

Webb's Monitor

MORRIS'S EDITION



THE
MINIATURE MONITOR

CONTAINING

ALL THE MONITORIAL INSTRUCTIONS

IN

Blue Lodge Masonry,

OF THOMAS SMITH WEBB.

Fully Illustrated by Emblematic Engravings

COMPILED BY

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TO THE MASONIC BROTHERHOOD
of the United States
We respectfully Dedicate this Twenty-fifth Edition
of the
MINIATURE MONITOR,
In the confident assurance that it will be found
both portable and convenient as a pocket
companion, to such Masons who
desire to keep the Landmarks
of Masonry permanently
in their memory by fre-
quent consultation
of its pages

P R E F A C E .

THE present national movement, which has for its object a perfect uniformity of Work and Lectures, by a return to the teachings of PRESTON and WEBB, demands a *cheap Pocket Monitor*, which will give simply those portions used in acquiring and imparting the Rituals. Such a volume is here offered. The text conforms literally to *Webb's Freemason's Monitor*, edition of 1816. The emblematic cuts are distributed through the work in their appropriate places.

THE LEVEL AND THE SQUARE.

Dedicated to the Craft Universal.

BY ROB MORRIS, LL.D.

We meet upon *the Level* and we part upon *the Square* ;—

What words of precious meaning those words
Masonic are!

Come, let us contemplate them, they are worthy
of a thought,

With the highest, and the lowest, and the
rarest they are fraught.

We meet upon *the Level*, though from every
station come;

The rich man from his Mansion, and the poor
man from his home;

For the one must leave his wealth and state
outside the Mason's door,

And the other finds his true respect upon the
checkered floor.

We part upon *the Square*, for the world must
have its due;

We mingle with the multitude, a cold, un-
friendly crew,

But the influence of our gatherings in mem-
ory is green,

And we long upon *the Level* to renew the happy
scene.

There's a world where all are equal—we are
hurrying toward it fast!

We shall meet upon *the Level* there, when the
gates of death are past;
We shall stand before the Orient, and our
Master will be there
To try the blocks we offer by his own unerring
Square.

We shall meet upon *the Level* there, but never
thence depart;
There's a *Mansion*—'tis all ready for each
trusting, faithful heart—
There's a *Mansion* and a welcome—and a mul-
titude is there,
Who have met upon *the Level*, and been tried
upon *the Square*.

Let us meet upon *the Level*, then, while labor-
ing patient here;
Let us meet, and let us labor, though the
labor be severe;
Already in the Western Sky the signs bid us
prepare
To gather up our Working tools, and part
upon *the Square*!

Hands round, ye brother Masons, form the
bright fraternal chain,
We part upon *the Square* below, to meet in
heaven again.
Oh! what words of precious meaning those
words Masonic are,
We meet upon the Level and we part upon the Square!

UNIFORMITY OF WORK.

BY ROB MORRIS, LL.D.

No proposal made the Masonic fraternity ever receives such favor as that of communicating to them *correct Rituals leading to uniformity of work*. The establishment of Masonic Libraries, building of Masonic Halls, endowing of Masonic Colleges, and the like, each of which, in its turn, has occupied the minds of the Craft, and the attention and resources of the Grand Lodges of America, fail to command permanent interest, because they do not reach what the Brotherhood deem *the essential want* of Masonry. But when the offer is that of something which will enable every Brother "to travel into foreign countries and receive wages" as a Mason; when, in other words, it

is proposed to instruct the brotherhood in those essential technicalities which distinguish this from all other institutions, and give the key to higher attainments, if we choose to seek them, the avidity with which the proposal is accepted by the body of the craft, proves that the tenderest chord of Masonic desire has been touched.

WILLIAM PRESTON began a reformation in Rituals in London, England, about the year 1775. He collected the fragments of the old Rituals then accessible to his hand, fragments made up of fine old Saxon-English, and each a polished block of the ancient symbolic Temple, put them in a masterly style together, and taught them to the Lodges and Brethren as they would receive them. His success was remarkable. Within twenty years, nearly all the Lodges in England, likewise those in the neighboring jurisdictions of Ireland and Scotland, accepted his views, adopted his

Rituals, and thus practically secured a *uniformity in work*. So tenaciously have those Lodges adhered to Preston's simple, ancient, and beautiful system of Rituals, that in Ireland and Scotland, to this day, no serious innovations upon them have ever been permitted, but an American Mason who is expert in the system, as perpetuated by the pupils of Webb in this country, finds himself practically at home in the halls and the workings of Ireland and Scotland. And in England, although for nearly fifty years the "United Grand Lodge" of that jurisdiction has, by law, enforced its newer and more ornate course of Rituals upon its subjects, the love of the old and genuine Work is not yet eradicated, nor its practice entirely lost.

THOMAS SMITH WEBB acquired the Rituals of Preston about the year 1795. Preparing a hand-book to accompany them, which he called "*The Freemason's Monitor*," he began a

career of instruction which continued until his death, in 1819, and produced marvels of uniformity not inferior to those that had marked the career of his master. With the exception of Pennsylvania, every Grand Lodge jurisdiction adopted his teachings. Aided and strengthened by a host of zealous co-laborers, Cross, Barney, Cushman, Fowle, Vinton, and others, he carried his ideas into every Grand and Subordinate Lodge with a force and vigor that were irresistible.

His death, however, like the death of Alexander, released his lieutenants from their allegiance to him and his views, and each, with the common instinct of humanity which prompts us to desire to beget offspring for ourselves, began to change and innovate to his own taste. Thus it followed that the terms "Cross Work," "Barney Work," "Cushman Work," and the like, soon began to usurp that of the "Prestonian Work," and

soon confusion became worse confounded. In fact, all the evils which had afflicted the Lodges prior to the masterly efforts of Webb were restored, and the "Morgan Warfare" of 1826 to 1836, while it brought great mischief to the Craft, brought one thing that was good, viz., the stopping labor of nearly that whole group of Lecturers.

