

OFFICIAL
MONITOR



GRAND LODGE, A.F. & A.M.
OF WYOMING

No 36.



OFFICIAL MONITOR



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PREFACE

This little volume is intended to supply the demand for a Monitor of convenient size, that contains our present Monitorial Work without historical remarks. The text of the work has been carefully preserved, and we have endeavored to have it conform to our esoteric teaching

The time has passed when a Mason could expect to obtain a complete knowledge of our philosophy from a Monitor, and those who desire to appreciate the whole Truth and Beauty of Masonic Symbolism must seek the numerous instructive works now published

To study the Symbolism of Masonry is the only way to investigate its philosophy, and to learn Masonry is to know our work and to do it well.

No institution can hope to impress upon the world its principles unless they are expressed by the lives of its members, so let all of us exemplify by *our* lives those sublime principles and beautiful lessons taught in our fraternity.

The committee is not so presumptuous as to hope that this Monitor will be found free from imperfections, but we hope it will pave the way for what is needed

Fraternally submitted,

J M LOWNDES, GR SECY,
CHARLES H TOWNSEND, P G M,
WILLIAM O. WILSON, P G. M,
MARION P. WHEELER, P G. M,

Committee

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The Official Monitor

The Grand Lodge of Ancient, Free and
Accepted Masons of Wyoming

PRAYER

TO BE USED AT OPENING

Great Architect of the Universe! in thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Masonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may reflect that order and beauty which reign for ever before thy throne.—AMEN.

Response—So mote it be!

BENEDICTION

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

Response—So mote it be!

PRAYER

PRAYER

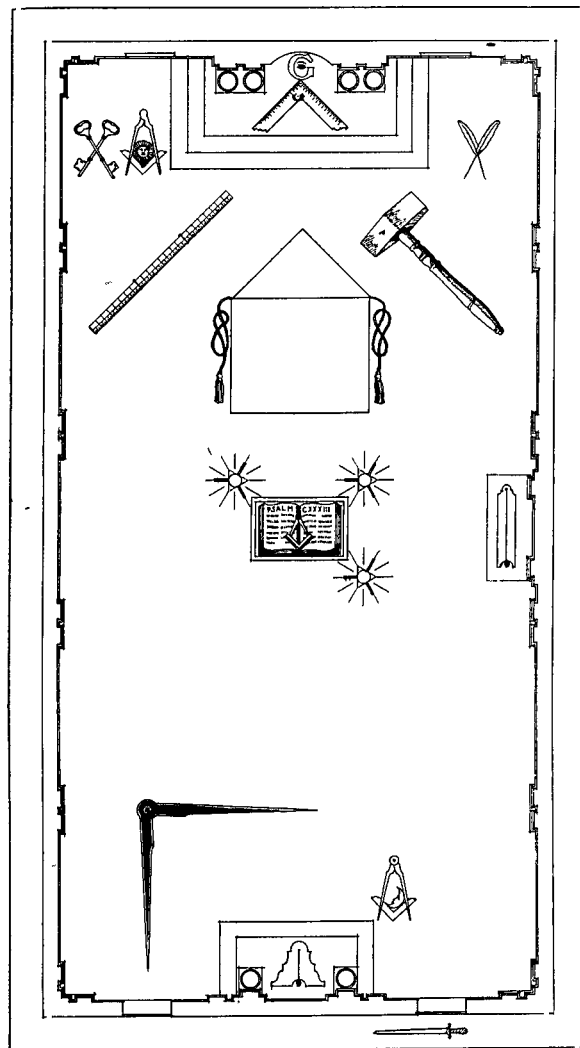
TO BE USED AT CLOSING

Supreme Architect of the Universe, accept our humble thanks for thy many mercies and blessings. Make us sensible of the renewed obligations we are under to love thee, and as we are about to separate, and return to our respective places of abode, wilt thou be pleased so to influence our hearts and minds, that we may each one of us practice, out of the Lodge, those great moral principles which are inculcated in it, and with reverence study and obey the laws which thou hast given us in thy Holy Word.—AMEN.

Response—So mote it be!

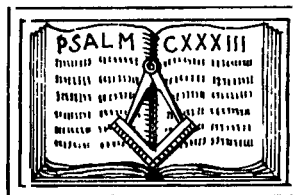
FIRST DEGREE

Entered Apprentice



ENTERED APPRENTICE CHART

Entered Apprentice Degree



* * * * *

INTERROGATORIES

BY THE SENIOR DEACON

Mr. ——, as you have petitioned for initiation into our mysteries, it becomes my duty to propound to you several questions to which I must require of you unequivocal answers.

1. *Do you believe in the existence of a Supreme Being and the immortality of the soul?*
2. *Have you resided in this State one year or more, next preceding this date?*
3. *If you have ever before petitioned a lodge of Ancient, Free and Accepted Masons for initiation, state when and where.*
4. *Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?*

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

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

LECTURE

Mr. ———: The institution of which you are about to become a member is of no light and trifling nature but of high importance and due solemnity.

Freemasonry consists of a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usages by types, emblems and allegorical figures. Even the ceremonies of gaining admission within these walls are emblematical of events which all mankind must sooner or later experience, that of your final exit from this world to the world to come. You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors or even his own reputation will not gain him admission into that celestial lodge above, but previous to his gaining admission there he must become poor and penniless, dependent on the sovereign will of our Supreme Grand Master. * * *

I will now leave you in the hands of true and trusted friends, who will see that you proceed

as all others have done who have gone this way before you.

* * * * *

FIRST SECTION

PRAYER

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 Freemasonry 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 the better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of thy Holy Name.—AMEN.

Response—So mote it be!

READING SCRIPTURE

PSALM 133

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 garment.

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

* * * * *

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

* * * * *

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

The Holy Bible is the rule and guide of faith, the Square to square our actions and the Compasses to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason.

The three lesser Lights are the Sun, Moon, and Master of the Lodge, * * *

As the Sun rules the day and the Moon governs the night, so should the Worshipful Master endeavor to rule and govern his Lodge with equal regularity.

