.

Second in the usual routine work of the Lodge, by the uplifted right hand thus (illustrate method) which is used to express your assent to or dissent from a motion, as you desire.

Instructions are now given, not to pass between the Altar and the East.

Address to Candidate (Optional)

Brother_____, we now receive you as a Master Mason and a member of _____ Lodge No._____ of the Jurisdiction of

North Dakota, and when you have learned the lecture of the Master Mason degree and passed a satisfactory examination on the same in open lodge you will be entitled to all the rights and privileges of the Fraternity where ever dispersed throughout the globe.

We trust that the influence of the ceremonies through which you have passed will encourage you in the performance of every duty here below, and when your labors with us shall have ceased, that you may be raised by our Supreme Grand Master to the enjoyment of fadeless light and immortal life, in that heavenly Kingdom, where Faith and Hope shall end, and Love and Joy prevail throughout eternity.

INSTALLATION CEREMONIES

Following the annual election in a Subordinate Lodge the officers may be installed. Officers must be installed on or before St. John's day, December 27th. Only Worshipful Masters and Past Masters may act as Installing Officers. The Lodge must be opened on the Master Masons Degree. The Worshipful Master has the right to install any officer absent, at a later Communication without dispensation.

Open Lodge in room adjacent to Lodge room.

In case of a public Installation the officers should form in the ante room and march into the lodge room under direction of the Grand Marshal.

The Master will say.

Brother Secretary, you will announce the names of the officers elected or appointed to govern _____ Lodge No. _____.

As their names are called, the brethren will take the chairs arranged for them, which should be placed across the hall west of the altar. The Master elect will take the chair nearest the South; the others following in the order in which their names are called, which is to be in the order of their rank. After the roll of officers is called, the Marshal will say

Officers elect, arise. Worshipful Master, the officers of _____ Lodge No. _____ are before you.

Master: Brethren, you now behold before you the officers who have been duly elected and appointed to serve this Lodge for the ensuing Masonic year, and now declare themselves ready for installation.

If any of you have any reasons to urge why they should not be installed, you will

now make them known or else forever hereafter hold your peace.

Hearing no objections, I shall proceed to install them.

Before proceeding with the installation services, let us humbly invoke the blessing of Deity.

The following or some suitable prayer may be used

PRAYER

Almighty God, Thou art our God and the God of our fathers before us; in Thee we live, and move, and have our being. Make us conscious of Thy nearness. Shed the light of Thy wisdom into our hearts, that the spiritual world may become more real to us. We thank Thee for all the opportunities of life. May we grow in all that makes for true manhood. Let Thy light so shine that the day may be hastened when Thy will shall be done on earth as it is in Heaven. Help us, we pray Thee, and all good men who by noble toil are trying to better the world. Bless the brethren who now stand before Thee and are about to be intrusted with the responsibility of conducting the affairs of this Lodge, give them grace to see the true way, to dis-

pense the true light to the uninformed brethren. Bless all our brethren and all people, and to Thy holy name shall be the glory evermore. Amen.

Response—So mote it be.

The Installing Officer then orders each officer to place his right hand over his heart, and repeat the following declaration, all speaking in unison

I _____, promise upon the honor of a Mason, that I will, to the best of my ability, conform to and abide by the Ancient Landmarks, Regulations and Usages of Masonry, the Constitution and Edicts of the Grand Lodge, and the By-Laws of this Lodge, and faithfully perform the duties of the office for which I have been selected.

The officers are then seated, and the Marshal presents the Worshipful Master-elect before the pedestal, saying

Most Worshipful Master: I present my worthy brother, _____ to be installed Master of this Lodge. I find him to be of good morals and of great skill, true and trusty, and as he is a lover of the fraternity wheresoever dispersed over the face of the earth, I doubt not he will discharge his duty with fidelity.

The Installing Officer then address him.

Brother. Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge.

The Installing Officer then reads a summary of the Ancient Charges to the Master-elect, as follows

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

Ans. I do.

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

Ans. I do.

3. You promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decision of the law and the constituted authorities?

Ans. I do.

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

Ans. I do.

5 You promise to hold in veneration the original rulers and patrons of Free-Masonry, and their regular successors, supreme and subordinate, according to their stations; and submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the Constitutions of the Fraternity?

Ans. I do.

6. You promise, as much as in you lies, to avoid private piques and quarrels and to guard against intemperance and excess?

Ans. I do.

7. You promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

8. You promise to respect genuine and true brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Ans. I do

9. You promise, according to the best of your abilities, to promote the general good

of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

13. You admit that no new Lodge can be formed without permission of the Grand

Lodge, and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Craft?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

These are the regulations of 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 new Master having signified his cordial submission as before, the Installing Officer thus addresses him

Brother A. B. in consequence of your cheerful conformity to the charges and regu-

lations of the Craft, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same

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

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

The Installing Officer then addresses the Master-elect in the following manner

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

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

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

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

The Line teaches 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 frequently read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive the charter, by the authority of which this Lodge is held. You are carefully to preserve it, and in no case should it ever be out of your immediate control. At the expiration of your term of office you will deliver it to your successor.

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

The New Master is then placed on the left hand of the Installing Officer, who, calling up the brethren says

Master, behold your brethren.

Brethren, behold your Master Salute him with the Grand Honors.*

*The Public Grand Honors are given in the following manner. Both arms are crossed on the breast, the left uppermost, and the open palms of the hands, sharply striking the shoulders, they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times.

The Installing Officer then presents the gavel to the Worshipful Master and says.

Worshipful Master, seat your Lodge.

The other officers are then respectively presented by the Marshal to the Installing Officer, who delivers a charge to each of them as follows:

SENIOR WARDEN

Brother C. D., you have been elected Senior Warden of this Lodge, and are now invested with the jewel of your office.

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

Your regular attendance at our stated communications is essentially necessary. In the absence of the Master you are to govern

this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. Look well to the West.

He is then conducted to his proper station.

JUNIOR WARDEN

Brother E. F., you have been elected Junior Warden of this Lodge, and are now invested with the jewel of your office.

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

To you is committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance or excess.

Your regular and punctual attendance is particularly requested; and I have no doubt you will faithfully perform the duties which pertain to your station. Look well to the South

He is then conducted to his proper station
TREASURER

Brother G. H., you have been elected Treasurer of this Lodge, and are now invested with the jewel of your office. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out by order of the Worshipful Master, with the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

He is then conducted to his proper place
SECRETARY

Brother I. K., you have been elected Secretary of this Lodge, and are now invested with the jewel of your office. It is your duty to observe all the proceedings of this Lodge, make a fair record of all things proper to be written, receive all moneys due the Lodge, and pay them over to the Treasurer, taking his receipt therefor.

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

He is then conducted to his proper place

THE CHAPLAIN

(To be used when a Lodge has a Chaplain)

Rev. Brother L. M., you are appointed Chaplain of this Lodge, and are now invested with the jewel of your office. It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to Heaven and lead the way" may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is then conducted to his proper place

SENIOR AND JUNIOR DEACONS

Brothers L. M. and N. O., you have been appointed Deacons of this Lodge, and are now invested with the jewels of your re-

spective offices. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. These rods I trust to your care, not doubting your vigilance and attention.

They are then conducted to their proper places

THE STEWARDS

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

They are then conducted to their proper places

LOCAL DIRECTOR OF MASONIC SERVICE AND EDUCATION

Your duties are implied in the title of your office. You are to be particularly in charge of the presentation of all of the Bulletins and the programs outlined by the Grand Lodge Committee on Masonic Service and Education. It is for you to acquaint yourself with the needs of your Lodge and Community and with the cooperation of the Worshipful Master, to direct the Craft in the practical application of the "excellent tenets of our Order" which are Friendship, Morality, and Brotherly Love.

Yours is a responsible and enviable position. Service is your watchword Be zealous and "work while it is day for the night cometh when no man can work."

SPECIAL INSTRUCTOR IN RITUAL

Our Grand Master has appointed you to be the Special Instructor in Ritual for your Lodge. You have devoted yourself to an intensive study of the Ritual and have received a 'certificate of proficiency' from the Custodians of the Work. It is your duty as well as privilege to watch closely

and to correct any errors noticed in the presentation of the 'work' or the 'lectures'. Slipshod or indifferent presentation of the ritualistic work must not be permitted. Satisfaction with ourselves comes only as we aim at perfection. Every effort must be made to make the presentation of the ritual impressive and effective, thus assisting the candidate to realize more fully the vital importance of the teachings of Freemasonry. Accuracy is your watchword. The Brethren will rejoice in your endeavors and give you all possible assistance.

TILER

Brother T. U., you have been appointed Tiler of this Lodge, and are now invested with the jewel, together with the implement of your office. As the sword is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, and to post a sentinel over our actions, thereby excluding every unqualified

and unworthy thought, word and deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

He is then conducted to his proper place.

The Installing Officer then addresses the officers and members of the Lodge as follows

CHARGE TO THE MASTER

Worshipful Master. The Grand Lodge having committed to your care the superintendance and government of the brethren who constitute this Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your station.

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

For a pattern of imitation consider the great luminary of nature, which, rising in

the east, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcebly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice, out of the Lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution, so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by Justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitution of Masonry and, above all, the Holy Scriptures, which are given as a rule and guide to our faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

CHARGE TO SENIOR AND JUNIOR WARDENS

Brothers Senior and Junior Wardens: You are too well acquainted with the principles of Masonry to warrant any apprehension that you will be found wanting in the discharge of your respective duties. Suffice it to mention that what you have seen praiseworthy in others, you should carefully imitate, and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the promptings of a good conscience.