In 1858, a third attempt at general uniformity was commenced by the writer of this article. Beginning, as his masters did, by putting together the scattered fragments, each polished, perfect, and pure, of the old systems, which bear date prior to Preston, prior to Anderson, and go back to a period to which the mind of man runneth not contrary, and taking the same step which Preston and Webb inaugurated, of imparting the system first to learned and zealous individuals, and thus securing their co-operation, the work was first presented to and adopted by

the Grand Lodge of Iowa in 1860, and by the Committee on Work of the Grand Lodge of Indiana, and the Grand Lodge of North Carolina, the same year. It was rehearsed in the Grand Lodge of Kentucky in the sessions of 1859 and 1860, where it met marked favor. It has been introduced, through private instrumentalities, into nearly every Grand Lodge jurisdiction during 1859, 1860, and 1861, and promises, ere five years expire, to become, as it was in 1819, *the uniform work* (with one exception,) *in this country.*

The manner of teaching inaugurated by Preston and followed by Webb, was, so far as it may be explained to the public, as follows: The learner was first enjoined to commit to memory a catechism, or form of questions and answers, for each Degree. These number, in all, three hundred and one. A considerable portion of the answers being of an exoteric character (that is, conveying none of

the essential secrets of Masonry except to those minds that possess the initiate's key to them), they were printed in aid of the memory in *Preston's Illustrations* and *Webb's Monitor*. When this could not properly be done, emblems or symbols were used as picture language, equally plain to the initiate, but less so to the profane. These symbols, in the earlier times, were grouped together in the order of their use, and painted upon "Floor Cloths," or "Carpets," but more recently inserted, in the form of engravings, in the *Monitor* itself, as a matter of convenience.

This catechism being committed to memory, the learner was supposed to possess *the method of work*, that is, *the drill and drama*, or ceremony, of Masonry, which was made literally to conform to the Lectures. Thus, no material innovation could be introduced without changing the language and order of the Lectures.

The same method is adopted in the present attempt at general uniformity of work. Learners are furnished with all the legitimate aids to the memory, the Monitor, the symbols and emblems, and enjoined, first of all, *to commit to memory the Lectures*. This being done, the remainder is easy; the responses of the officers and the opening drill being all that require special instruction. To work the degrees, then, is only a matter of practice—elegance, dignity, and precision follow with infallible certainty. The whole business of Blue Lodge Masonry does not demand more than ten minutes per day for the space of a year to perfect the brother, and render his services available to any position in the Lodge.

The great advantages of uniformity of Work throughout this large country are apparent to all. In an age when every man is a traveler, an institution *originally designed for travelers*, should be universal in its mode

of examination, or it is of no account. The ten thousand innovations recently introduced are so many obstacles to travel. They daily embarrass, hinder, and prevent good Masons from visiting lodges, thus depriving them of the highest privilege known to Masonry. A return to a uniform system, and that the old system, will restore this precious privilege, set the whole Brotherhood upon the study of Masonic ritualism, and create a oneness of sentiment and aim, which at present does not exist. A thousand lodges in the United States are now (March, 1861) learning this work, the old work of Preston and Webb. A large number of the most learned, devoted, and influential members of the fraternity, living in every jurisdiction, have set themselves to the task of acquiring, that they may disseminate it, and success is quite as sure, and will be even more speedy, than in the days of which we have spoken.

OPENING AND CLOSING THE LODGE.

CHAPTER I.

OPENING AND CLOSING THE LODGE.

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

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of

conduct and behavior ; and from them other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

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

This effect accomplished, our care is directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms, of no recent date,

intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is either opened or closed in solemn form.

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

then, with one accord, unite in duty and respect, and the ceremony concludes.

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

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings.

A Charge used at Opening a Lodge on either Degree.

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.

An Invocation at Closing.

May the blessing of Heaven rest upon us, and all regular Masons! may

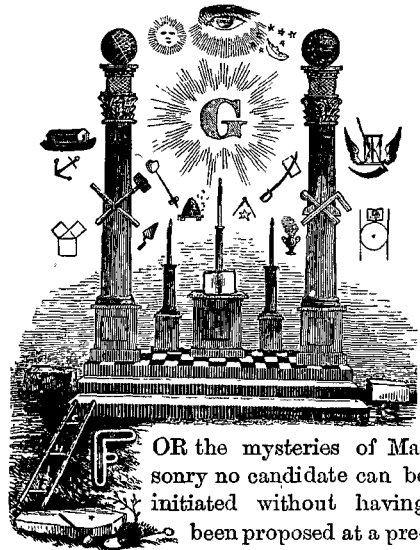
26 OPENING AND CLOSING THE LODGE.

Brotherly Love prevail, and every
moral and social virtue cement us!
Amen. So mote it be.

THE CANDIDATE.

CHAPTER II.

PRE-REQUISITES FOR A CANDIDATE.



FOR the mysteries of Ma-
sonry no candidate can be
initiated without having
been proposed at a pre-
vious meeting of the Lodge; in order

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

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

Form of a Petition to be presented by a Candidate
for Initiation.

“To the Worshipful Master, Wardens, and Brethren of — Lodge, of Free and Accepted Masons :

“The petition of the subscriber respectfully showeth, that having long entertained a favorable opinion of your ancient institution, he is desirous

of being admitted a member thereof, if found worthy.

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

[Signed]

“A. B.”

After this petition is read, the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member; a committee is then appointed to make inquiry relative to his character and qualifications.

Declaration to be assented to by a Candidate, in an adjoining apartment, previous to initiation.

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

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

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

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

“BRETHREN,—At the request of Mr. A. B, he has been proposed and accepted in regular form; I therefore recommend him as a proper candidate for the mysteries of Masonry, and worthy to partake of the privileges of the fraternity; and, in

consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the Order.”

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

THE ENTERED APPRENTICE.

CHAPTER III.

THE ENTERED APPRENTICE.

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

THE FIRST SECTION.

The first Section in this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a

LINES.

Mason. It consists of general heads, which, though short and simple, carry weight with them.

7 They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated. They qualify us to try and examine the rights of others



8 to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following Sections:



15



17



26

A Prayer used at the initiation of a Candidate.

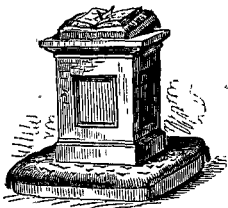
Vouchsafe thine aid, Almighty Father of the Universe, to this, our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother among us! Endue him with a competency of thy Divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief, and Truth, to the honor of thy holy name. *Amen.*
So mote it be. (27)

Scriptural Selections.

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. (31)



Paraphrase of the above, for the Use of Lodges that introduce Music into this Ceremony.