* * * * *

THE LAMB SKIN OR WHITE LEATHER
APRON

* * * * *

The lamb skin or white leather apron is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this time or at any future period, by king

prince, potentate, or any other person, except he be a Mason; and which I hope you will wear with equal pleasure to yourself and honor to the Fraternity. Take it * * *

Or the following:

The lamb skin or white leather apron is an emblem of innocence and the distinguishing badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other Order that can be conferred upon you at this time or any future period by king, prince, potentate or any other person except he be a Mason. It may be that in the coming years upon your head may rest the laurel leaves of victory; from your breast may hang jewels fit to grace the diadem of an eastern potentate; nay more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the Purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall an honor so distinguished, so emblematical of purity and all perfection be bestowed upon you as this which I now confer.

Let its pure and spotless surface be to you an ever present reminder of a "purity of life and rectitude of conduct," a never-ending argument for higher thoughts, nobler deeds and greater achievements And when at last your weary

feet shall have comé to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place within your hands tonight. It is yours, yours to wear throughout an honorable life and at your death to be placed upon the coffin which shall contain your lifeless remains and with them laid beneath the silent clods of the valley.

It has been worn by distinguished rulers of many nations who have always been proud to wear it and I hope you will wear it with equal pleasure to yourself and honor to the Fraternity. Take it

* * * * *

THE WORKING TOOLS

The working tools of an Entered Apprentice Mason are the Twenty-four inch Gauge and the Common Gavel.

THE TWENTY-FOUR INCH GAUGE

The Twenty-four inch Gauge is an implement made use of by operative masons to measure and lay out their work, but we as Ancient, 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 for our usual vocations; and eight for refreshment and sleep.

THE COMMON GAVEL

The Common Gavel is an implement 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 Ancient, Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building — that house not made with hands — eternal in the heavens.

SECOND SECTION

THE RIGHT HAND

The right hand was supposed by our ancient brethren to be the seat of fidelity; which was said sometimes to be represented by two right hands joined, at others by two human figures holding each other by the right hand. The right hand, therefore, was made use of as a token of our sincerity and a pledge of our fidelity in the business we were then entering upon.

BADGE OF A MASON

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.

THIRD SECTION

A LODGE

A Lodge is an assemblage of Masons duly congregated, having the Holy Bible, Square and Compasses, and a Charter or Warrant of Constitution, authorizing them to work.

WHERE HELD

Our ancient brethren usually met on a high hill or in a low dale, the better to discover the approach of cowans and eaves-droppers, either ascending or descending. Lodges at the present day are usually held in upper chambers, probably for the better security such places afford.

THE FORM

The form of a Lodge is an oblong square; in length from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. It is of such vast dimensions to show the universality of Masonry, and that Masonic charity should be equally extensive.

THE SUPPORTS

This great fabric is supported by three great pillars, called Wisdom, Strength and Beauty, and are so called because it is necessary there should

be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings. * *

THE COVERING

Its covering is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven; the three principal rounds of which are denominated Faith, Hope, and Charity; which admonish us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is Charity: for our faith may be lost in sight; hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity.

THE JEWELS

A Lodge has six jewels; three movable and three immovable. The immovable jewels are the Square, Level and Plumb. The Square teaches morality, the Level, equality, and the Plumb, rectitude of life.

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

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

HOW SITUATED

The Lodge is situated due East and West because that was the situation of King Solomon's Temple.

THE FURNITURE

The furniture of a Lodge consists of the Holy Bible, Square and Compasses. The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, * * * the Square to square our actions, and the Compasses to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason.

THE ORNAMENTS

The ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; and the Indented Tessel of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life checkered with good and evil; the Indented Tessel, of those manifold blessings and comforts which surround us and which we hope to obtain by a faithful reliance on Divine Providence which is hieroglyphically represented by the Blazing Star in the center.

THE LIGHTS

A Lodge has three lights, situated in the east, west and south. There is no light in the north, because King Solomon's Temple, of which every

Lodge is a representation, was placed so far north of the ecliptic that the sun and moon at their meridian height could dart no rays into the northern part of the building. The north, therefore, we Masonically term a place of darkness.

TO WHOM DEDICATED

Lodges were anciently dedicated to King Solomon, but Masons professing Christianity, dedicate theirs to St. John the Baptist, and St. John the Evangelist, who taught the same principles upon which Masonry is founded.

TENETS

The three great tenets of our profession inculcate the practice of those truly commendable virtues, Brotherly Love, Relief, and Truth.

BROTHERLY LOVE

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

RELIEF

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of

sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view.

TRUTH

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

* * * * *

THE FOUR CARDINAL VIRTUES

are Temperance, Fortitude, Prudence and Justice.

TEMPERANCE

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid contracting any vicious habits which would subject him to the contempt of all good Masons, as well * * *

FORTITUDE

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo

any pain, terror or danger when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason as a safeguard or security against any illegal attack which may be made to extort from him any of those valuable secrets with which he has been so solemnly entrusted and which were emblematically represented upon his first admission into the Lodge.

* * * * *

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 our future happiness. It should be particularly attended to at all times, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

* * * * *

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 the very cement and support of civil society; and it should be the invariable practice of every good Mason never to deviate from the minutest principle thereof.

* * * *

HOW ENTERED APPRENTICES SERVE

As in former times, Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, which are represented by Chalk, Charcoal and Clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace. There is nothing more fervent than Charcoal, for to it, if properly ignited, the most obdurate metals will yield. Nothing more zealous than Clay, our mother earth, which of all elements, has ever proved friendly to man.

CHARGE

TO THE CANDIDATE

BROTHER: As you are now introduced into the first principles of Freemasonry, 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 aided in extending its privileges and supporting its 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 and rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our 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 always be as ready to give, as you will be to receive, instruction.