CHARGE TO THE BRETHREN

Brethren of _____ Lodge No. ____ Such is the nature of our constitution that, as some must necessarily rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who have been selected to govern your Lodge are sufficiently conversant with the rules of propriety and laws of the institution, to avoid exceeding the powers with which they were entrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim: to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this fraternity has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the transactions of this aus-

picious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The Marshal then proclaims the installation of the officers in the following manner

In the name of the Most Worshipful Grand Lodge of the State of North Dakota, I proclaim the officers of this Lodge duly installed.

I proclaim it in the South.

I proclaim it in the West

I proclaim it in the East

Brethren, salute your officers with the Grand Honors of Masonry

Addresses may then be made by the newly installed officers and a season of social enjoyment indulged in

The Lodge is then closed

CEREMONY OF INSTITUTION OF A LODGE

A date for the ceremony should previously be agreed on between the Grand Master, Grand Secretary and the officers of the Lodge to be instituted. Invitations to the event should also be issued to the surrounding Lodges

The Grand Master or his duly deputized officer, with a staff of Grand Lodge officers, if possible, should arrive at the New Lodge an hour or so prior to the time set for the event, the quarters for the new Lodge investigated and arrangements made, if possible, for the opening of an Emergent Grand Lodge in full form and with all offices filled

Whether the Emergent Grand Lodge is opened in full form or not the following order should be pursued

Grand Master call the Lodge to order **and state purpose** of meeting

Appointment of officers to complete roster of Emergent Grand Lodge

Regular opening of Grand Lodge if deemed advisable and time permits.

Prayer by Grand Chaplain.

Emergent Grand Lodge declared open.

Grand Secretary reads aloud the dispensation.

Grand Marshall reads complete list of officers of New Lodge and as their names are called in order, commencing with the Master, they take their places west of the altar, seated in a line from South to North facing the east as follows.

W. M.

S. W.

J. W.

Secretary

Treasurer

Chaplain

Director of Masonic Service and Education

Special Instructor in Ritual

S. D.

J. D.

S. S.

J. S.

Tiler

The Grand Master then says. "Brethren we are about to institute _____ Lodge U.D. but before doing so let us humbly invoke the blessing of Divine Power. Brother Chaplain you will lead us in prayer."

Grand Chaplain—"Let us Pray."

"Almighty and Supreme Grand Master of Heaven and Earth, the only true and eternal God, whose omnipresent eye pervades the inmost recesses of the human heart, whose boundless beneficence supplies every want, and whose unspeakable perfections and glory surpass all understanding of the children of men, we pray Thee to confer Thy benediction upon the purposes of the present assembly

"May this new Lodge be instituted to the glory of Thy Eternal Name, may its purpose be consecrated to Thy Eternal Truth and may the harmony with which thou hast baptised Thy system of worlds be preserved within this sacred Temple of Thine.

"We pray that its officers may be endowed with the knowledge and spirit of Temperance, Prudence, Wisdom and Jus-

tice, and may its members be ever mindful of the duty they owe to God, the obedience they owe to their superiors, the love they owe to their equals and the good will they owe to all mankind. Amen "

Response by Brethren

"So mote it be "

CEREMONY OF INDUCTION

Assisted by the Grand Marshal, the Grand Master then inducts the officers into their several stations and places, one at a time, the officers of the Grand Lodge giving way to them.

Grand Marshal conducts the Master to the East and says. "M. W. Grand Master, I have the honor to present before you W Brother _____ who has been chosen to act as Master of _____ Lodge while under dispensation and now declares himself ready to be inducted into office."

CHARGE TO THE MASTER

Grand Master.

"Worshipful Brother _____. The superintendence and government of the

Brethren who are to compose this Lodge while under dispensation having been committed to your care, you cannot be insensible to 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. You are the Master and the dignity and reputation of Masonry in this community depends upon you. Conduct the affairs of your Lodge wisely and well, so that the Grand Lodge may be able to approve your work without hesitation or question. Masonry stands for loyalty to God and Country and uprightness and squareness with ourselves and all mankind. You are the Master and your duties as such, and as an upright man are plain. At the end of your period of dispensation may the Grand Lodge be able to approve your work and perpetuate your organization by granting you a Charter in due time. You will now be conducted to your station."

The Grand Marshal conducts him to the East and next presents the Senior Warden. Grand Marshal introduces Senior Warden to Grand Master.

CHARGE TO THE SENIOR WARDEN

Grand Master.

"Brother_____. You have been appointed Senior Warden of this Lodge while under dispensation, and will now assume the duties of your office. It will be your duty to aid and support your chief in all the requirements of his office. In his absence you are to preside and perform his duties. You will now assume your station in the west.

He is conducted to his station and the Junior Warden presented and introduced.

CHARGE TO THE JUNIOR WARDEN

Grand Master.

"Brother_____. You have been chosen Junior Warden of this Lodge while under dispensation, and will now assume the duties of your office. It will be your duty to aid and support your chief in all the requirements of his office. In his absence you are to preside and perform his duties. You will now assume your station in the south."

He is conducted to his station and the Secretary presented and introduced.

CHARGE TO SECRETARY

Grand Master:

“Brother_____: You have been appointed secretary of this Lodge while under dispensation, and are now assigned your station. Your duties are important. First see that all monies are promptly collected, full receipts issued and stubs made therefore, so that auditing committees will be easily able to clear your books and accounts. Make all your records complete and with neatness, dispatch and accuracy, in order that they may be authoritative and authentic for future reference. Answer all correspondence promptly though briefly, in order that your Lodge may have a record for courtesy and dependability among your neighboring Lodges and with the Grand Lodge and other correspondents. As I said before your duties are most important. Carelessness and indifference on the part of a secretary will kill a Lodge quicker than that of any other officer. Let your record and your conduct command the approval of your brethren and all who have business relations with your office, and lastly do all in your power to preserve all the **Lodge**

records that future generations may have them for reference at a time when they will have real worth. Remember well this charge. You will now assume your place in the southeast.”

He is conducted to his seat and the Treasurer presented.

CHARGE TO THE TREASURER

Grand Master.

“Brother_____. Having been appointed treasurer of this Lodge you will now enter upon the duties of your office. Your duties as well as those of your associate, the secretary, are likewise very important. First, never take money without giving a receipt in full there-for, both as a protection to yourself and your Lodge. Exact honesty and accuracy are a sure index of a cultured, well regulated mind, and the success of your Lodge depends likewise upon your accuracy and efficiency. Let me urge that you also do all in your power to assist the secretary in the preservation of all Lodge records. The future historian may look for them in vain unless this cau-

tion is observed. You will now be conducted to your places in the Northeast."

Chaplain, if any, should be inducted here.

CHARGE TO THE DEACONS

Grand Master.

"Brethren you have been appointed to act as deacons of this Lodge during dispensation and will now be assigned to your places. It is your duty to wait on the orders of the Master and Wardens and to act for them as they may direct. You are in a position to command promotion to a higher station in the Lodge and much of the success of your Lodge depends on your intelligence and efficiency. You will be conducted to your places."

CHARGE TO THE STEWARDS

"Brethren it is your duty to assist in a general way in the Lodge, help the secretary in the collection of fees and monies, assist with the tables of banquets and other functions. Keep an account of Lodge expenses and make yourself indispensable as helpers to the other officers. Be accurate, be efficient. You will assume your places"

CHARGE TO THE TILER

"Brother Tiler, you are the safeguard of this lodge. Be prompt, be efficient, be sociable and friendly, and be helpful to all. Assume your station." Grand Marshal conducts him to his place.

The Grand Master then calls up the Lodge and charges the membership as follows.

CHARGE TO THE BRETHREN

"Brethren. Membership in a **Masonic Lodge** involves **duties** as well as **benefits**. I need not discourse to you on its benefits.

"The duties it begets are many, to your God, your Country, your neighbor, your family and yourself. These duties when performed all tend to improve your quality as a man and as a citizen. That is the final purpose of Masonry.

"**The establishment of a Lodge in your midst**, involves added duties as well as benefits. Just as it becomes a blessing to its membership, so in the same proportion, it creates responsibility to the community. There are about you those who will not be

permitted to participate in the personal benefits of this Lodge, but you as Masons owe to the rest of the community, the certain up-lift which Masonry has given, and we expect will continue to give to you. Pass your culture on to your schools, your churches, your Sunday schools, your civic organizations, and to the young folks in their activities.

“My Brethren of _____ Lodge, as an appreciation of the benefits derived, you should pay your debt of gratitude in the above way. The Grand Lodge is conferring upon you the benefits of a Lodge with the expectation that they will be reflected through a better child life, a better school, better churches and a better community in which to live. In that way Masonry will serve the State and the nation, all of which permit it to live in this country.

“As a quicker means of approach to that end, we would suggest to you the adoption of a certain and definite program. Your **D. D. G. M.** will present that program to you later, as will also the Executive Secretary of the Committee on Masonic Service and Education and both will endeavor

to assist you in working it out. May the blessings of the Great Architect of the Universe be upon you.”

The Grand Master then makes the following proclamation.

“By virtue of the high power in me vested, I do now in the name of the Most Worshipful Grand Lodge of Masons of the State of North Dakota, institute and form you, my beloved Brethren, into a Lodge of Free and Accepted Masons, according to the laws of the Grand Jurisdiction and your letter of Dispensation

“From henceforth you are authorized and empowered to open and hold a Lodge of Entered Apprentices, Fellowcrafts and Master Masons; and to do and perform all such acts as thereunto pertain, conforming in all things to the Constitution, Laws and Edicts of the Grand Lodge A.:F.: & A.:M.: of North Dakota, and may the Supreme Grand Master be with you and guide and direct you in all your doings.

“Let us pray. Brother Grand Chaplain, you will lead us in prayer.”