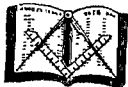
ARR—“*Auld Lang Syne.*”

Behold how pleasant and how good
 For Brothers 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 this blessing prove,
 Even life for evermore!
 Round friendship's altar rising here,
 Our hands now plighted be
 To live in Love, with hearts sincere,
 In Peace and Unity. (31)

It is a duty incumbent on every Master of a Lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institu-

tion; to explain the nature of his solemn engagements; and, in a manner peculiar to Masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order. (38)



43 to 48

Toward the close of the Section is explained that peculiar ensign of Masonry, *the Lamb-skin, or White Leather Apron*, which is an emblem of innocence, and the badge of a *Mason*; more ancient than the *Golden Fleece* or *Roman Eagle*; more honorable than the *Star and Garter*, or any other order that could be conferred upon the candidate at the time of his initiation,



50

or at any time thereafter, by *King, Prince, Potentate*, or any other person, except he be a *Mason*; and which every one ought to

wear with equal pleasure to himself, and honor to the fraternity. (50)

* * * * *

This section closes with an explanation of the *Working Tools* and implements of an Entered Apprentice, which are the *Twenty-four inch Gauge* and the *Common Gavel*.



54 to 56

The Twenty-four inch Gauge is an instrument made use of by operative masons, to measure and lay out their work; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God, and a distressed worthy Brother; eight hours for our usual avocations; 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 all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens. (56).

THE SECOND SECTION.

The second Section rationally accounts for the origin of our hieroglyphical in-



5



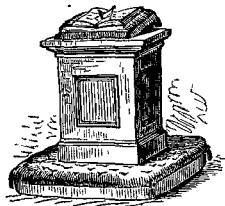
4

struction, and convinces us of the advan-



8

tages which will ever accompany a faithful observance of our duty. It maintains, beyond the power of contradiction, the propriety of our rites, while it demon-



12

strates to the most skeptical and hesitating mind, their excellence and utility.



15

It illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as Masons, we are indispensably bound to know.

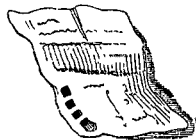
THE BADGE OF A MASON.



16

Every candidate, at his initiation, is presented with a lamb-skin or white leather apron. *The Lamb has in all ages been deemed an emblem of Innocence. He, therefore, who wears the Lamb-skin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.* (16)

THE THIRD SECTION.



1

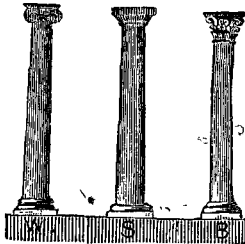
The third Section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of our respective stations. Here,



2, 3

too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights and jewels of a Lodge; how it should be situated, and to whom dedicated. A proper attention is also paid to our 4 to 9 ancient and venerable patrons.

From east to west, Freemasonry extends, and between the north and south, in every



10 to 14

clime and nation, are Masons to be found.

Our institution is said to be supported by *Wisdom, Strength, and Beauty*; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Its dimensions are unlimited, and its covering no less than the *Canopy of Heaven*. To this object the Mason's mind is continually directed, and thither he hopes at last to arrive, by the aid of the *theological ladder*, which Jacob in his vision saw ascending from earth to heaven; the three principal rounds of which are denominated *Faith, Hope, and Charity*; and which admonish us to have faith in God, hope in immortality, and charity to all mankind.



15 to 17



18 to 20

Every well-governed Lodge is furnished with the *Holy Bible, Square and Compass*. The *Bible* points out the path that leads to happiness, and is dedicated to God; the *Square* teaches us to regulate our conduct by the principles of morality and virtue, and is

dedicated to the Master ; the Compass teaches us to limit our desires in every station, and is dedicated to the Craft.

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man,

* * * * *

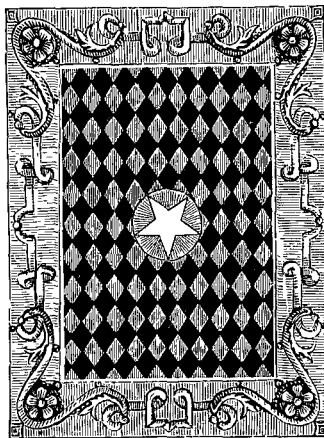
The Square to the Master, because being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside ; and the Compass to the Craft, because, by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds. (20)

The ornamental parts of a Lodge, displayed in this section, are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. (21)

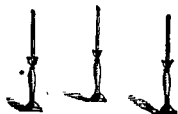
The Mosaic Pavement is a representation of the ground floor of King Solomon's temple ; the Indented Tessel, that beautiful tessellated border, or skirting, which sur-

rounded it ; and the Blazing Star, in the center, is commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity.

The Mosaic Pavement is emblematic of human life, checkered with good and evil ;



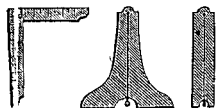
the *Beautiful Border* which surrounds it, those blessings and comforts which surround us; and which we hope to obtain by a faithful reliance on *Divine Providence*, which is hieroglyphically represented by the *Blazing Star* in the center. (23)



24 to 27

* * * * *

The *Movable* and *Immovable* jewels also claim our attention in this Section.

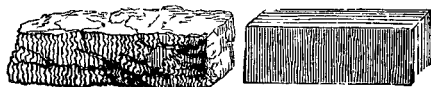


29, 30

* * * * *

The *Rough Ashlar* is a stone as taken from the quarry in its rude and natural

state. The *Perfect Ashlar* is a stone made ready by the hands of the workman to be



31 to 33

adjusted by the tools of the *Fellow Craft*. The *Trestle-board* is for the master workman to draw his designs upon. (32)

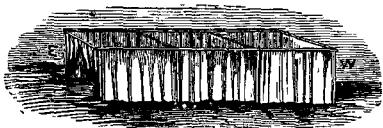
By the *Rough Ashlar* we are reminded of our rude and imperfect state by nature; by the *Perfect Ashlar*, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the *Trestle-board*, we are remind-



31 to 33

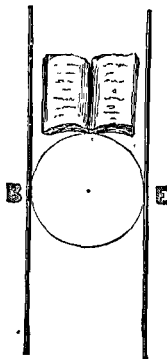
his temporal building agreeably to the rules and designs laid down by the Master on his *Trestle-board*, so should we, both operative and speculative,

endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the Book of Life, which is our spiritual Trestle-board. (33)



34 to 36

Our ancient Brethren dedicated their Lodges to King Solomon, (37) Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge, a



37 to 39

certain Point within a Circle: the Point representing an individual brother, the Circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; who were perfect parallels, in Christianity as well as Masonry; and upon the vertex rests the book of Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err. (39)

Brotherly Love, Relief and Truth, are themes on which we here expatiate. (33)

OF BROTHERLY LOVE.