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

ADDRESS

TO A NEWLY INITIATED BROTHER

My Brother, I would not have you leave this Lodge room with the idea that any portion of the recent ceremony is unmeaning or introduced for the mere purpose of mystification. Masonry is truly a system of morality veiled in allegory, and illustrated by symbols, and the most apparently trivial incident, both in your preparation and initiation, has its deep and hidden meaning. It is not reasonable to expect that you should at first sight penetrate the outer or allegorical symbol, but I trust you will make it your duty, as a Mason, to arrive at these hidden truths. Initiation alone never did, and never can, make a man a true Mason. It gives to you the key, and it is for you, with such assistance as amongst Masons can always be obtained by seeking it in the proper place, to complete the work, and

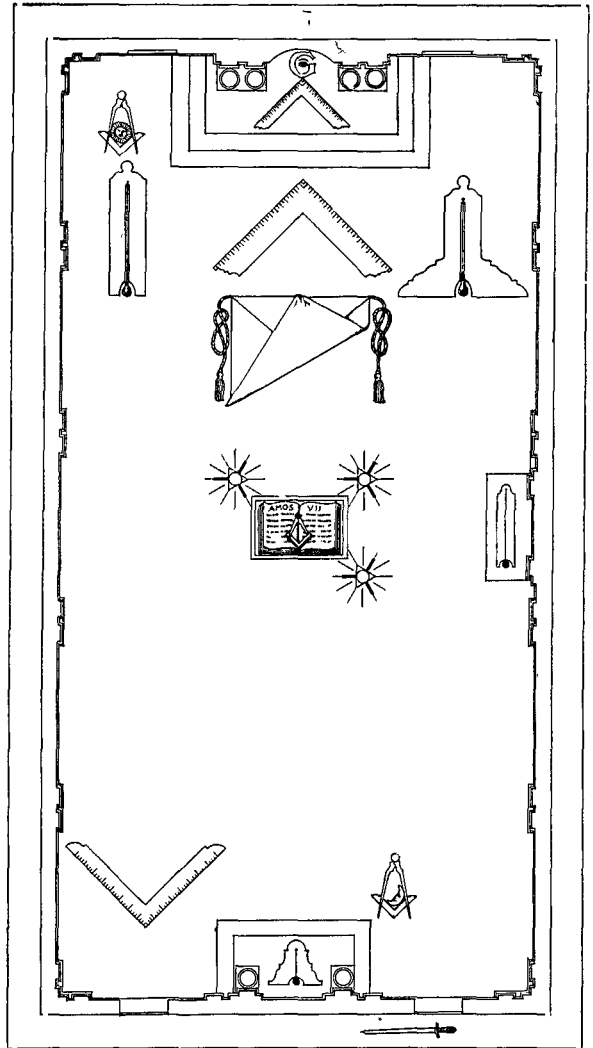
I sincerely trust that in this you will not be found wanting.

Finally, my Brother, let me caution you that you are to know no man as a Mason, except those you have seen in the Lodge this evening, or such persons as these brothers may vouch to be Masons.



SECOND DEGREE

Fellow Craft



FELLOW CRAFT CHART

Fellow Craft Degree



FIRST SECTION

SCRIPTURE READING

AMOS VII:7-8

* * * * *

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

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

* * * * *

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

* * * * *

THE WORKING TOOLS

The working tools of a Fellow Craft Mason are the Plumb, the Square, and Level, and are thus explained:

The Plumb is an implement made use of by operative masons to try perpendiculars; the Square, to square their work; and the Level, to prove horizontals.

But we as Ancient, 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 ever remembering that we are traveling upon the Level of Time to that "Undiscovered country from whose bourne no traveler returns."

* * * * *

SECOND SECTION

There are two kinds of Masonry, Operative and Speculative.

OPERATIVE MASONRY

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



WINDING STAIRS

SPECULATIVE MASONRY

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

We work as Speculative Masons only, but our ancient brethren worked in operative as well as in speculative Masonry. They worked six days and then received their wages. They did not work on the seventh, because in six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

* * * * *

THE BRAZEN PILLARS

* * * * *

PEACE, UNITY AND PLENTY

* * * * *

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.

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

Contemplating these bodies, which denote the universality of Masonry, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the study of the arts by which society has been so much benefited.

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THE NUMBER THREE

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The number three alludes to the three degrees of Masonry, and also to the three principal officers of the Lodge.

* * * * *

THE NUMBER FIVE

* * * * *

The number five alludes to the five orders in architecture.

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

ANTIQUITY OF ORDER IN ARCHITECTURE

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

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

The Doric, Ionic and Corinthian are the most ancient, and were invented by the Greeks. The Tuscan and Composite were contrived by the Romans.

The Tuscan is the most simple and solid of the five orders. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

The Doric, which is plain and natural, is the most ancient, and is the best proportioned of all the orders, the several parts of which it is com-

posed being founded on the natural position of solid bodies.

The Ionic displays both delicacy and ingenuity in its construction, and bears a kind of mean proportion between the more solid and the more delicate orders.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art, and is used in stately and superb structures.

The Composite is compounded of the other orders, and is generally found in buildings where strength, elegance and beauty are displayed.

Of these five orders of architecture, the Doric, Ionic and Corinthian are the most revered by Masons. * * *

THE FIVE SENSES

The number five further alludes to the five senses of human nature, 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 to communicate to each other our thoughts and intentions. The wise Author of Nature intended that we should be social creatures, and receive a part of our knowledge from social intercourse with each other.

Seeing is that sense by which we distinguish objects. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. By it, we perceive the tempers and

dispositions of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie, the countenance will display the hypocrisy to the discerning eye. The rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The structure of the eye 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.

Smelling is that sense by which we distinguish the different odors, while Tasting enables us to make a proper selection in the choice of our food.

The first three, Hearing, Seeing, and Feeling, are the most revered by Masons, because

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THE NUMBER SEVEN

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THE SEVEN LIBERAL ARTS AND SCIENCES

The number seven alludes to the seven Liberal Arts and Sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar teaches us 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 fluently, 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 or exhort, to admonish or applaud.

Logic teaches us to guide our reason in the general knowledge of things, and directs our inquiries for Truth.

Arithmetic teaches us the powers and properties of numbers which are variously affected by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered — from a point to a line, from a line to a surface, and from a surface 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 dimension, viz: length. A surface is a figure of two dimensions, viz: length and breadth. A solid is a figure of three dimensions, viz: length, breadth and thickness.