“Supreme Architect of the Universe, accept our humble thanks for the manifold blessings which thy bounty has conferred on us and especially for this friendly and social intercourse. May this Lodge now instituted in _____ be the means of establishing a firmer and closer brotherhood, better morals, and a higher culture, and thus produce a deeper and more intelligent love and reverence for Thee in this community. Pardon, we beseech Thee, whatever Thou seest amiss in us and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love Thee, and wilt Thou be pleased so to influence our hearts and minds that we may each practice out of the Lodge those great moral duties inculcated in it, and with reverence, study and obey the laws which Thou hast given us in Thy Holy word. Amen.”

Response by Brethren all—So mote it be.

The Grand Marshal then makes the following Proclamation of Institution:

“In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted

Masons of the State of North Dakota, and by the order of the Most Worshipful Grand Master, I hereby proclaim _____ Lodge Under Dispensation, legally instituted, the officers thereof legally inducted into office and empowered to perform all the necessary duties of Symbolic Masonry.”

Grand Master: “Brother Grand Chaplain pronounce the Benediction.”

Grand Chaplain:

“The Lord Bless you and keep you.

The Lord Make His Face to Shine Upon You and be Gracious Unto You.

The Lord Lift up His Countenance Upon You and Give You Peace. Amen.”

Response by all the Brethren.

“So Mote It Be.”

The instituting officer may conclude with such personal instructions as he deems necessary for the occasion, declare the emergent Grand Lodge closed or close it in full form, hand the gavel of authority and Dispensation over to the Master of the new Lodge and resign the chair to him.

The Master will seat the Brethren and proceed with opening the New Lodge in full form and with any other ceremony as requested by the Grand Master, talks, addresses, etc., after which the Lodge will be closed in full form. A banquet or luncheon may then be spread.

The secretary will copy the dispensation into the Lodge records and make full and complete report of all proceedings.

CONSECRATION AND CONSTITUTION OF NEW LODGES

PREPARATION FOR CONSECRATION OF NEW LODGES

The following preparations should be made before the Grand Lodge is convened, and the Worshipful Master of the new Lodge should attend to all details connected therewith.

A plain box about 4x8 inches should be neatly covered with bleached muslin and placed upon a stand or small table about equal distance between the Altar and the East.

The stand should be covered with a white table cloth and the box placed thereon, and over all should be another white table cloth reaching nearly to the floor.

The elements of consecration, Corn, Wine and Oil, are carried by the Deputy Grand Master (golden goblet), Grand Senior and Junior Wardens (silver goblets). These articles are provided by the Grand Lodge and are to be found in the trunk containing the Grand Lodge aprons and other paraphernalia, which is forwarded by the Grand Secretary to the Worshipful Master of the new Lodge in advance of the ceremonies.

When all is ready for the Ceremonies of Consecration the three lesser lights should be placed in triangular form around the stand upon which rests the box representing the Lodge and the Grand Master informed that the new Lodge is ready to receive him.

On the day and hour appointed, the Grand Master (or the brother duly authorized by him to perform the service) and the officers, meet in a convenient room near the Lodge to be constituted, and open in the Master Mason's Degree.

After the officers of the new Lodge are examined by the Deputy Grand Master, they send the following message to the Grand Master:

Most Worshipful Grand Master. The officers and brethren of _____ Lodge, who are now assembled in their Lodge room, have instructed me to inform you that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accept-

ed Masons in the town of _____. They are now desirous that their Lodge should be consecrated, and their officers installed in due and ancient form, for which purpose they are now met, and await the pleasures of the Most Worshipful Grand Master.

The Grand Lodge will then proceed to the hall of the New Lodge and enter. When the Grand Lodge enters the Lodge is called up and a suitable hymn is sung while the officers and members of the Grand Lodge form parallel lines on each side of the Altar facing inward.

The brethren composing the Grand Lodge enter in single file, and are arranged in such manner that the Grand Stewards stand on opposite sides immediately in front of the emblematic Lodge, the Deputy Grand Master on the right and Grand Senior and Junior Wardens on the left of the Grand Master.

When the Grand Lodge is in position, the Worshipful Master of the new Lodge introduces the Grand Lodge, and the Grand Honors are given.

The Deputy Grand Master then addresses the Grand Master as follows:

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

The Grand Master then says:

Right Worshipful Deputy Grand Master: The records, having been examined by a committee, were found to be correct, and

were approved and the action of the committee affirmed by the Grand Lodge.

Upon due deliberation, the Grand Lodge has granted the brethren of the new Lodge a charter, establishing and confirming them in the rights and privileges of a regularly constituted Lodge, which the Grand Secretary will read.

After Charter is read, the Grand Master then says:

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

CONSECRATION

The Grand Master and the Grand Officers all devoutly kneel.

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

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

Great Architect of the Universe, Maker and Ruler of all the worlds, deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times wisdom in all our domgs, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, Thou

Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy Glory. Glory be to God on high Amen.

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

So mote it be.

The Brethren arise.

The Deputy Grand Master takes the golden vessel of Corn, and the Grand Senior and Junior Wardens take the silver vessels of Wine and Oil. * * * * * Deputy Grand Master steps forward and presents Vessel of Corn (wheat) to the Grand Master, who sprinkles a portion of it upon the symbol of the Lodge, saying

May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

The following may then be sung (Hebron)

When once of old, in Israel,
Our brethren wrought with toil,
Jehovah's blessings on them fell,
In showers of Corn and Wine and Oil

In like manner, the Senior Grand Warden presents the vessel of Wine, which is poured on the Lodge by the Grand Master saying

May this Lodge be continually refreshed at the pure fountain of Masonic virtue

The following may then be sung

When then a shrine to Him above
They built, with worship sin to foil,
On threshold and on cornerstone
They poured out Corn and Wine and Oil.

The Junior Grand Warden then presents the vessel of Oil which is used in the same manner, the Grand Master saying

May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing

The following may then be sung

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor him be by votive hands,
With streams of Corn and Wine and Oil

Each vessel after use is placed upon the table

The Grand Master then orders the officers of the Grand Lodge to kneel as before, when the Grand Chaplain will rehearse 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 imbued with wisdom to instruct their brethren in all their duties. May Brotherly Love, Relief and Truth always prevail among the members of this Lodge; and may this band of union continue to strengthen the Lodges throughout the world.

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed

We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our work here below with Thy approbation, and then have

our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable and eternal!

Glory be to God on high. Amen.

Response by the Brethren. As it was in the beginning, is now, and ever shall be, world without end. Amen.

A piece of solemn music is rendered while the Lodge is covered

The Grand Master or Grand Chaplain then dedicates the Lodge in the following manner

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

Glory be to God on high. Amen

Response by the brethren. As it was in the beginning, is now, and ever shall be, world without end. Amen.

So mote it be.

A piece of music is rendered

CONSTITUTION

The Grand Master then constitutes the new Lodge in the form following, all the brethren standing

In the name of the Most Worshipful Grand Lodge of the state of North Dakota,

I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of the Craft 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.

INSTALLATION OF OFFICERS

The Grand Master says.

The New Lodge having been solemnly consecrated and dedicated, we will now proceed to constitute this new Lodge by installing its officers.

The officers of the new Lodge then vacate their respective stations and places, and divest themselves of the jewels of office, which are given to the Grand Marshal and placed by him near the Altar

The Grand Master then addresses the Grand Marshal

Brother Grand Marshal, arrange the officers selected to conduct the affairs of this Lodge for the ensuing Masonic year in front of the Altar.

The officers are arranged before the Altar according to rank, the Worshipful Master on the right

The Grand Master then says.

Brother Grand Marshal, face the brethren to the West. Brethren, you now behold be-

fore the Altar the officers who have been selected to preside over the affairs of this Lodge. If any of you have any reasons to urge why they should not be installed, you will now make them known, or else forever hereafter hold your peace.

Hearing no objections, I shall proceed to install them

Brother Grand Marshal, face the brethren to the East. Brethren, place your right hand over your heart, say I, pronounce your names, and repeat after me:

I. — promise, upon the honor of a Mason, that I will, to the best of my ability, conform to and abide by the Ancient Landmarks, regulations and usages of Masonry, the Constitution and Edicts of the Grand Lodge, and faithfully perform the duties of the office to which I have been selected.

The officers are now all seated, except the Worshipful Master, who is introduced by the Grand Marshal in the following words

Most Worshiptul Grand Master, I present my worthy Brother — to be installed Master of this New Lodge. I find him to be of good morals and great skill, true and trusty, and as he is a lover of our whole

fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duties with fidelity.

The Grand Master then continues

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.

Continue as in Annual Installation Ceremony as given on page (158) of this manual, commencing with paragraph No 1. Say "this new Lodge" in all cases where "this Lodge" occurs
Grand Marshal then makes the following proclamation

In the name of the Most Worshipful Grand Lodge of the State of North Dakota, I proclaim this new Lodge by the name of _____ Lodge No. _____ duly constituted and its officers installed.

I proclaim it in the South

I proclaim it in the West.

I proclaim it in the East

Brethren, together on the Grand Honors.

Addresses are then in order.

LAYING CORNER-STONES

These ceremonies are conducted only by the Grand Master in person or by some brother acting for him, under special dispensation, assisted by the officers of the 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 ceremonies, 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.

The Lodge or Lodges in the place where the building is to be erected, may invite such neighboring Lodges, or other Masonic bodies, as they may deem proper. The Chief Magistrate, and other officers of the place, should also be invited to attend on the occasion.