33

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. (39)

OF RELIEF.



39

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. (34)

OF TRUTH.



34

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)

To this illustration succeeds an explan-

ation of the four cardinal virtues, *Temperance, Fortitude, Prudence, and Justice.*

OF 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.

* * * * *

OF 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 secrets with which he has been so solemnly intrusted; and which was emblematically represented upon his first admission into the Lodge.

* * * * *

OF 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.

* * * * *

OF JUSTICE.



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

(41)

* * * * *

The illustration of these virtues is accompanied with some general observations peculiar to Masons

FREEDOM, FERVENCY,
AND ZEAL

Charge at Initiation into the First Degree.

BROTHER—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honorable, as tending, in every 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 from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as 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 be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent ap-

pearance 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 Order, as these are to distinguish you from the rest of the community, and mark your con-

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

THE FELLOW CRAFT.

CHAPTER IV.

THE FELLOW CRAFT.

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

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the

accomplished scholar and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

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

The first degree is well calculated to enforce the duties of *morality* and imprint

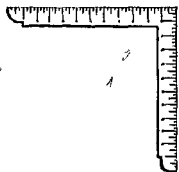
on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of *knowledge*.

Here practice and theory join in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinion of experienced Craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

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

THE FIRST SECTION.

The first Section of the second degree accurately elucidates the mode of introduction into that particular class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the Order. Here he is intrusted with particular tests, to enable him to prove his title to the privileges of this de-



4 to 6



8, 9

gree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren are illustrated in this section.



11

Scriptural Selections.

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. (20)

Paraphrase of the above, for the Use of Lodges that
introduce Music into this Ceremony.

AIR.—“*Missionary Hymn.*”

His laws inspire our being,
Our light is from His sun;
Beneath the Eye All-seeing,
Our Mason's work is done;
His Plumb-line in uprightness
Our faithful guide shall be;
And in the Source of brightness
Our willing eyes shall see.

Thou, Father, art the Giver
To every earnest prayer—
O, be the Guide forever
To this, our Brother dear!
By law and precept holy,
By token, word, and sign,
Exalt him, now so lowly,
Upon this grand design.

Within thy Chamber name him
A Workman, wise and true!
While loving Crafts shall claim him
In bonds of friendship due;

Thus shall these walls extol thee,
And future ages prove
What Masons joy to call thee,
THE GOD OF TRUTH AND LOVE. (20)



35 to 37

The Plumb, Square, and Level, those noble and useful implements of a Fellow Craft, are here introduced and moralized, and serve as a constant admonition to the practice of virtue and morality.

The Plumb is an instrument made use of by operative masons, to raise perpendiculars; the Square, to square their work, and

the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, and remembering that we are traveling upon the Level of time, to "that undiscovered country, from whose bourne no traveler returns." (37)

* * * * *

THE SECOND SECTION.

The second Section of this degree has recourse to the origin of the institution, and views Masonry under two denominations: *Operative and Speculative*. These are separately considered, and the principles on which both are founded particularly explained. Their affinity is pointed

out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained. The creation of the world is described, and many particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another, by oral tradition.

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

founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under *two* denominations: *Operative and Speculative*. (1)

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes. (2)

SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator. (3)

* * * * *

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

of the creation, and to adore their great Creator. (7)

* * * * *



10 to 25



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

OF THE GLOBES.

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

The sphere, with the parts of the earth delineated on its surface, is called the Terrestrial Globe; and that with the constellations, and other heavenly bodies, the Celestial Globe.

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

instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited. (25)

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

OF ORDER IN ARCHITECTURE.

By Order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters. Or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete work. (29)

OF ITS ANTIQUITY.

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

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian, and Composite. The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derived its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construc-

tion of this column renders it eligible where ornament would be superfluous. The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the

Doric in rank, on account of its resemblance to that pillar in its original state. The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its corners has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man. The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high; and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the corners with dentals and modillions. This order is

used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves. The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric order, is ten diameters high, and its corners has dentals, or simp'e

modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed. (30)

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders (31) of architecture, revered by Masons, are no more than three, the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the

Romans, we are indebted for what is great, judicious, and distinct in architecture. (32)

OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this Section, in which the *five external senses of human nature* particularly claim attention. These are, *Hearing, Seeing, Feeling, Smelling, and Tasting.* *Hearing* is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the

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

minister to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work. Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension. These three senses, Hearing, Seeing, and Feeling, are deemed peculiarly essential among Masons.

Smelling is that sense by which we distinguish odors, the various kinds of which convey different opinions to the mind.

Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence, it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration. Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. 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, &c.

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

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

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

which far exceed human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom we are all indebted for creation, preservation, and every blessing we enjoy. (33)

* * * * *

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

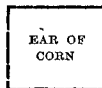
The seven liberal arts and sciences, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are next illustrated in this Section; it may not, therefore, be improper to insert here a short explanation of them. Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people: and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage. Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force

and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud. Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined. Arithmetic teaches the powers and properties of numbers, which is variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered. (36) Geometry treats of the powers and

properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A point is a dimensionless figure, or an indivisible part of space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth, and thickness. (38) By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the durations of times and seasons, years

and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics. (39) Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers. Astronomy is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are

employed in the study of this science, we must perceive unparalelled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by his works. (36)



40 to 44



52 to 54

OF THE MORAL ADVANTAGES OF GEOMETRY.

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

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace nature, through her various windings, to her most concealed

recesses. *By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.*

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths: and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution. (53)

Thus end the two Sections of the second lecture, which, with the ceremony used at opening and closing the Lodge,

comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

CHARGE AT INTILATION INTO THE SECOND DEGREE.

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

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or enlarge on the

necessity of a strict adherence to them, as your own experience must have established their value.

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

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; espe-

cially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

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

Such is the nature of your engage-

ments as a Fellow Craft, and to these duties you are bound by the most sacred ties.

THE MASTER MASON.

CHAPTER V.

THE MASTER MASON.

THE FIRST SECTION.

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

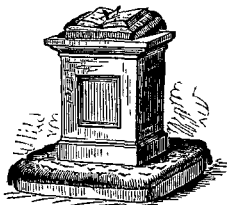


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14

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



15

Scriptural Selections.

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. (15)

Paraphrase of the above, for the Use of Lodges that
introduce Music into this Ceremony.

AIR—"Bonny Doon."