Music teaches us the art of forming concords so as to compose delightful harmony by a mathe-

matical arrangement of acute, grave and mixed sounds. It is the medium that gives the natural world communion with the spiritual.

Astronomy is that science by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemispheres.

Of these seven Liberal Arts and Sciences, Geometry is the most revered by Masons.

THE ADVANTAGES OF GEOMETRY

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

* * * * *

THE OUTER DOOR

* * * * *

THE INNER DOOR

* * * * *

M. C.

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THIRD SECTION

THE MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom, and 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 respective orbits, and demonstrate their various revolutions. By it, we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. 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 Freemasonry are safely lodged in the repository of Faithful Breasts.

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

*	*	*	*	*
*		G.		*
*	*	*	*	*
*	T. G. A. O. T. U.			*
*	*	*	*	*

CHARGE

TO THE CANDIDATE

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

It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to dis-

charge, or to 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 offences 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, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a Divine and moral nature, is enriched with the most useful knowledge; while it proves the most 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 engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

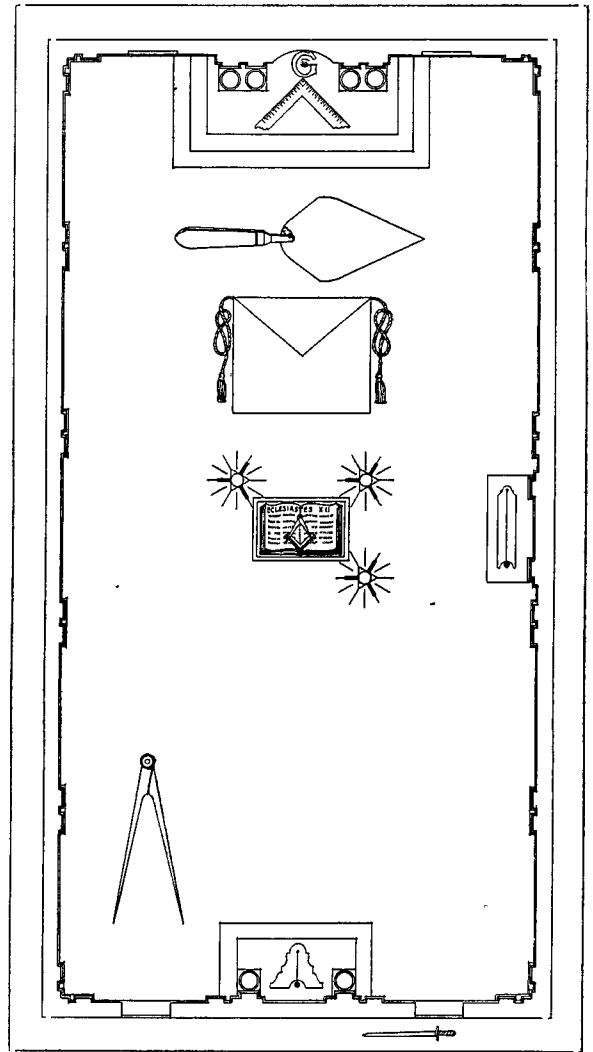
ADDRESS

TO A NEWLY MADE FELLOW CRAFT

My Brother, as we look about this world in which we live and consider the various forms of life with which we are familiar, we find a sameness in the general plan that would be monotonous if it were not so beautiful in the infinite variety of the details. You were initiated as an Entered Apprentice, served a suitable time as such, passed a satisfactory examination before the Lodge, and have been passed to the degree of a Fellow Craft. In this degree there was a sameness in the manner of the work, but you found many new and beautiful teachings. While Free Masonry is not a religion, a true Mason is essentially a religious man, loving God and keeping his commandments. Reverence for His Holy Name should be the distinguishing characteristic of all who have gone this way. Let no profanity or irreverence for His Holy Name bring discredit upon your profession as a Mason

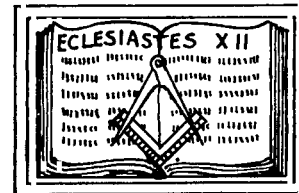
THIRD DEGREE

Master Mason



MASTER MASON CHART

Master Mason Degree



FIRST SECTION

SCRIPTURE READING

ECCL. XII:1-7

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; nor 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.

* * * * *

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

* * * * *

THE WORKING TOOLS

The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is an implement used by operative masons to spread the cement which unites a building into one common mass; but we, as Ancient, Free and Accepted Masons, are taught to use 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, save that noble contention, or, rather, emulation, of who best can work and best agree.

* * * * *

SECOND SECTION

NEHEMIAH X:1-28

- | | |
|------------|--------------|
| 1. E-lam | 9. Bel-ga-i |
| 2. Az-gad | 10. Za-dok |
| 3. Ba-ni | 11. Ne-bal |
| 4. * * * | 12. * * * |
| 5. A-nan | 13. Mal-luch |
| 6. Az-zur | 14. Daniel |
| 7. Sho-bek | 15. Pa-rosh |
| 8. * * * | |

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

Here another guest we bring,
Seraphs of celestial wing,
To our fun'ral altar come,
Waft this friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker, face to face.

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

PRAYER

Thou, O God, knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies. Lead us by the hand of Love. Point us to the pathway of duty. Bear with us when we falter in the road which leads onward and upward into the Light.

And we pray that Thou will give to us the strength to raise this brother to a living perpendicular, and that Thou will guide him evermore in an upright life. May the still small voice of Thy Spirit whisper in his ear the words of wisdom, let Thy Fatherly arm ever be about him, direct his feet in the paths of peace, and when at last he shall have diligently executed the designs which Thou hast inscribed upon his trestle-board, may he enter that Sacred Temple of Eternal Life, there to receive that true Word, that Divine Truth, which is ever lasting.

Be with us that we may serve Thee in spirit and understanding, and in due time, abide with You, in that Grand Lodge above, in the midst of the Radiant Splendor of Eternal Truth.
AMEN.

Response—So mote it be!