At the time appointed for the ceremony, a sufficient number of brethren to act as Grand Officers are convened in a suitable place, where a special Communication of the Grand Lodge will be opened on the third degree, 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 in the following order

Grand Tiler
(With drawn sword)

Two Grand Stewards
(Carrying rods)

Master Masons

A Brother
(Carrying Bible, square and compasses on a cushion)

Grand Chaplain

Grand Secretary
(Carrying scroll, containing list of articles to be deposited under corner-stone)

Grand Treasurer
(In charge of box* to be deposited under the corner-stone)

Grand Pursuivant

Past Grand Officer **
(In order of rank, two abreast)

Grand Sword Bearer

Principal Architect ***
(Carrying square, level and plumb)

Jr. Grand Warden
(Carrying vessel of oil)

Sr. Grand Warden
(Carrying vessel of wine)

Deputy Grand Master
(Carrying vessel of corn)

Master of Oldest Lodge
(Carrying Book of Constitutions)

GRAND MASTER

Jr. Grand Deacon
(Carrying rod)

St. Grand Deacon
(Carrying rod)

The procession thus formed will proceed to join the general procession, if any, and march to the place where the ceremony is to be performed. When a procession is composed of other than the officers of the Grand Lodge and Master Masons, it should be formed in the following order.

Music.

Military

Civic Societies and Organizations

Chief Magistrate, Mayor or other official

Guests.

Knights Templar Escorts.

Grand Lodge

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

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

A triumphal arch is usually erected near the place where the ceremony is to be performed, and the corner-stone should have engraved on it the words, "Laid by the Masonic Fraternity," with the date, the year of Masonry, the name of the Grand Master, and such other inscriptions as may be deemed proper, on such faces thereof as may be selected by those in authority.

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

** In the absence of the 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.

When the head of the procession reaches the Arch, it will open to the right and left, facing inward. The Grand Master, uncovering, preceded by the Grand Marshal and Grand Tyler, and followed by the other 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 counter-march and surround the platform.

The stone should be suspended about six feet from its bed, by a machine having suitable arrangements for slowly lowering it into place, as hereinafter provided. All being in readiness.

The Grand Master will command silence and 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 and finished, we should seek the aid of Almighty God. It is our first duty then, to invoke the blessing of the Great Architect of the Universe upon the work in which we are about to engage. I therefore command the utmost silence and call upon all to unite

with our Grand Chaplain in an address to the Throne of Grace.

The brethren uncover, while the Grand Chaplain delivers the following or some other appropriate

PRAYER

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

Response—So mote it be.

The choir may then sing an Ode, or a piece of instrumental music may be performed.

DEPOSIT OF MEMORIALS

Grand Master: R. W. Brother Grand Treasurer, it has ever been the custom, on occasions like the present, to deposit within a cavity in the stone, placed in the north-east 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 enclosed within the casket now before you.

Grand Master. R. W. Grand Secretary, you will read for the information of the brethren and others here assembled, a record of the contents of the casket.

Grand Secretary reads a list of the articles contained in the casket.

Grand Master: R. W. Grand Treasurer, you will now deposit the casket in the cavity beneath the corner-stone, and may the Great Architect of the Universe, in His wisdom, grant that ages on ages shall pass away ere it again be seen of men.

Grand Treasurer, assisted by the Grand Secretary, will place the casket in the cavity prepared, and report

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

PRESENTATION OF WORKING TOOLS

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 receive the implements 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

LAYING 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 should 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 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 again given. The Grand Master then says:

TRIAL OF STONE

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

D. G. Master. The Square.

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

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

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

The square is applied to the four corners.

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

G. M.. R. W. Senior Grand Warden, what is the proper implement of your office?

S. G. W.. The Level.

G. M.. What are its 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 corner-stone that needs to be proved, and make report.

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.. R. W. 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 instrument of your office to that portion of the corner-stone that needs to be proved, and make report.

The Plumb is applied to all dressed 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 performed 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 constructed and completed amid the blessings of Plenty, Health and Peace.

Response by the Craft—So mote it be.

CONSECRATION

Grand Master. Brother Grand Marshal, you will present the elements of consecration to the proper officers.

Grand Marshal presents vessel of corn to the D. G. M., the wine to the S. G. W., and the oil to the J. G. W.

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 like patriotic and important undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

Response by the Craft—So mote it be.

Senior Grand Warden advances with the vessel of wine, pouring it upon 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; preserve the Union of the States in harmony and brotherly love, which shall endure through all time.

Response by the Craft—So mote it be

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

Response by the Craft—So mote it be.

Grand Master, extending his hand, 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.

Response by the Craft—So mote it be.

PROCLAMATION

Grand Master (addressing Architect). Worthy sir (or brother), having thus, as Grand Master of Masons, 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 entrusted 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 _____ building to be erected on this site, has been laid successfully, with the ancient ceremonies of the Craft. The Brother Grand Marshal 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 North Dakota, I now proclaim that the corner-stone of the structure to be erected, has this day been found true and trusty, and laid according to the old customs, by the Grand Master of Masons.

Closing Ode.

Oration.

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, pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice, keep them from all forms of accident and harm, grant them in health and pros-

perity long to live; and finally, we hope, after this life, through Thy mercy and forgiveness to attain everlasting joy and felicity in Thy bright mansion, in Thy holy temple, not made with hands, eternal in the heavens. Amen.

Response—So mote it be

After which, the Grand Lodge, with escort, returns to the place from whence it started, and is closed

The Lodges, and other Masonic bodies, return to their respective halls

DEDICATION

DEDICATION OF MASONIC HALLS

Instructions

The brethren will assemble in the hall at the hour designated, clothed in white gloves and aprons and dark clothes. All entitled to do so will wear their jewels.

All present Masters of Lodges will take seats upon the left of the Master's station, and all Past Masters upon the right of the Master's station.

The Grand Officers will assemble in some suitable room, where the Grand Lodge will be opened in form. After opening, the Grand Lodge will, if it appear in public, repair to the hall where the ceremony of dedication is to take place, in the following order:

Tiler, with drawn sword.

Stewards, with White Rods

Grand Secretary.

Grand Treasurer.

A Past Master, bearing the Holy Writings, Square and Compasses

Chaplain and Orator.

Past Grand Wardens.

Past Deputy Grand Masters.

Past Grand Masters.

Grand Junior Warden, carrying a silver vessel with Corn.

Grand Senior Warden, carrying a silver vessel with Wine.

Deputy Grand Master, carrying a golden vessel with Oil.

GRAND MASTER

Supported by Two Deacons, with Rods.
Grand Standard Bearer.
Grand Sword Bearer, with drawn sword.
Grand Pursuivant.

During the entrance of the Grand Lodge the following ode shall be sung, Brethren all standing.

TUNE—Italian Hymn

Hail, universal Lord!
By Heaven and earth adored,
All hail, great God!
From Heaven, Thy dwelling place,
Send down Thy saving grace,
Remember now our race,
O Lord our God!

Hail, universal Lord!
By Heaven and earth adored,
All hail, great God!
Before Thy Throne we bend,
To us Thy grace extend,
And to our prayer attend,
All hail, great God!

O, hear our prayer today,
Turn not Thy face away,
O Lord our God!
Heaven, Thy dwelling-place,
Cannot contain Thy grace;
Remember now our race,
O Lord our God!

God of our fathers, hear,
And to our cry be near,
Jehovah, God!
The Heaven eternal bow,
Forgive in mercy now
Thy supplicants here, O Thou
Jehovah, God!

The Worshipful Master of the Lodge shall then address the Most Worshipful Grand Master as follows:

Most Worshipful Grand Master. The brethren of this Lodge, being animated by a desire to promote the honor and interests

of the Craft, have prepared a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and should it meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management or supervision of the structure or Lodge hall, then addresses the Grand Master as follows

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

To which the Grand Master makes the following reply

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

An ode in honor of Masonry may here be sung

The Deputy Grand Master then rises and says

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

The Most Worshipful Grand Lodge having examined the several apartments, and the same having met with their approbation, they now desire that they should be dedicated to Masonic purposes agreeably to ancient form and usage.

Grand Master. Right Worshipful Brother, the Grand Lodge will comply with your wishes and now proceed to dedicate these

apartments according to the forms and usages of Ancient Craft Masonry.

Brother Grand Stewards, you will now uncover the Lodge.

A piece of music may now be rendered.

Right Worshipful Grand Chaplain, let us invoke the blessing of Deity.

Grand Chaplain. O Thou preserver of men! graciously enable us now to dedicate this house, which we have erected, to the honor and glory of Thy name, and mercifully be pleased to accept this service at our hands.

May all who shall be lawfully selected to rule herein, according to our Constitutions, be under Thy special guidance and protection, and faithfully observe and fulfill all their obligations to Thee and to the Lodge over which they may be called to preside.

May all who come within these consecrated walls have but one heart and one mind. to love, to honor, to fear and to obey Thee, as Thy majesty and unbounded goodness claim, and to love one another, as Thou hast loved us. May every discordant passion be here banished from our bosoms. May we here meet in Thy presence as a band of

brethren, who, created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road to the gates of death. May Thy Holy Word lie always before us in our Lodges, and virtue, love, harmony and peaceful joy reign triumphant in our hearts. Amen.

Response by the brethren. Glory be to God on high, on earth peace, good will toward men.

Instrumental music may be rendered while the Grand Officers are taking their places.

The Grand Lodge forms in procession in the following order—one rank.

Marshal.

Grand Tiler.

Grand Senior and Junior Deacons.

Grand Treasurer and Secretary.

Grand Junior Warden, with vessel of Corn.

Grand Senior Warden, with vessel of Wine.

Deputy Grand Master, with vessel of Oil.

Grand Master.