Let us remember in our youth,
Before the evil days draw nigh,
Our great Creator and his truth,
Ere memory fail, and pleasures fly;
Or sun, or moon, or planets' light
Grow dark, or clouds return in gloom;
Ere vital spark no more incite; [sume.
When strength shall bow, and years con-

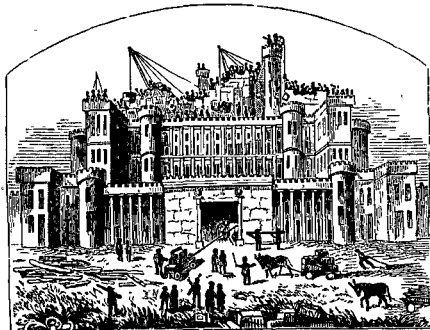
Let us in youth remember Him
Who formed our frame, and spirits gave,

Ere 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;
Our dust to dust again must flow,
And spirits unto God return.

The *working tools* of a Master Mason,
which are illustrated in this Section, are
all the implements of Masonry indiscriminately,
but more especially the Trowel.
(36)





1



8, 13



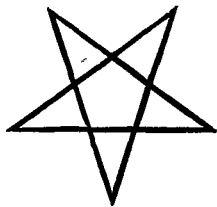
17 to 20

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

* * * * *

THE SECOND SECTION.

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



27



28, 29

Masonic 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 here ;
See how wide her trophies wave
O'er the slumbers of the grave !

Here another guest we bring,
Seraphs of celestial wing !
To our funeral altar come,
Waft a Friend and Brother home !

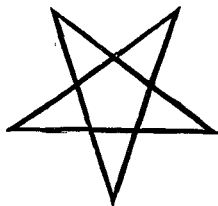
Lord of all below, above,
Fill our hearts with truth and love ! ,
As dissolves our earthly tie,
Take us to thy *Lodge on High*.

—:O:—

PRAYER AT RAISING A BROTHER TO THE
SUBLIME DEGREE OF A MASTER MASON.

Thou, O God! knowest our down-sitting and our uprising, and understandest our thought afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that

he can not pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen. So mote it be.* (27)



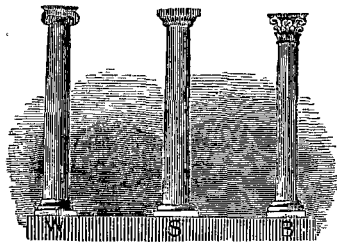
41

This Section also illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge, and promote virtue.

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

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn that although seven years were occupied in building it, yet, during the whole term, it rained not in the day time, that

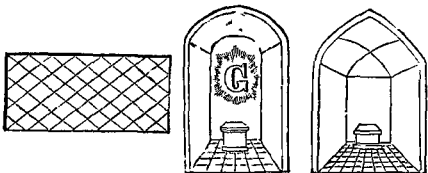
the workmen might not be obstructed in their labor; and from the sacred history it appears that there was neither the sound of the hammer, nor ax, nor any tool of iron, heard in the house, while it was building.



44 to 48

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. (49)

There were employed in its building three *Grand Masters*; three thousand and three hundred masters, or overseers of the


 $7 \left\{ \frac{1}{6} \right.$
 $5 \left\{ \frac{2}{3} \right.$
 3

work; eighty thousand *Fellow-crafts*, * * * * *; and seventy thousand *Entered Apprentices*, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of King Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at this important period. (50)



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



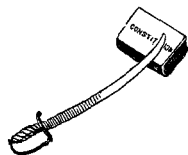
The *Bee-hive* is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to

relieve them, without inconvenience to ourselves.

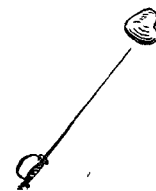
When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself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

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

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

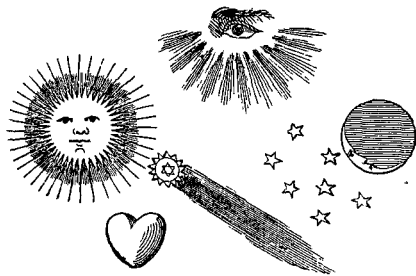


The Book of Constitutions, guarded by the Tyler's Sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.



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

*Eye, whom the Sun, Moon, and Stars obey,
and under whose watchful care even comets
perform their stupendous revolutions, per-*

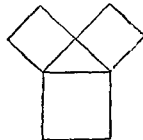


*vades the inmost recesses of the human
heart, and will reward us according to our
merits.*



*The Anchor and Ark are emblems of a
well-grounded hope and a well-spent life.*

*They are emblematical of that divine ark
which safely wafts us over this tempestuous
sea of troubles, and that anchor which shall
safely moor us in a peaceful harbor, where
the wicked cease from troubling, and the
weary shall find rest.*



*The Forty-seventh Problem
of Euclid—This was an in-
vention of our ancient friend
and Brother, the great
Pythagoras, who, in his
travels through Asia, Af-
rica, and Europe, was initiated into
several orders of priesthood, and raised to
the sublime degree of a Master Mason.
This wise philosopher enriched his mind
abundantly in a general knowledge of
things, and more especially in Geometry,
or Masonry: on this subject he drew out
many problems and theorems; and among
the most distinguished he erected this, which,
in the joy of his heart, he called Eureka,
in the Grecian language signifying, I have*

found it; and upon the discovery of which he is said to have sacrificed a hecatomb.

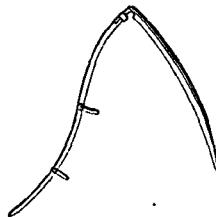
It teaches Masons to be general lovers of the arts and sciences.



The Hour-glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our

lives are drawing to a close. We can not without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope: to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

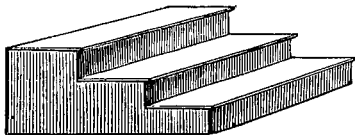
The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if, by chance, we should escape the



numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood, yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.



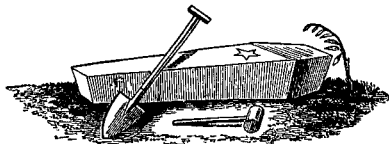
The three steps, usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, viz., youth, manhood, and age. In youth, as *Entered Apprentices*, we ought



51

industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflec-

tions consequent on a well-spent life, and die in the hope of a glorious immortality.
(51)



52, 53

Charge at Initiation into the Third Degree.

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

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

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

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

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

THE FUNERAL SERVICE.

CHAPTER VI.

THE FUNERAL SERVICE.