* * * *

FIVE-POINTED STAR, BROKEN COLUMN, WEEPING
VIRGIN AND FATHER TIME

* * * *

THIRD SECTION

THE TEMPLE

This magnificent structure was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel.

It occupied seven years in its construction, during which time we are informed that it rained not in the daytime, that the workmen might not be obstructed in their labor. 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.

It was symbolically supported, also, by three columns — WISDOM — STRENGTH — BEAUTY — which were represented by the three Grand Masters, Solomon, King of Israel; Hiram, King of Tyre and Hiram Abif.

THE WORKMEN

Entered Apprentice Lodges formerly held their meetings on the checkered pavement or ground floor of King Solomon's Temple, where they met every evening to receive instructions relative to their work on the following day. An Entered Apprentice Lodge consisted of seven or more, one Master Mason and six Entered Apprentices.

Fellow Crafts held their meetings in the Middle Chamber of King Solomon's Temple, where they met on the evening of the sixth day of each week

to receive their wages. A Fellow Craft's Lodge consisted of five or more, and when of five only, two Master Masons and three Fellow Crafts.

Master Masons held their meetings in the Sanctum Sanctorum, or Holy of Holies, where they met each evening to devise plans for the building of the Temple. A Master Mason's Lodge consisted of three or more, and when of three only, three Master Masons, representing Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif.

THE THREE STEPS

The three steps usually delineated upon the Master's carpet are emblematical of the three principal stages of human life, namely, Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge in the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

NINE CLASSES OF EMBLEMS OR SYMBOLS OF MASONRY

There are nine classes of Masonic emblems, eight of which are Monitorial, namely, the Pot of Incense, the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword, the Sword pointing to a Naked Heart, the Anchor and Ark, the

Forty-seventh Problem of Euclid, and the Hour Glass and the Scythe. The ninth one is not Monitorial.

THE POT OF INCENSE

The Pot of Incense is an emblem of a pure heart which is always an acceptable sacrifice to 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 BEEHIVE

The Beehive 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 should we 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.

THE BOOK OF CONSTITUTION, GUARDED BY THE TYLER'S SWORD

The Book of Constitution, 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

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

THE ANCHOR AND ARK

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.

THE FORTY-SEVENTH PROBLEM OF EUCLID

The Forty-seventh Problem of Euclid was an invention of our ancient friend, the great Pythagoras. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, which is the foundation of Freemasonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected the Forty-seventh Problem of Euclid, when, in the joy of his heart, he exclaimed: "Eureka!"—in the Grecian language signifying: "I have found it." It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

The Hour Glass is an emblem of human life. How swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; 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; tomorrow, b'lossoms, 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

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 at the years of manhood; yet, withal, we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

* * * * *

The Ninth Emblem is not Monitorial * * *

LECTURE

MASTER MASON'S DEGREE

(Optional)

* * * Now brethren, let us see to it, and so regulate our lives by the plumb-line of Justice, squaring our actions by the square of Virtue, that when the Grand Master of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, Brotherly Love, Relief and Truth; and from the square learn morality, from the level equality, and from the plumb, rectitude of life.

Let us imitate our Grand Master, H. A., in his amiable and virtuous conduct, his unfeigned piety to his God, and his inflexible fidelity to his trust.

As the S of A which bloomed at the head of his grave betrayed the place of his interment, so may virtue, by its ever-blooming loveliness, designate us as Ancient, Free and Accepted Masons. With the mystic trowel let us spread liberally the cement of brotherly love and affection; circumscribed by the compasses, let us ponder well all our thoughts, words and actions; let all the energies of our minds and affections be employed in the attainment of our Sovereign Grand Master's approbation; that we may, with joy, obey the summons of the Grand Master of Heaven, and go from our labors on earth to everlasting refreshment in the paradise of God; where by the benefit of a pure life, and a firm reliance on Divine Providence, we shall

gain a ready admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides; where, seated at the right hand of our Supreme Grand Master, He will be pleased to announce us as Just and Upright Masons; then shall we indeed be fitly prepared, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens; where no discordant voice shall be heard, but all shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hosannas exalted employ every tongue.

 CHARGE

TO THE CANDIDATE

BROTHER: Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct, on your part, will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of your less

informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. Universal obedience you are zealously to inculcate; and by the regularity of your own conduct, endeavor to aid and assist this venerable institution. Our ancient landmarks you are carefully to preserve.

Your honor and reputation are concerned in supporting with dignity the respectable 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 character whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

ADDRESS

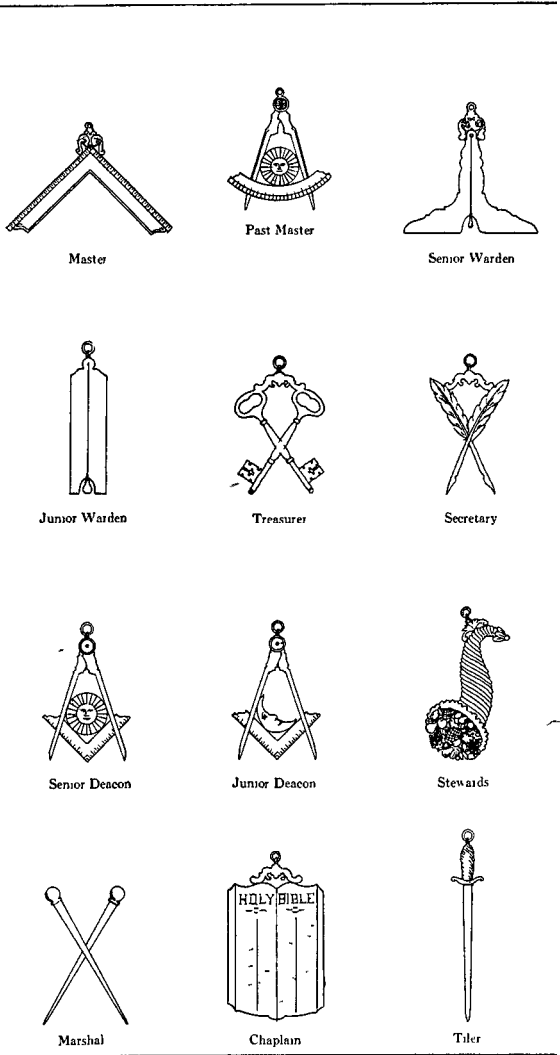
TO A NEWLY MADE MASTER MASON

My brother, you are now, technically speaking, a Mason, but whether or not you will be a Mason in reality rests entirely with yourself. The members of this Lodge deemed you honest in your expressed desire to be a Mason, and I urge you to show the fraternity that they have not erred in admitting you into our ancient and