All the other brethren keep their places and assist in rendering the ode which continues during the procession, excepting only at intervals of dedication

ODE—Music—Old Hundred

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

The procession being around the Lodge, the Grand Master having reached the East, the Grand Junior Warden presents the vessel of Corn to the Grand Master, saying

Most Worshipful Grand Master. In the dedication of Masonic Halls, it has been the custom from time immemorial to pour Corn upon the Lodge, as an emblem of Nourishment. I, therefore, present you this vessel of Corn, to be employed by you according to ancient usage.

The Grand Master, then striking three with his gavel pours the Corn upon the Lodge, saying

In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Freemasonry

The Grand Honors are given once
Bring with thee virtue, maid!
Bring Love, bring Truth, bring Friendship here,
While kind relief shall lend her aid,
To soothe the wrinkled brow of care

After the second procession is made around the Lodge, the Grand Senior Warden presents the vessel of Wine to the Grand Master, saying

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

The Grand Master then sprinkles the Wine upon the Lodge saying

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

The Grand Honors are twice repeated
Bring Charity, with goodness crowned,
Encircled in thy heavenly robe,
Diffuse thy blessings all around,
To every corner of the globe

After the third procession is made around the Lodge, the Deputy Grand Master presents the vessel of Oil to the Grand Master, saying

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

The Grand Master then sprinkles the Oil upon the Lodge, saying

In the name of the whole fraternity, I do solemnly dedicate this hall to Universal Benevolence.

The Grand Honors are three repeated
To Heaven's high Architect all praise,
All praise, all gratitude be given,
Who doigned the human soul to raise
By mystic secrets, sprung from heaven

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

INVOCATION

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in need, full supply of the Corn of nourishment, the Wine of refreshment, and the Oil of joy Amen.

Response—So mote it be.

Grand Master. Brother Stewards, you will cover the Lodge.

An appropriate address may be delivered at this time by the Grand Master or some brother appointed for that purpose, or the following may be used

Brethren. The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the enobling sentiments they are so well adapted to convey.

This hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we have consecrated in the name of the Great Jehovah, which teaches us, in all our work, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, in His fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and hope in Him for the reward of its labors.

Let then its altar be devoted to His service, and its lofty arch resound with his praise! May the eye which seeth in secret, witness here the sincere unaffected piety

which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travel of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time, our progression, eternity.

Following our ancient constitutions, with mystic rites, we have dedicated this hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity we find our joy, and in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren, it is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a lustre on the immortal page!

The hall is also dedicated to Virtue. This worthy appropriation will always be duly regarded while the moral duties which our

sublime lectures inculcate with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we have dedicated this hall to Universal Benevolence, in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose, that while he displays a warm and cordial affection for those who are of the fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise, may you fulfill the high purposes of the Masonic institution.

How many pleasing considerations, my brethren, attend the present occasion!

While in almost every other association of men, political animosities, contentions and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our fraternity is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract the general approbation of the fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends, and these apartments, fitted up in a style of such elegance and convenience, do honor to Freemasonry, as well as reflect the highest credit on the Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers, and members of ____ Lodge No. ____ We commend their zeal, and hope it will meet with the most ample recompense. May this hall be the happy resort of piety, virtue and benevolence. May it be protected from accident, and long remain a monument to the zeal and energy of the brethren of this Lodge, and an honor to Freemasonry. And when they, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the just, in the building of God, that house not made with hands, eternal in the heavens.

A piece of music may be rendered

The Grand Lodge is again formed in procession as at first returns to the room where it was opened and is closed

BURIAL SERVICE

Adopted by Grand Lodge of Wisconsin

The Services at the Residence, Church, Mortuary, Chapel or Masonic Temple.

The lodge having been duly opened and all being in readiness, the officers in their appointed positions, the Master will proceed as follows.

My Brothers and Friends. Another Brother has come at last, as come we must, to where the old worn road dips down into the Valley of the Shadow. We have assembled at this time in the character of Masons, and in accordance with an immemorial custom of our ancient Fraternity, to pay him our tribute of loving esteem and reverently and tenderly deposit his mortal body in the bosom of Mother Earth.

The roll of the workmen has been called and Brother_____ answers not. He was born at_____, in the State of_____, on_____. He was initiated an Entered Apprentice in_____Lodge No._____ on_____; passed to the Degree of Fellow

Craft_____ and raised to the Sublime Degree of Master Mason_____. He has knocked at the door of the Lodge eternal and it has been opened unto him.

There is one subject upon which Freemasonry sounds no uncertain note. the immortality of the soul. Our faith is a great historic, heroic fellowship in which are joined the brave and true hearted of every age, who, set among like dangers and difficulties, struggled, endured and triumphed.

“Faith of our fathers, living still,
In spite of dungeon, fire and sword”

When through long ages, men of every variety of thought; every station in life, the strong and the tender, the wise and the simple, the man of action and the poet, leaders, scientists, philosophers, churchmen, all types, singly and collectively, arrive at the same reality, the verdict is overwhelming. If a man die, his soul shall live

It is in moments such as this that the Holy Bible, the Great Light in every

Degree of Masonry, brings us its sweetest message. It fills us with a sense of the dignity of the human personality, its sacredness, its august destiny. It tells us that our mortal lives, brief, broken and frail as they are, have a meaning for God; that death is not the end; that beyond its shadows awaits a larger, fairer, nobler life

Harken, then, to its inspired word of consolation, of hope, of victory.

“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

“We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

PSALM XXIII

“The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

"He shall convert my soul, and bring me forth in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff comfort me

"Thou shalt prepare a table before me in the presence of them that trouble me, thou hast anointed my head with oil, and my cup shall be full

"Surely thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

PSALM CXXI

"I will lift up mine eyes unto the hills, from whence cometh my help?"

"My help cometh from the Lord, who hath made heaven and earth

"He will not suffer thy foot to be moved, and he that keepeth thee will not sleep.

"Behold, he that keepeth Israel shall neither slumber nor sleep.

"The Lord himself is thy keeper, the Lord is thy defence upon thy right hand,

"So that the sun shall not burn thee by day, neither the moon by night

"The Lord shall preserve thee from all evil, yea, it is even he that shall keep thy soul

"The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

PSALM XC

"Lord, thou hast been our refuge, from one generation to another

"Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end

"Thou turnest man to destruction, again thou sayest, 'Come again, ye children of men'

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

"As soon as thou scatterest them they are even as a sleep, and fade away suddenly like the grass.

"In the morning it is green, and groweth up, but in the evening it is cut down, dried up and withered.

"For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

"Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance.

"For when thou art angry all our days are gone, we bring our years to an end, as it were a tale that is told.

"The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

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

"O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

"Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

How beautiful the sad and stately music of this 90th Psalm, for many generations the funeral hymn of humanity, singing of the mortality of man in immortal words. It does not leave us comfortless, for in the concluding lines we hear the stirring note of triumph.

As upon the petal of the lily, God imprints His symbol of purity and truth; as upon the drifting cloud He stamps His Bow of Promise, so upon the soul of man

whose life is as a vapor, whose day 'is a span, He imprints His image, the glow of His eternal beauty. .

Here, my Brothers, is the deepest paradox of life. The shadow of death which seems to destroy hope is the very influence which has created the heroic faith of humanity. At the moment when nature seems to turn traitor, when man seems forsaken of God, there rises in his soul a courage, a confidence, a white splendor of spiritual aspiration which all the tragedies of time have been impotent to extinguish, affirming the living truth that "Life is ever Lord of death and love can never lose its own."

Let us unite in prayer.

This can be offered by the Chaplain or in his absence by the Worshipful Master.

God of our fathers, of old Thou hast laid the foundations of the earth; the heavens are the work of Thy hands. They shall perish but Thou shalt endure. Yea, all of these shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed, but Thou art the same

from everlasting unto everlasting, world without end—

"Till heaven's morning breaks,
And earth's vain shadows flee,
In life, in death, dear Lord,
Abide with me."

O God, grant to each and all of us, to be so true to our high calling here on earth, that when we, each in his appointed time, shall be summoned to join the great company of departed brethren, we may pass hence in peace and without fear, looking humbly to that Great Light which shall break upon us when the morning is come upon the unseen shore.

Dear Father, unto Thee, we would lift up our souls. We thank Thee for Thy Great Light shining in our world with ever interesting brightness. We thank Thee for all who have walked therein, and especially for those near to us and dear, in whose lives we have seen this excellence and beauty. May we know that in the body and out of the body they are with Thee, and that when these earthly days shall come to an end, it

is not that our service of Thee and of one another may cease but that it may begin anew. Make us glad in all who have faithfully lived, make us glad in all who have peacefully died. Lift us into light and love and purity and blessedness, and give us at last our portion with those who have trusted in Thee, and sought, in things temporal and eternal, to do Thy Will.

We thank Thee for the dear and faithful dead, for those who have made the distant heavens a Home for us, and whose truth and beauty are ever in our hearts. One by one Thou dost gather the scattered families out of the earthly light into the heavenly glory, from the distraction and strife and weariness of time to the peace of eternity. We thank Thee for the labor and joys of these mortal years. We thank Thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which Thou hast opened for all who believe in Thee.

We seem to give him back to Thee, dear God, who gavest him to us. Yet, as Thou didst not lose him in giving, so we have

not lost him by his return. Not as the world giveth, givest Thou, O Father! What Thou givest, Thou takest not away. For what is Thine is ours always, if we are Thine. And life is eternal, and love is immortal, and death is only a horizon, and a horizon is nothing save the limit of our sight. Lift us up, our Father, that we may see further, cleanse our eyes that we may see more clearly, draw us closer to Thyself that we may know ourselves nearer to our beloved who is with Thee. Amen.