IN this chapter we shall treat of the solemn and impressive rite of Burial. This is admittedly the most instructive ceremony known to Masonry. It is so arranged in its symbolisms as to convey the great doctrines of Masonry—morality, benevolence, sympathy, brotherly love, the immortality of the soul, and the resurrection of the body. It teaches the power of love to overreach the tomb, and to write upon the tablets of the human heart all the good deeds of a departed Brother.

In practice, we regret to say, the Funeral Service of Masons is not well given. It is rarely the case that suitable

attention is paid to its details; and oftener the unskillful manner in which the ceremony is performed wounds and disappoints beholders. For this reason we have thrown in explanatory passages, commenting upon and elaborating Webb's views of Masonic Burials, to adapt them to the understanding of every reader.

Practical Rules concerning Burials.

FIRST.—None but Master Masons are entitled to Masonic Burial.

SECOND.—None can assist in the Burial Service, or join in the procession, who are under the rank of Master Mason.

THIRD.—The Funeral Lodge is opened on the Third Degree. All that "constitutes a Lodge" must be present.

FOURTH.—None can receive Masonic Burial save those who are known while living to have desired it.

FIFTH.—If more than one Lodge is represented at the Burial, the whole is presided over by the Master of the Lodge to which the deceased belonged, unless the Grand or Deputy Grand Master is present, or the Master, so entitled, waives his prerogative.

SIXTH.—If the deceased were a foreigner or sojourner, the Burial is presided over by the Master of the oldest Lodge present, except as provided in Rule Fifth.

SEVENTH.—All the Brethren who walk in procession should observe, as much as possible, a uniformity in

their dress. Decent mourning, with white stockings, gloves, and apron, a band of crape about the left elbow, and a sprig of evergreen displayed on the left lappel of the coat, is most suitable.

EIGHTH.—The most profound solemnity and decorum should be observed in a Funeral Lodge, and in the public exercises.

NINTH.—The Master fixes the day and hour and place for the Funeral Lodge to assemble, and issues his command to summon the Lodge.

The hour for assembling the Funeral Lodge having arrived, the Lodge is opened punctually as summoned. If an apartment is used other than the Lodge-room, extra caution is observed in tiling,

and it may even be necessary to omit in the opening all those portions which would convey Masonic secrets to a possible cowan or eavesdropper.

The Master then states the purpose of the meeting, and appoints his assistants for the occasion. The chief of these is the Marshal, upon whom the preliminary arrangements of the service and the entire care of the Craft in public will devolve. This officer receives his orders from, and makes his reports to, the Master alone. His badge of office is a baton. If more than fifty Brethren are expected to be in the procession, a Deputy Marshal, in the proportion of one to each fifty Brethren, is necessary.

The preliminary arrangements being thus made, the Funeral Service begins, the Master leading off, and all the Brethren uniting as one man in the responses.

MASTER.—What man is he that liv-

eth and shall not see death? shall he deliver his soul from the hand of the grave?

RESPONSE.—Man walketh in a vain shadow. He heapeth up riches, and can not tell who shall gather them.

MASTER.—When he dieth, he shall carry nothing away. His glory shall not descend after him.

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

MASTER.—The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!

The Private Grand Honors are then given, which can not be explained in print.

The Master then taking the Sacred

Roll, or Catalogue of the Dead, in his hands, says :

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

RESPONSE.—God is our God forever and ever. He will be our guide even unto death.

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

MASTER.—Almighty Father! into thy hands we commend the soul of our loving Brother.

RESPONSE.—The will of God is accomplished! Amen. So mote it be.

The last response is repeated three times, accompanied each time with the

Private Grand Honors as above. The Master then deposits the Sacred Roll in the archives of the Lodge, and repeats the following prayer :

MASTER.—Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our depart-

ure hence in peace, and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

RESPONSE.—So mote it be.

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

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a drawn Sword.

Stewards, with white rods.

Musicians, if they are Masons, otherwise they follow the Tyler.

Master Masons.

Senior and Junior Deacons, with rods.

Secretary and Treasurer.

Senior and Junior Wardens with Columns.

Past Masters.

The Holy Writings, on a Cushion covered with Black Cloth, carried by the oldest member of the Lodge.

The Master.

Clergy.

The	The body.	Body,
with the insignia		placed thereon
and two		Swords crossed.
Pall Bearers.		Pall Bearers.

The Marshal and his Deputies march on the left of the procession, the Marshal moving continually from one end of the procession to the other, to give directions

and supervise the Brethren. Martial music is useful to give accuracy to the step. The files march two and two, each right hand man touching the elbow of the Brother on his left. Promptness in obeying the orders "March!" "Halt!" etc., is essential. The Brethren must not desert the procession, or change places; and none must enter the procession after it has left the place of its formation, without special permission from the Master, obtained through the Marshal.

The grave should be approached from East to West. When the head of the procession has arrived within ten paces of the foot of the grave, the Marshal orders a halt, and separates the files so as to form a lane about ten feet in width. Through this avenue he approaches the Master, and conducts him, as the head of the procession, about the grave, leaving it *on the right*, the Brethren closing in two and two behind the Master, thus

reversing their former arrangement. The coffin is carried directly to the grave, and laid upon trestles above it, the mourners and family of the deceased standing at the foot. The procession passes one and a half times about the grave, and halts when the Master has reached, *for the second time*, the head of the grave. Then a halt is commanded, and the Brethren close their ranks, forming an oblong square, or a circle, at the discretion of the Marshal, all facing inward. None are permitted within the inclosure save the mourners. The Senior Warden stands on the *right*, and the Junior Warden on the *left*, of the Master, the Chaplain, with the mourners, at the *foot* of the grave. The great Lights are placed at the *head* of the grave; the Senior Warden's column near by, and *erect*; the Junior Warden's column is at the *foot* of the grave, and *prostrate*.

The service is now resumed by the Master, as follows :

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

Notwithstanding the various mementoes of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the em-

ployment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

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

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

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of prepar-

ing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an All-wise and Powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with- becoming

reverence, let us supplicate the Divine Grace to insure the favor of that Eternal Being whose goodness and power know no bound ; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns.

The following invocations are then made by the Master :

MASTER.—May we be true and faithful! And may we live and die in love!

RESPONSE.—So mote it be!

MASTER.—May we profess what is good! and always act agreeably to our profession!

RESPONSE.—So mote it be.

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

RESPONSE.—So mote it be.

MASTER.—Glory be to God on high! On earth. peace! Good-will toward men!