honorable Order. If you have received the proper conception of Masonry, you will realize that membership in a Masonic Lodge or the wearing of a Masonic emblem does not make you a Mason. Membership in a Masonic Lodge can no more make you a Mason than membership in a scientific organization can make you a scientist. It is the involuntary thoughts of your heart and the voluntary acts of your life which determine your character as a man and a Mason. You can attain the highest honors the craft can bestow and be perfectly learned in all of its lore and workings and yet remain as far from being a Mason, as if you had never sought admission into the Order. To be a true Mason, you must exemplify the cardinal principles of our Order which are Brotherly Love, Relief, and Truth.

OFFICERS' JEWELS

FOR A
SUBORDINATE LODGE



Master

Past Master

Senior Warden

Junior Warden

Treasurer

Secretary

Senior Deacon

Junior Deacon

Stewards

Marshal

Chaplain

Tiler

JEWELS FOR OFFICERS OF A SUBORDINATE LODGE

PAST MASTER—The compasses opened on a quarter circle, sun in the center.

MASTER—A Square.

SENIOR WARDEN—A Level.

JUNIOR WARDEN—A Plumb.

TREASURER—Cross Keys.

SECRETARY—Cross Pens.

SENIOR DEACON—Square and Compasses, sun in center.

JUNIOR DEACON—Square and Compasses, moon in center.

STEWARDS—A Cornucopia.

MARSHAL—Cross Batons.

CHAPLAIN—An open Bible.

TYLER—A Sword.

INSTALLATION OF OFFICERS

OF A SUBORDINATE LODGE

The time for the Installation having arrived, the jewels of the several officers are collected and laid in an orderly manner upon the Altar for convenient use. The Installing Officer may be the present Master or a Past Master. A well-informed Master Mason should be appointed to act as Marshal, and another brother to act as Chaplain. Chairs should be placed between the Altar and the West for the use of the officers to be installed.

G. M. has reference to the Installing officer.

M. has reference to the Marshal.

C has reference to the Chaplain.

G. M.—Brethren, we are about to install the officers of this Lodge. Brother Secretary, you will announce the names of the officers elected and appointed. As each one's name is called, he will take position standing between the Altar and the West, facing the East.

[The G. M. seats the officers.]

Brethren, you have heard the names of the brethren who have been selected as officers of your Lodge. If any brother present knows of any just cause why any of the brethren should not be installed into office, he will make it known now.

[If no response the G. M. will continue.]

Brother Marshal, are you satisfied that the brother elected to be the Master of —— Lodge No. —— is eligible, and well-skilled in the noble science and the royal art?

M.—I am so satisfied.

G. M.—You will then present him at the Altar for installation.

M.—I present Brother —— to be installed Master of this Lodge. I find him to be of good morals and of great skill, true and trusty; and as he is a lover of the Fraternity, I know he will discharge his duties with fidelity and honor.

G. M.—Brother ——, you will kneel at the Altar. Brother Chaplain, you will lead us in prayer.

[The G. M. will call up the lodge.]

C.—Great Architect of the Universe, in Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Bestow Thy blessing upon this brother, elected to preside over this Lodge, and now kneeling before Thee. Fill his heart with Thy goodness, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service that he may give to the Craft good and wholesome instructions for their labors. Animate his heart and strengthen his endeavors. Make him a true and faithful servant that peace and harmony may prevail.

Response—So mote it be!

[G. M. seats the lodge, goes to the Altar and says to the Master-elect.]

G. M.—My Brother, previous to your investiture, it is necessary that you signify your assent to the 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?

Answer—I do.

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

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, in Lodge convened, in every case consistent with the Constitution of the Order?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

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

Answer—I do.

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

Answer—I do.

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

Answer—I do.

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?

Answer—I do.

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?

Answer—I do.

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?

Answer—I do.

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?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

G. M.—Brother ———, in consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same. You will now arise and be invested with the jewel of your office.

G. M.—The Holy Writings, that Great Light in Masonry, will guide you to all truth; they will direct your paths to the Temple of Happiness and point out to you the whole duty of man.

The Charter of the Lodge, the authority under which this Lodge is held, is placed in your charge, and you will see it is duly transmitted to your successor in office. You should study the By-Laws of your lodge and see they are carefully and punctually executed.

[The Installing officer returns to the East.]

G. M.—Brother Marshal, you will now conduct the Brother to the East.

[The G. M. will call up the lodge and say:]

G. M.—Master, behold your brethren!

Brethren, behold your Master! and salute him with the Grand honors.

[The Grand Honors are then given — public or private as the case requires. The lodge is then seated.]

G. M.—Brother Marshal, you will present the Senior Warden elect for installation.

M.—It is with pleasure that I present to you Brother ———, who has been duly elected (*or appointed, as the case may be*) to the office of Senior Warden.

[This form should be used for each of the officers, giving the proper title.]

THE SENIOR WARDEN

G. M.—Brother ———, you have been elected Senior Warden of this Lodge.

The Level, the emblem of your station in the Lodge, demonstrates that we have descended from the same stock, partake of the same nature, and share the same hope. In the absence of the Master, you are to govern this Lodge; in his presence, you are to assist him. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust. You will now be invested with the jewel of your office and conducted to your station. Look well to the West!

THE JUNIOR WARDEN

G. M.—Brother ———, you have been elected Junior Warden of this Lodge.

The Plumb, the emblem of your station in the Lodge, admonishes us to walk uprightly in our several stations; to hold the scales of Justice in

equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the Craft during the hours of refreshment. You will now be invested with the jewel of your office and conducted to your station. Look well to the South!