CONSOLATIONS

To you, immediate relatives and friends, dearly beloved of our departed Brother, to you who grievously mourn,—with eyes that weep for you, with hearts that grieve for you; with lips that pray for you, we walk beside you in spirit in this day of your bereavement. Utterly beyond our ken are the ways of the eternal Father. We lift up our eyes to the stars with the realization that as they are infinitely above and beyond our world, so do the thoughts and purposes of God transcend our comprehension. Are there any who are spared the stripes of

tragedy? In all the long reaches of time has there been one born of woman who has not had his hours of anguish in the Garden? No, not one. It is the destiny of all our race And yet we are given grace and strength that we may lift up our hearts; vision through faith that we may see the light shining upon the eternal hills; ears attuned that we may hear "Come ye, blessed of my Father."

The darkness of the blackest night is mitigated by the star of an assured hope "Tis night alone that shows how star surpasseth star."

The deepest gulf is not beyond the reach of the Everlasting Arms. "Earth hath no sorrow that heaven cannot heal."

Therefore, "Be not afraid, ye waiting hearts that weep"

Our beloved, responding to a call heard by him alone, has hurried on before; pausing a moment as he passed from our ken over the crest of the hill to cry "Farewell to the next mile stone and beyond," and we must need go on without him.

When shall we come up with the dear ones who have gone on ahead? It is not given us to know. But somewhere up that winding way, stretching into the future until it seems like a ribbon thrown over the edge of the world; somewhere along that way our pilgrimage ended, our journey done, we will find our "own true native land," a land far off, yet infinitely near, and we will find our beloved awaiting us at the beautiful gate of God's House of many mansions. Never doubt it, never fear. Home, how divinely sweet and beautiful the word. Home, rest, contentment, the peace that passeth understanding. "And God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

"There is no unbelief—

The heart that looks on when dear eyelids close,

And dares to live when life hath only woes,

God's comfort knows."

(Music may be appropriately introduced here)

BENEDICTION

"The Lord bless us and keep us.

The Lord make His face to shine upon us
And be gracious unto us.

The Lord lift up his countenance upon us
And give us peace "

AT THE GRAVE

What follows, with the exception only of the committal and final prayer, may be given at the residence, church, or temple if the weather be inclement, or circumstances make it desirable.

DEPOSIT OF THE APRON

The Worshipful Master, holding up the apron, continues.

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

This emblem I now deposit in the grave of our departed Brother. Here we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release, nor will the innocence of youth or the charms of beauty propitiate his purpose.

The Worshipful Master, holding the evergreen in his hand, continues.

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny, beyond the "world of shadows," and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion, and death no power.

We consign the body of our beloved Brother to its kindred dust.

(Deposit of the sprig of acacia.)

We commend his spirit to God who gave it.

(Raises right hand)

And cherish his memory here.

(Places right hand over the heart)

The brethren will left face and moving around the grave bid our beloved Brother farewell.

(The Brethren will move in single file around the grave, and severally drop into it the sprig of evergreen, during which ceremony the Funeral Dirge or other appropriate hymn may be sung, or as each Brother drops the acacia he exclaims, "Alas! My Brother.")

The Brethren having regained their original places, the Worshipful Master continues.

Brethren! Together with the Funeral Grand Honors.

The Funeral Grand Honors are to be given as follows. Both arms are crossed on the breast, the left uppermost, the open palms of the hands striking the shoulders. They are then raised above the head, the palms of the hands striking each other, then dropped on the thighs, with the head bowed. (Hands are brought together over the head and at thighs without sound.) These are repeated three times.

COMMITTAL

Unto Almighty God we commend the soul of our departed Brother; we commit

his body to the ground; (flames, if cremation) earth to earth, ashes to ashes, dust to dust; in the sure and certain hope of the resurrection unto eternal life. Man goeth forth unto his labor until the evening, and when his labor is accomplished he welcomes the gracious twilight and the star-crowned night. When strength and desire are spent, when opportunity is ended release is a boon and rest a divine benediction.

Let us unite in prayer.

O God, Thou Helper of the helpless, sustain and comfort every mourning heart. In Thy holy keeping are the living and the dead; and all are safe, till Thou bring them to Thine everlasting light. Give us strength to return to the quiet duties of our place. With chastened desires, with better aspirations, with truer diligence, with less trust in ourselves and more rest in Thee; may we dedicate ourselves anew to Thy service, that each of us may be ready to say, whenever the hour shall strike, "Father, I have finished the work which Thou gavest me to do." Amen.

BURIAL SERVICE

LAWS AND EDICTS RELATING TO FUNERALS FROM GRAND LODGE CODE 1954

Pages 44-58

Only a Master Mason can receive Masonic burial.

A Lodge shall bury a deceased member with Masonic rites, if requested by the deceased in his lifetime, or by his near relatives after his death.

In all other cases such Masonic honors may be granted or withheld by the Lodge.

The only Masonic clothing permissible at a Masonic funeral is white gloves and aprons, the officers' collars and jewels (when collars are not worn, the officers' jewels) and Marshal's scarf.

Entered Apprentices and Fellow Crafts may be allowed in all processions, except funeral processions

Page 54

A Lodge is prohibited from burying a deceased brother with Masonic ceremonies or from joining in the funeral procession thereof, as a Lodge, or in a body, unless it has entire control thereof

It may permit the Templars, or other organization of which deceased was a member, to act as an escort.

Pages 44-58

While a Lodge is not obliged to bury a non-affiliated or an excluded Mason with Masonic rites, it may do so.

HELPFUL SUGGESTIONS TO THE WORSHIPFUL MASTER

Only Master Masons can unite in a funeral procession.

The ceremonies observed on the occasion of funerals are highly appropriate. They are performed as a Masonic duty, and as a token of respect and affection to the memory of a departed brother.

No Freemason can be buried with the formalities of the Craft, unless it be at his own request, or at the request of some of his family or relatives, communicated to the Worshipful Master of the Lodge of which he died a member—foreigners or sojourners excepted; nor unless he has received the Master Mason's degree, and from this restriction there can be no exception.

The Worshipful Master of a Lodge having received notice of a Master Mason's death, and of his request to be buried with the ceremonies of the Craft, fixes the date and hour for the funeral, and orders the Secretary to notify the members of the Lodge. He may invite as many Lodges as he thinks proper,

and the members of those Lodges may accompany their officers in form. The whole ceremony, however, must be under the direction of the Worshipful Master of the Lodge of which the deceased was a member, and he and his officers must be duly honored and cheerfully obeyed on the occasion, except when the Grand Master or Deputy Grand Master is present and exercises his authority; in that case, they are the ranking officers in the order named.

In cases where the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Worshipful Master of the oldest Lodge.

All the brethren who walk in procession should observe, as much as possible, uniformity in their dress; dark clothes with white gloves and aprons, a band of black crepe on the left arm, and a sprig of evergreen on the left lapel of the coat, are most appropriate

The most profound solemnity and decorum should be observed in a funeral Lodge and in the public exercises.

The Worshipful Master of the Lodge should see that a sufficient quantity of evergreen, white gloves and aprons, and black crepe, are in readiness for the brethren at the appointed time and place; also provide conveyances, if any are required, and that all other necessary preparations be made.

The Worshipful Master, or other officer in charge, should give strict attention to all details, and announce them to the Brethren in Lodge assembled. Confusion and embarrassment are thus avoided, as the brethren better understand what is to be done.

Dignity and solemnity are given to the ceremony when details are attended to and properly performed.

SERVICES IN THE LODGE ROOM

The hour fixed for the communication having arrived, and the brethren being assembled in the Lodge room, or some other convenient and secure place, the Worshipful Master, or presiding officer, opens the Lodge in the Master Mason's degree.

He then states the purpose of the communication, appoints a Chaplain and a Marshal, details a sufficient number of brethren to act as pallbearers (all of whom should be Master Masons), and gives such other directions and information as the occasion may require.

The service is then begun as follows, the brethren standing

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

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

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

W. M.. Where is now our departed brother?

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

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

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

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

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

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

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

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

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

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

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

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

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

J. W.. God is our God for ever and ever. He will be our guide, even unto death.

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

Brethren respond We will remember and cherish them in our hearts

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

Here the Master will take the Sacred Roll, on which has been inscribed the name, age, date of initiation or affiliation, date of death, etc., of the departed brother, and any matters that may be interesting to the brethren, and shall read the same aloud, and shall then say:

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

The Funeral Grand Honors* shall then be given three times

Interpretation—"We cherish his memory here, we commend his spirit to God who gave it, and consign his body to the earth."

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

The Master should then deposit the roll in the Archives of the Lodge

The following or some other appropriate hymn may be sung
Music—Balerma

Few are thy days, and full of woe
O man, of woman born;
Thy doom is written, Dust thou art,
And shalt to dust return.

*Both arms are crossed on the breast, the left uppermost, the open palms of the hands striking the shoulders. They are then raised above the head, the palms of the hands striking each other—then dropped sharply on the thighs, with the head bowed.

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

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

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

The W. M. or Chaplain then offers the following or some suitable prayer

PRAYER

Most Glorious God! Author of all good, and Giver of all mercy! pour down Thy blessing upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, our only refuge in time of need, that when that awful moment shall arrive, when we are about to quit this transitory existence, the enlivening prospect of Thy mercy may dispel the gloom of death, and after our departure hence in peace and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen

Brethren respond—So mote it be.

A procession is then formed in two files, which moves to the residence of the deceased in the following order

Marshal—Line of March

Tiler with drawn Sword
 Stewards with White Rods
 Master Masons
 Junior and Senior Deacons
 Secretary and Treasurer
 Past Masters
 Bearers
 Junior and Senior Wardens
 Past Master with Holy Writings
 Chaplain
 W. M.—D. G. M.
 G. M.