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

The Master, Wardens, and Chaplain then fall into the ranks, and, with the Brethren, move thrice about the grave, leaving it on the right. As they journey they sing the Ode on page 115 of this work, commencing "Solemn strikes the funeral chime." Each Brother takes off the sprig of evergreen worn on the left lapel of his coat, and, as he passes the

head of the grave *the third time*, he casts it therein. The three circuits being completed, the Marshal orders a halt. The Master then directs the Brethren to unite with him in giving the Public Grand Honors of Masonry as a testimonial of respect to the departed Brother. This should be performed with absolute precision, each Brother fixing his eyes upon the Master, and taking the movement from him. The manner of giving the Public Grand Honors is as follows:

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, each of the honors being accompanied by the words '*The will of God is accomplished.* Amen. *So mote it be,*' audibly pronounced by the Brethren.

Then the Master continues his remarks as follows :

MASTER.—From time immemorial it has been a custom among the fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection ; thereby

demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship, that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts,

mutually promote the welfare and happiness of each other.

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

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

THE INSTALLATION SERVICE.

CHAPTER VII.

THE INSTALLATION SERVICE.

IN this chapter we shall treat of the important ceremonial of Installing the officers of the Lodge. This is the crowning service in ordinary Lodge proceedings. It forms an agreeable episode wherewith to commence the Masonic year. It teaches the peculiarly graceful art of laying off the insignia of office without compulsion, and laying them on without assumption. It restores for the hour the equality between officers and members, thereby suggesting the democratic form of Masonic elections, and it impresses upon the heart that lesson which cannot be too often impressed, *the dependence of all men upon God.* When properly per-

formed, there is nothing in Masonry more pleasing or instructive.

Practical Rules concerning Installations.

FIRST.—The election of officers must be held in a Lodge of Master Masons; but the Installation ceremonies should be performed in Lodges of lower degrees, or, with the exception of certain portions, in a public assembly.

SECOND.—The Master elect must, in all cases, be the first officer Installed; if he is absent, the Installation can not proceed.

THIRD.—The appointment of Deacons, Stewards, and Chaplain, is vested in the newly-elected Master, and not in the Lodge.

FOURTH.—It is the prerogative of the last Master to Install his successor. But if he is absent at the time appointed by the Lodge or Grand Lodge for Installation, any Past Master may perform that

duty. In the consecration of a new Lodge, a Past Master is specially deputed by the Grand Master to that charge. When the Master elect has been Installed, it is his prerogative to Install the other officers.

FIFTH.—No officer can be Installed by proxy. If any are absent at the regular Installation service, they should be Installed as soon as possible thereafter. During the reading of the service, the respective parts of the absentees should be omitted.

SIXTH.—At every Installation, the Grand Master, if absent, is supposed to be represented by the Presiding officer; the Deputy Grand Master, if absent, by the Marshal appointed by the Presiding officer, and to them the proper titles as Grand Lodge officers for the occasion must be given.

SEVENTH.—No person can be Installed Master of a Lodge until he has received

the Order of Past Master, either in a Convocation of Past Masters, or in the regular routine of Royal Arch Masonry; and none can be Installed Master who has not served as warden of a Lodge.

EIGHTH.—Officers re-elected need not be re-installed, as each is pledged to serve “until his successor shall have been duly elected and installed.”

NINTH.—The elective officers should be bound in terms of an Installation Covenant, which is esoteric, and can not be given here.

When the hour appointed by the Lodge or Grand Lodge for Election and Installation has arrived, the Lodge is opened by the Master [or, in his absence, by one of the wardens] on the Third Degree, “for special purposes.” No business can regularly be done at such a meeting, save that relating to Election, Installation, and the Festival. The Election is held by secret (written ballots), collected

by the Senior Deacon, laid before the Master, and counted by Tellers appointed for the purpose. The result is announced to the Lodge by the Master, and recorded by the Secretary. Nominations to office are proper, and are recommended. No persons are to be considered “regularly in nomination.” Electioneering is unmasonic and reprehensible.

The Election of the elective officers being ended, and the Master elect having announced his appointments of Deacons, Chaplain, and Stewards, (and Organist, Master of Ceremonies, etc., if the By-laws require such appointments;) and the Standing Committees on Finance, Charity, etc., having been announced, proceedings are had for the Installation, either upon the same or a subsequent meeting. The Lodge is opened on the First Degree, a Marshal is designated for the occasion, and the following forms pursued:

The last Senior Deacon collects all the Jewels and badges of office, and delivers them to the Marshal, who presents them to the last Master or Presiding officer of the occasion. Taking the roll of officers elect in his hand, he calls up the Lodge, reads it aloud, and then inquires :

Brethren of —Lodge N —

Do you remain satisfied with these the Brethren of your choice ?

The brethren bow in token of their assent. The Presiding officer then seats the Lodge, himself remaining standing. The Marshal presents, at the west of the altar, the Master elect, saying :

MOST WORSHIPFUL GRAND MASTER :

I present to you my worthy Brother — —, to be Installed Master of — Lodge No. —. He is of good morals and of great skill, true, and trusty ; and as

he is a lover of the whole fraternity wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity.

The Presiding officer then requires him to take the Installation Covenant, first calling up the Lodge. He then addresses him as follows :

WORSHIPFUL 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.

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

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

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

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

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

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

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

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

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

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

XI. You admit that it is not in the

power of any man, or body of men, to make innovations in the body of Masonry.

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

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

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

XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular lodge. These are the Regulations of Free and Accepted Masons. Do you submit to these Charges, and promise to support these Regulations as Masters have done in all ages before you ?

The Master elect having declared his cordial submission to these Fifteen Charges ; the Presiding officer continues :

WORSHIPFUL BROTHER :

In consequence of your cheerful conformity to the Charges and Regulations of the Order, you are now to be Installed

Master of this new Lodge, in full confidence of your care, skill, and capacity to govern the same.

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

WORSHIPFUL BROTHER :

The various implements which are now presented to you are emblematical of our conduct in life, and, upon this occasion, will be carefully enumerated.

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

The SQUARE teaches to regulate our actions by rule and line, and to harmonize

our conduct by the principles of morality and virtue.

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

The RULE directs that we should 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 read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

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

WORSHIPFUL MASTER :

The Brethren, by their suffrages, having committed to your care the superintendence and government of this Lodge, you can not be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and

ability with which you propagate the genuine principles of our institution.

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

the burthened heart may pour out its sorrows ; to whom distress may prefer its suit ; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a dilligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and above all; the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a CROWN OF REJOICING, which shall continue when time shall be no more.