THE TREASURER

G. M.—Brother ———, you have been elected 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 by order of the Worshipful Master and the consent of the Lodge. You will now be invested with the jewel of your office and conducted to your station.

THE SECRETARY

G. M.—Brother ———, you have been elected Secretary of this Lodge.

It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, and pay them over to the Treasurer. You will now be invested with the jewel of your office and conducted to your station.

THE SENIOR AND JUNIOR DEACONS

G. M.—Brothers ——— and ———, you have been 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 in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. You will now be invested with the jewels of your office and conducted to your respective stations.

THE STEWARDS

G. M.—Brothers ——— and ———, you have been appointed Stewards of this Lodge.

It is your duty to assist the Deacons and other officers in performing their respective duties. You are to have charge, subject to direct orders of the Worshipful Master, of the furniture, jewels, and other paraphernalia of the Lodge during the meetings, and shall prepare candidates for their reception into the several degrees of Masonry. You will now be invested with the jewels of your office and conducted to your respective stations.

THE MARSHAL

G. M.—Brother ———, you have been appointed Marshal of this Lodge.

The duties of your office require energy, activity and quickness of perception. The good order of the fraternity, in its general assemblies and processions, depends upon your care. You are to arrange all processions of the Lodge, and to preserve order. You will now be invested

with the jewel of your office and conducted to your station.

[According to the Constitution of Wyoming the Chaplain is not a recognized officer of a lodge, but if a brother be named to perform the duties required of the office, he may be installed as follows:]

THE CHAPLAIN

G. M.—Brother ———, you have been appointed Chaplain of this Lodge.

It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is “to point to heaven, and lead the way,” may, by refining our soul, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect. You will now be invested with the jewel of your office and conducted to your station.

THE TYLER

G. M.—Brother ———, you have been appointed Tyler of this Lodge.

As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense toward God and toward man. You will now be

invested with the jewel of your office and conducted to your station.

CHARGE

TO THE OFFICERS OF A LODGE

[G. M. gives two raps.]

G. M.—The Grand Lodge having committed to your care the government of this Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties of your office. The honor, reputation and usefulness of your Lodge will materially depend on the skill with which you direct the same, while the benefits to its members will be greatly promoted, in proportion to the zeal and ability with which you teach the genuine principles of Masonry.

CHARGE

TO THE BRETHREN OF A LODGE

[G. M. gives three raps.]

G. M.—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 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 entrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other and unite in the grand designs of being happy.

G. M.—Brother Marshal, you will make the usual proclamation to the South, West and East.

M.—In the name of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, I proclaim the officers of —— Lodge No. ——, elected and appointed, duly installed.

I proclaim it to the (*turns to the South*) South, to the (*turns to the West*) West, and to the (*turns to the East*) East.

[The W. M. then seats the lodge and proceeds with the regular business.]

VISITORS

TEST OATH

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason, in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and I know of no reason why I should not hold Masonic communication with my brethren.

RECEPTION

OF A VISITOR

[When a brother visits a lodge and has been examined or vouched for, he should enter the lodge in the usual form, be conducted to the Altar and introduced as follows:]

Worshipful Master, I have the pleasure of introducing to you Brother ——, of —— Lodge No. ——.

[The W. M. welcomes the brother and invites him to take a seat with the brethren. Every courtesy should be extended to a visiting brother and he should be made to feel that he is welcome.]

RECEPTION

OF A GRAND OFFICER

When a Grand Officer visits a lodge, the Tyler should notify the Junior Deacon and the Junior Deacon should

notify the Worshipful Master. The W. M. should instruct the Senior Deacon or some Past Master or Past Grand Master to retire and introduce the Grand Visitor. The usual announcement is made at the door. The W. M. rises to his feet, calls up the lodge, the Grand Visitor and escort are admitted and proceed to the Altar. The Grand Visitor is introduced, the W. M. welcomes him, and the visitor is invited to the East. The Grand Honors are given and the lodge is seated.

ORDER OF PROCESSION

FOR SUBORDINATE LODGES

TYLER, with drawn sword

STEWARDS, with white rods

MASTER MASONS

SECRETARY and TREASURER

SENIOR and JUNIOR WARDENS

PAST MASTERS

HOLY BIBLE, SQUARE and COMPASSES

supported by the oldest unofficial member of the lodge

JUNIOR DEACON — MASTER — SENIOR DEACON

When a Grand Officer joins the procession of a subordinate lodge, his position will be immediately before the Master. All processions will return in the same order in which they set out.

MASONIC FUNERAL SERVICE

The Ceremonies which are observed on the occasion of funerals are highly appropriate; they are performed as a Masonic duty, and as a token of respect and affection to the memory of a departed brother.

GENERAL DIRECTIONS

I. No Freemason can be buried with the formalities of the Fraternity, unless it be at his own request, or that of some of his family, communicated to the Master of the Lodge of which he died a member; sojourners excepted, nor unless he has received the Master Mason's degree, and from this restriction there can be no exception.

II. Fellow-Crafts or Entered Apprentices are not entitled to these obsequies; nor can they be allowed to unite, as Masons, in the funeral of a brother.

III. No Lodge, or body of Masons, can unite in the obsequies of a person not a Mason, without permission of the Grand Master, or consent of the Grand Lodge.

IV. The Master of the Lodge, having received notice of the death of a brother, (the deceased having attained to the degree of Master Mason,) and of the request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral, (unless previously arranged by the friends or relatives of the deceased,) and issues his command to the Secretary to summon the Lodge. He may invite as many Lodges as he may think proper, and the members of those may accompany their officers in form. But the whole ceremony must be under the direction of the Master of the Lodge of which the deceased was a member. The Master should procure a short sketch of the life of the deceased, his Masonic record, and other facts that may be of interest to the Craft, and these should be given during the ceremony.

V. Upon the death of a sojourner, the duties prescribed in Article IV will devolve upon the Master of the Lodge within whose jurisdiction the death may occur, and if in a place where there be more than one Lodge, then upon the Master of the oldest Lodge, unless otherwise mutually arranged.