SERVICES AT THE HOUSE

When Church services are conducted at the house by a clergyman, the Masonic "Services at the House" are omitted

When the Church services are ended and the clergyman has pronounced the benediction, the apron is placed on the coffin, which is then borne out by the bearers

Masonic services and Church services must not be mingled

When the Tiler has arrived within the length of the procession from the residence of the deceased, the Marshal will order a halt. The two lines will face inward and form an avenue

The Worshipful Master and other officers will advance through the avenue thus formed followed by the procession in reverse order, and, entering the house, take their station at the head of the coffin, the brethren arranging themselves on either side according to the order of procession, the Deacons and Stewards with rods crossed—the former at the head and the latter at the foot of the coffin. The services then begin as follows:

OPENING PRAYER

Almighty God, our Creator and Preserver,
 we stand in the presence of death, our
 hearts are heavy, and our heads are bowed

in humble submission. We ask that Thou wouldst give us grace to look upon this dispensation of Thy Providence as a reminder that we are all born to die, and that we need Thy help to teach us how to live. May we, by Thy help, be brought to a better realization of this great truth, and so shape our lives that we may be prepared when the great change comes. We ask Thy blessing, Heavenly Father, upon the things done and the words spoken on this occasion, may they sink deeply into our hearts and make us better men and truer Masons. And to Thee shall be the honor and glory forever and ever. Amen.

Brothren—So mote it be.

An appropriate hymn may be sung

W. M.: Brethren, we are called upon to mourn the loss of one of our companions. The mortal remains of our beloved Brother, A. B. lie before us overtaken by the fate which must sooner or later overtake us all, every one of us must, ere long, pass through the valley of the shadow of death, and dwell in the house of darkness.

S. W.: In the midst of life we are in death, of whom may we seek for succor

but of Thee, O Lord? Thou knowest the secrets of our hearts, shut not Thy merciful ears to our prayer.

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

W M.: Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass, turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not up till the Heavens shall be no more.

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

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

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

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

with clouds, and mourning and lamentations are heard among us

J. W. : Whereas ye know not what shall be on the morrow, for what is your life? It is even a vapor that appeareth for a little time, and then vanissheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away

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

Brethren respond—So mote it be.

An appropriate hymn or chant may be sung, after which the Master (or Chaplain) repeats the following or some other suitable prayer

PRAYER

Our Father which art in Heaven, we seek Thy blessing on this occasion, strengthen us for the performance of the duties this event develops upon us, may our hearts be drawn toward Thee, the Giver of all good, and sure refuge of Thy children in time of need. Grant that when our parting hour shall come the record of our lives shall be

clear May our faith dispel the gloom of death, and may the hope of a glorious immortality cheer surviving friends and assure them of a joyful reunion, where "the tears are wiped from all eyes" Amen.

Brethren respond—So mote it be

The apion is then placed upon the coffin and the body borne to the hearse The procession moves to the grave in the following order

Tiler, With Sword reversed

Stewards, with White Rods

Master Masons

Junior and Senior Deacons

Secretary and Treasurer

Past Masters

Junior and Senior Wardens

Past Master with Holy Writings

Chaplain

W. M. _____ D. G. M.

Grand Master

Clergy

B. _____ B.
 B. _____ B.
 B. _____ B.

Relatives

Friends

At the grave, the following may be sung

Selection II

Music—"Scots wha hae wi' Wallace bled, or Bruce's address"

Bear him home, his bed is made
In the stillness of the shade,
Bear the brother to his home,
Bear, oh, bear him home,
Home, where all his toils are o'er,
Home, where journeying is no more,
Bear him home, no more to roam,
Bear the brother home.

Lay him down—his bed is here—
See, the dead are resting near,
Lay the wanderer gently down,
Lay him gently down,
Lay him down let Nature spread
Starry curtains o'er his head,
Gently lay our brother down,
Gently lay him down

Ah, not yet for us the bed,
Where the faithful pilgrims laid
Through life's weariness and woe,
Still our footsteps go
Let us go, and on our way,
Faithful journey, faithful pray,
Boldly brother pilgrims go,
Boldly let us go,
Boldly let us go

Or the following:

Selection III

Pleyel's Hymn

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

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

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

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

When the Tiler has arrived within the length of the procession from the grave, the Marshal will order a halt, and

cause an avenue to be formed as at the house, through which the Worshipful Master, and officers will pass, followed by the brethren in reverse order, and proceed to the head of the grave, one file filing to the right and the other to the left, in such a manner as to form an oblong square around the coffin when it is placed over the grave, the officers being at the head, and the mourners at the foot, as designated in the following diagram.

S D. Treas.	Marshal	Secy.	J. D.
P. M. P. M.	Chaplain	P. M.	P. M.
S. W. D. G. M.	G. Master	W. M.	J. W.
	B.		B.
	B.		B.
	B.		B.
	B.		B.

Relatives

Stewards Tiler Stewards

SERVICES AT THE GRAVE

NOTE In cold and inclement weather these services may be held in the church or hall giving only committal prayer at the grave

The coffin having been placed over the grave ready for depositing, the Worshipful Master says

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

Again we are assembled among the habitations of "the silent city" to behold the "narrow house" appointed for all living.

Around us, in that peace which the world can neither give nor take away, sleep the

unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and storm alike pass over them, they are not disturbed. Stones and lettered monuments symbolize the affection of surviving relatives and friends, but no sound proceeds from them save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again admonished of the uncertainty of life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand side by side, and it is a melancholy truth, that as soon as we begin this earthly life, that moment we begin to die

The last offices we pay to the dead are useless, except as they contribute lessons for the living.

The cold form enclosed in "the narrow house" before us is alike insensible to our sorrows and our ceremonies. He has gone to accomplish the destiny of our race, and his body to the profound slumber of the

grave, there to be resolved with its original elements.

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

The monarch at whose bidding nations pay obedience, and the poor beggar at his gate, are equals in the hour of death. The one must part with his sceptre and crown, the other has no further use for his wallet and rags; and each is indebted to Mother Earth for a common sepulchre. In the grave all ranks are leveled, and all distinctions are done away.

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

Let us each embrace the present moment, and while time and opportunity offer, prepare for that hour which must surely come, when the pleasures of this world will cease, and when the reflections consequent upon a

well-spent life will alone afford us comfort and consolation.

Let us here resolve to maintain, with greater assiduity, the dignified character of our profession. May our faith be evinced in a correct moral walk and deportment; may our hope be bright as the glorious mysteries that will be revealed hereafter; and our charity boundless as the wants of humanity.

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

W. M. (or Chaplain): May we be true and faithful, and may we live and die in love.

Brethren—So mote it be.

W. M. (or Chaplain): May we profess what is good, and always act agreeably to our profession.

Brethren—So mote it be.

W. M. (or Chaplain): May the Lord bless us and prosper us, and may all our good intentions be crowned with success

Brethren—So mote it be.

W. M. (or Chaplain): Glory be to God in the highest; on earth, peace! Good will toward men!

Brethren—So mote it be now and forevermore. Amen.

The S. W. will now remove the apron (and other insignia if any) from the coffin and hand it to the W. M.

An appropriate hymn will then be sung, during which the remains will be lowered into the grave. The Master then proceeds

W. M.: For as much as it has pleased Almighty God, in His wise Providence, to take out of the world the spirit of our departed brother, we therefore commit his body to the ground. Earth to earth, ashes to ashes, dust to dust.

The Worshipful Master, holding up the apron, continues

The Lambskin, or white apron, is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden

Fleece or Roman Eagle, more honorable than the Star and Garter.

The Worshipful Master then deposits the apron in the grave.

This emblem I now deposit in the grave of our departed brother. Here we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release, nor will the innocence of youth or the charms of beauty propitiate his purpose.

The Worshipful Master, holding up the evergreen in his right hand, continues

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows," and that there dwells within our tabernacle of clay an imperishable immortal spirit, over which the grave has no dominion and death no power

We consign the body of our beloved brother to its kindred dust (drop sprig of evergreen).

We commend his spirit to God who gave it (raise right hand above head).

And cherish his memory here (place right hand over heart).

The brethren will now move in procession around the grave and severally drop into it the sprig of evergreen, each brother exclaiming, "Alas my Brother"

The funeral dirge (Peyel's Hymn) may be sung.

The Worshipful Master then continues the ceremony as follows:

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

In conformity to this ancient usage, and at the request of our departed brother, we have assembled at this time, in the character of Masons, to offer the last tribute of our affection, and thereby demonstrate, in the strongest possible manner, the sincerity of our esteem for him, and our steady attachment to the principles of the fraternity.

Having with the usual Masonic ceremonies committed the body of our brother to its kindred dust, we leave him in the hands of a Being who doeth all things well.

To his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we can most truly say

that we deeply, sincerely and most affectionately sympathize with you in your afflictive bereavement, and would remind you that He who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the widow and the fatherless in the hour of their desolation, and will fold the arms of His love and protection around those who put their trust in Him.

Then let us, brethren, so improve this warning that, when at last the record of our lives is finished, we may receive the thrilling invitation, "Come ye blessed, inherit the kingdom prepared for you from the foundation of the World

The following from the California Burial Service, may be used in the discretion of the Worshipful Master

Soft and safe to thee, my brother, be this, thine earthly bed; bright and glorious be thy rising from it. May the earliest buds of Spring unfold their beauties over this, thy resting place; and here may Summer's last rose linger longest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their destruction is not final;

for, in the gentle springtime, they will bloom again.

So, my brother, in the bright morning of the world's resurrection may this, thy body, now laid low by the chilling blast of death, come forth again in immortal glory, in realms beyond the sky. Until then, my brother, farewell, farewell!

Let us pray.