The new Master is then conducted to the East and seated, the brethren still standing. The brethren salute him with the Private Grand Honors. He then seats his Lodge, the ceremonies from this moment being under his charge. From this moment, too, the last Master and his

appointed Marshal cease to act, and the idea of the presence of Grand Officers no longer prevails. The new Master now appoints a Marshal to complete the Installation, and directs him to present the Officers elect at the Altar. They assume the Installation Covenant simultaneously, and then take their seats, from which they are reconducted, one by one, to the Altar, to be Installed. From the Altar, each goes, after the Installation Charge, to his proper station. To each of them a Charge is delivered, as follows :

THE SENIOR WARDEN.

MY BROTHER :

You are appointed Senior Warden of this Lodge, and are now invested with the ensign of your office.

The LEVEL demonstrates that we are descended from the same stock, partake

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

Your regular attendance on our stated meetings is essentially necessary; in the absence of the Master you are to govern this Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Ma-

sonry; and attachment to the Lodge, for the faithful discharge of the duties of this important trust—LOOK WELL TO THE WEST!

THE JUNIOR WARDEN.

MY BROTHER:

You are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.

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

To you, with such assistance as be may necessary, is intrusted the examination

of visitors, and the reception of candidates. To you is also committed the superintendence of the craft during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to CONVERT THE PURPOSES OF REFRESHMENT INTO INTEMPERANCE AND EXCESS.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment—LOOK WELL TO THE SOUTH.

THE TREASURER.

MY BROTHER :

You are appointed Treasurer of this

Lodge. It is your duty TO RECEIVE ALL MONEYS FROM THE HANDS OF THE SECRETARY, KEEP JUST AND REGULAR ACCOUNTS OF THE SAME, AND PAY THEM OUT AT THE WORSHIPFUL MASTER'S WILL AND PLEASURE, WITH THE CONSENT OF THE LODGE. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

THE SECRETARY.

MY BROTHER :

You are appointed Secretary of this Lodge. It is your duty TO OBSERVE THE WORSHIPFUL MASTER'S WILL AND PLEASURE; TO RECORD THE PROCEEDINGS OF THE LODGE; TO RECEIVE ALL MONEYS, AND PAY THEM INTO THE HANDS OF THE TREASURER. Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity, and,

by so doing, you will merit the esteem and applause of your brethren.

THE DEACONS.

MY BRETHREN :

You are appointed Deacons of this Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge ; such as the reception of candidates into the different degrees of Masonry ; the introduction and accommodation of visitors, and in the immediate practice of our rites. Those columns, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

THE STEWARDS.

MY BRETHREN :

You are appointed Stewards of this Lodge. The duties of your office are, to

assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for : and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

The TYLER is then appointed, and receives THE INSTRUMENT OF HIS OFFICE, with an appropriate Charge, embracing the essentials of his place and duty. So with the Chaplain and Masters of Ceremonies, if any such are required.

The Master now calls up the Lodge, and recites the following charges to officers and members :

BROTHERS SENIOR AND JUNIOR WARDENS :

You are too well acquainted with the

principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate ; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity ; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust ; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties ; your acquirements must, therefore, be such, as that the craft may never suffer for want of proper instruction.

From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

BRETHREN OF — LODGE, No. — :

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

and unite in the grand design of being happy, and communicating happiness.

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

This completes the Installation Cere-

monies. The Lodge is now seated. Arrangements are made for the Festival, and the Lodge is closed in the various Degrees, as opened.

If any of this Ceremonial is performed in public, the only change necessary to be made from the formulas here given is, that the last Master, by permission of the Master elect, may require all the officers elect to take the Installation Covenant simultaneously, and then form a Procession as follows :

ORDER OF PROCESSION.*

Marshal.

Tyler, with a drawn sword.

Two Stewards, with White Rods.

Musicians, if Masons, otherwise next to Tyler.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Stewards.

* See the rules for a General procession, on page 143, for some valuable suggestions here.

Junior Deacons.

Senior Deacons.

Secretary.

Treasurer.

Past Master.

Royal Arch Masons.

Knights Templar.

The Holy Writings, on a cushion, borne by
the Oldest Member of the Lodge.

Master of Lodge, on the left of the Presiding
Officer.

The procession moves on to the church
or house where the services are to be per-
formed. When the front of the proces-
sion arrives at the door, they halt, open
to the right and left, and face inward,
while the Master and others, in succession,
pass through and enter the house.

The Bible, Square and Compass, and
Book of Constitutions, are placed upon
a table, in front of the Master.

A piece of music is performed, or an
Ode sung, and the public services com-

menced with prayer. An oration, or ser-
mon upon the design and principles of
the institution, is then delivered by the
Chaplain, or some one appointed for that
purpose, which is succeeded by a piece of
music, or an Ode.

After this, the ceremony proceeds as
above described, only substituting for the
Private, the Public Grand Honors, for
which see page 153.

For the first Ode the following will be
found appropriate :

THE MASONS' HOME

BY ROB MORRIS, LL.D.

AIR—"Bonny Doon."

WHERE hearts are warm with kindred fire,
And love beams free from answering eyes,
Bright Spirits hover always there,
And *that's the Home* the Masons' prize.
The Masons' Home! Ah peaceful Home,
The Home of Love, and Light and Joy;

How gladly does the Mason come
To share the tender, sweet employ.

All round the world, by land, by sea,
Where summers burn or winters chill,
The exiled Mason turns to thee,
And yearns to share the joys we feel.
The Masons' Home ! Ah, happy Home,
The Home of Light, and Love, and Joy ;
There's not an hour but I would come
And share the tender, sweet employ.

A weary task, a dreary round,
Is all benighted man can know ;
But *here* a brighter scene is found,
The brightest scene that's found below.
The Masons' Home ! Ah, blissful Home,
Glad center of unmingled joy ;
Long as I live I'll gladly come,
And share the tender, sweet employ.

And when the hour of death shall come, .
And darkness seal my closing eye,
May hands fraternal bear me Home,
The Home where weary Masons lie.

The Masons' Home ! Ah, heavenly Home
To faithful hearts, eternal joy ;
How blest to find beyond the Tomb,
The end of all our sweet employ !

For the last Ode, the lines "*Level and the Square,*" as on page 6, are appropriate.

The procession then goes to the Lodge-room, the Lodge is properly closed, and the Brethren retire to the Festival which crowns the happy occasion.