PRAYER

Almighty and most merciful God, in whom we live, and move, and have our being, and before whom all men must appear to render an account for the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our departed brother, to impress upon our minds the solemnity of this day.

May we ever remember that "In the midst of life we are in death", mindful that life's opportunities pass swiftly and, once gone, can never return; may we be diligent to improve them, and "apply our hearts unto wisdom."

And, O gracious Father, vouchsafe us, we pray Thee, Thy divine assistance, to redeem

our misspent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us, strength commensurate with our tasks to support us, and the beauty of holiness to render all our performances acceptable in Thy sight.

And at last, when our labors on earth are ended, may we obtain an entrance into that spiritual home, that house not made with hands, eternal in the Heavens. Amen.

Brethren—So mote it be.

The Procession is then reformed and returns to the Lodge room where the Lodge is closed in due form

The following hymns may be used during the ceremony instead of Selections I and II.

Music—Hamburg

Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust

Nor pain, nor grief, nor anxious fear,
Invade thy bounds, no mortal woes
Can reach the silent sleepers here,
And angels watch their soft repose.

Break from His throne, illustrious morn
Attend, Oh Earth, His sovereign word,
Restore thy trust, a glorious form
Shall then ascend to meet his Lord.

SOFTLY NOW THE LIGHT OF DAY

Softly now the light of day
Fades upon our sight away,
Free from care, from labor free,
Lord, we would commune with Thee

Thou whose all pervading eye
Naught escapes, without, within,

Pardon each infirmity,
Open fault and secret sin

Soon from us the light of day
Shall forever pass away.
Then from sin and sorrow free
Take us, Lord, to dwell with Thee

A SHORT BURIAL SERVICE

For use at the grave during inclement weather
all being in place around the grave, the service begins with

PRAYER

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

Response—So mote it be

Master: Brethren, we have assembled today as Masons to offer to the memory of our departed brother, this last tribute of our affection. (coffin is lowered) Unto the grave we consign his body—earth to earth—ashes to ashes—dust to dust, looking for

the general resurrection of the dead, and the life of the world to come.

Friend and brother, we bid thee a last and long Farewell! Thou art at rest from thy labors, may it be in peace. Amen.

Response—So mote it be.

Master (holding evergreen): This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall never, never, never die.

(The brethren then drop the evergreen in the grave.)

Master: To the relatives and friends, who are most heart-stricken at the loss they have sustained, we can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and commend them to the loving care of our Heavenly Father, Who looks down with infinite compassion upon the widow and fatherless in the hour of their desolation and Who will fold the arms of His love and protection around those who put their trust in Him.

The following Invocation and Benediction may be used to close the services at the grave

Master (or Chaplain): Grant unto our brother eternal refreshment and rest, O

Lord, and let the Mystic Light perpetually shine upon him.

The Lord bless us and keep us. The Lord make his face to shine upon us and be gracious unto us. The Lord lift up the light of His countenance upon us, and give us peace both now and forevermore. Amen.

Response—So mote it be.

MASONIC COMMITTAL SERVICE

As Used by Bismarck Lodge No 5, A. F. & A. M

WM—in center at head of grave

SW—at WM's right, holding apron

JW—at WM's left, holding evergreen

Chaplain—at JW's left

Other Brethren—in group where most suitable

(W. M. or Chaplain)—Almighty and most merciful Father, as it hath pleased Thee to take from us one dear to our hearts, inspire us with Thy wisdom, that we may glorify Thee in all our ways. And when our labors on earth shall end, may we be raised to immortal life in Thy kingdom where Faith and Hope and Love shall bring us. And Thine, O righteous Father, shall be all the glory forever Amen

(All Mason present)SO MOTE IT BE.

(W.: M.:)—For as much as it has pleased Almighty God in His wise providence to take out of the world the spirit of our departed brother, we therefore commit his body to its final resting place.

(W.: M.:)—The LAMBSKIN, or white leathern apron, is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order. Plain and unadorned, it is the peculiar clothing of all Free and Accepted Masons. This emblem we now deposit in the grave of our departed brother.

(SW steps forward and places the apron upon the casket. Returns to place.)

Here we are reminded of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming, the wealth of the world cannot purchase our release, nor will the innocence of youth or the charms of beauty appease his purpose.

The EVERGREEN is an emblem of our

faith in the immorality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows." and that there dwells within our tabernacle of clay in imperishable, immortal spirit, over which the grave has no dominion and Death no power. (JW steps forward and places the evergreen upon the casket. Returns to his place.)

We consign the body of our beloved brother to its earthly resting place (point to grave with outstretched right hand); we commend his spirit to God who gave it (right hand raised above head, elbow slightly bent); and cherish his memory in our hearts (place right hand over heart) (Drop hand to side or to hold book more firmly.)

We sincerely, deeply, and most affectionately sympathize with the family and friends in their bereavement and commend them to the loving care of our Heavenly Father, who looks down upon them with infinite compassion in the hour of their sorrow and who will fold the arms of His love and protection around those who put their trust in Him

"Soft and safe to thee, our brother, be this, thine earthly bed; bright and glorious be thy rising from it. May the earliest buds of Spring unfold their beauties over this, thy resting place; and here may Summer's last rose linger longest. Through the cold blast of Autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their destruction is not final; for, in the gentle Springtime, they will bloom again. So, our brother, in the bright morning of the World's Resurrection, may this, thy body, now laid low by the chilling blast of Death, come forth again in immortal glory, in realms beyond the sky! Until then our brother, Farewell! Farewell!

BENEDICTION

(W. M. or Chaplain)—Let us Pray
Oh Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then, in Thy mercy, grant us a safe lodging, and a Holy Rest, and Peace at Last. AMEN!

LODGE OF SORROW

PREPARATION OF THE HALL.

The Lodge-room should be appropriately draped in black, and the several stations covered with the same emblem of mourning

On the Master's pedestal is a skull and lighted taper

In the center of the room is placed the catafalque, which consists of a rectangular platform, about six feet long by four feet wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn

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

During the first part of the ceremonies the lights in the room should burn dimly

Arrangements should be made to enable the light to be increased in brilliancy at the appropriate point of the ceremony

On the catafalque will be laid a pair of white gloves, a lambskin apron, and, if the deceased brother had been an officer, the appropriate jewel of his office. Where the Lodge is held in memory of several brethren shields bearing their names are placed around the catafalque

OPENING THE LODGE

The several officers being in their places and the brethren seated, the Master will call up the Lodge and say

W. M. Brother Senior Warden: for what purpose are we assembled?

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

W. M. Brother Junior Warden: What sentiments should inspire the souls of Masons on occasions like the present?

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

W. M. Brethren: Commending these sentiments to your earnest consideration, and involving your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain or Master will then offer the following or some other suitable prayer

Great Architect of the Universe, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present, look down upon thy children, who still wander amid the delusions of time—who still tremble with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy divine

light to penetrate into our hearts, that in them may awaken and bloom the certainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand. Amen.

Response—So mote it be.

An appropriate Ode may here be sung.

The Master (taking the skull in his hand) will then say

Brethren: In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

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

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

Think how soon death, for you, will be a reality. Man's life is like a flower, which blooms today and tomorrow is faded, cast aside, and trodden under foot.

When we look back upon the happy days of childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last hour had come, our whole earthly life would seem but as the space of time from yesterday until today.

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

What shall survive us? Not, let us hope, the petty strifes and bickerings, the jealousies and heart-burning, the small triumphs and mean advantages we have gained; but

rather the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of mortality, mouldering in its parent dust.

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

A suitable piece of music may now be sung.

At its conclusion the Chaplain will read appropriate passages from Scripture.

An interval of profound silence will be observed. Twelve strokes will be slowly sounded on the bell. The lights in the Lodge room if there be convenience, will be turned low, and the four brethren will extinguish the tapers near which they are placed. The Chaplain will then offer the following

PRAYER

Our Father Who art in Heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and on the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better.

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

Response—So mote it be.

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

Two Stewards with rods.

Two Wardens with Columns

The Master

Deacon
with rod.

Deacon
with rod.

Which will move once around the catafalque to slow and solemn music. On arriving in the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque and placing upon it a bunch of white flowers, will say.

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

The Junior Warden will now return to his place and an interval of profound silence will be observed.

The procession will again be formed, and move as before to the sound of slow music, twice around the catafalque.

They will open as before and the Senior Warden approaching the catafalque will place upon it a wreath of white flowers and say

S. W. As the sun sets in the West, to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the Heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren

who have preceded us to a silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in Heaven.

The Senior Warden returns to his place and an interval of silence will be observed.

The procession will again be formed and move three times around the catafalque to solemn music, as before

Arrived in the East, the Master will advance and place upon the urn a wreath of evergreen, and say

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

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in

the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest.

The Master will return to his place, and a period of silence will be observed.

The Chaplain will now be conducted to the altar where he will read

But some man will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another

star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.

There is a natural body and there is a spiritual body. And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from Heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at

the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave where is thy victory?" the lights in the Hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers. The Chaplain will return to his place in the East and a suitable Ode of a cheerful character may be sung.

The Orator will pronounce the Eulogium
Another appropriate Ode may then be sung

CLOSING

W. M. Brother Senior Warden, our recollection of our departed friends has been refreshed, and we may now ask ourselves, Were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome

their faults and shortcomings? Answer these questions, as Masons should answer.

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

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

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead; with her, the good that her sons have done lives after them, and the evil is buried with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that a Mason dies of

whom nothing good can be truthfully said, she will mournfully and pityingly bury him out of her sight in silence.

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

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

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

J. W. Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the W. M. that it be now closed.

W. M. Let us unite with our Chaplain in an invocation to the Throne of Grace.

W. M. This Lodge of Sorrow is now closed.

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