VI. Whenever civic societies, or the military, may unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction. The Masonic services should in all respects be conducted as if none but Masons were in attendance.

VII. If the deceased was a Grand or Past Grand officer, the officers of the Grand Lodge should be invited; when the Master of the Lodge having jurisdiction, will invite the Grand Officer present who has attained the highest rank to conduct the burial service.

VIII. The pall-bearers should be Masons, selected by the Master.

IX. The proper clothing for a Masonic funeral is a black hat, black or dark clothes, black neck-tie, white gloves, and a plain square white linen or lambskin apron, with a band of black crape around the left arm, above the elbow, and a sprig of evergreen on the left breast. The Warden's columns, the Deacons' and Stewards' rods, the Tyler's sword, the Bible, and the Marshal's baton, should be trimmed with black crape, neatly tied with white ribbon. The officers of the Lodge should, and Past Masters and Grand Officers may, wear their official jewels.

X. While the body is lying in the coffin, there should be placed upon the latter a plain white lambskin apron.

XI. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank passes through, and the others follow in order.

XII. After the clergyman shall have performed the religious services of the Church, the Masonic services should begin.

XIII. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which the deceased was a member walks nearest the corpse.

XIV. The procession must return to the Lodge-room in the same order in which it marched to the grave.

XV. A Lodge in procession is to be strictly under the discipline of the Lodge-room; therefore, no brother may enter the procession or leave it without express permission from the Master, conveyed through the Marshal.

[The Lodge should be opened in the usual form and then stand at recess. The public are admitted. A suitable quartette or more should be arranged for the song service. A Chaplain and Marshal should be appointed. The following service is for use in the Lodge-room, house or church. Following this service will be found one that should be used at the grave when no service is held at the Lodge-room, house or church.]

W. M.—Brother Chaplain, you will lead us in prayer.

[Audience rises.]

C.—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 future life, and by drawing our attention towards Thee, the only refuge in time of need, may we be induced so to regulate our conduct here that when the moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the fear of death; and after our departure hence in peace and in Thy favor may we be received into Thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen!

Response—So mote it be!

[The Lodge should be seated, and a suitable hymn sung. After the singing the W. M. or some brother who has been appointed, shall give the name of the deceased, his age, the date of his initiation or affiliation, the facts of his Masonic history, a sketch of his life, date of death, and any other matters relating to the deceased that may be of interest to the brethren and public. Any other brother may make remarks.]

[The W. M. will then proceed as follows.]

Brethren, we are again called upon to consider

the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. It is passing strange that, notwithstanding the daily mementoes of mortality that cross our path; we will not more seriously consider our future life. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? "The paths of glory lead but to the grave." Fix your eyes on this scene, and view life stripped of its ornaments, and exposed in its natural state, and you must be persuaded of the utter emptiness of these delusions. In death all fallacies are detected, all ranks are leveled, all distinctions are done away.

The most profound problem of human life and the most pathetic cry of the human soul throughout the ages to those who do not believe in the immortality of the soul or who do not fully understand its meaning, have been, "If a man die shall

he live again, and does his spirit live on eternally?" To them physical death has been a fearful leap into the darkness and the River of Death has formed the deep and troubled waters of uncertainty and dread with the farther shore enshrouded in deepest gloom. Such travelers of earth who have journeyed down to its shadowy bank that skirts the plane of the physical life, with rare exceptions have vainly peered out into darkness across its black surface to catch one assuring ray of Light from the other side.

One reason why we have been accustomed to look with so much terror on death is the dreadful gloom in which human inventions have shrouded it. The funeral emblems and rites of the olden times, and of the earlier periods of the Christian Church, were exceedingly beautiful and hopeful. But for several centuries many people appear to have lost much of the deep and earnest faith of their ancestors — they have seemed to doubt whether the idea of immortality be, indeed, a verity, and, under the influence of a withering skepticism, have declared that the departed are henceforth nothing to us, and we are nothing to them. Freemasonry rebukes and repudiates such gloomy theories, so repulsive to the warm affections of the heart. The Lodge has no limitations. It reaches throughout all worlds. It embraces the visible world of men, and the invisible world of spirits. It proclaims that friendship survives death, that love is immortal, and that the Masonic ties of our great Brotherhood are as perpetual as eternity. Masonry, therefore,

would throw no gloom around man's supreme hour, nor marshal an army of hideous spectres around the beds of the dying. It would rather remove every gloomy token and plant in its place, the flowers of hope, and trust, and love. It would rend from the sculptured monuments which cover the physical body of the dead the grim and spectral images of despair, and engrave thereon the symbols of a Hope that burns more and more brightly through the ages, and of a Love which even death cannot destroy. It would quiet the fears of its children, and bring to their hearts a calm and enduring Faith in the invisible, and an imperishable trust in the Father of the world. It would so quicken that faith, that it would penetrate the veil of eternity, and see the assembly of the wise and good, who have illuminated the world by their labors, reyouthed and clothed in immortal beauty, renewing and continuing the sweet communions that commenced on earth.

Between the visible and the invisible, between earth and heaven, rolls no impassable gulf. All life is one and inseparable. All truth is one and indivisible. There is no death, there is only transition.

The soul never dies, the physical body is but a garment and the soul goes on in endless evolution in worlds to which this beautiful physical world of ours can bear no manner of comparison.

This body is but the discarded mantle of our brother, one that has served the uses of the soul

for the time, and as such is entitled to due reverence.

Our present meeting and proceedings will have been vain and useless if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by this example, of the uncertainty of human life — of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change, which all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and while we may enjoy the happy reflection of a well-spent life in the exercise of piety and virtue, which will yield the only comfort and consolation. Thus shall our hopes be not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful judge, to whom the secrets of the heart are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such

inspection that it may be given unto each of us to "eat of the bidden manna," and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at His right hand.

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

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

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

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

S. W.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

J. W.—God is our God for ever and ever. He will be our guide even unto death.

W. M.—Almighty Father, into thy hands we commit the soul of our beloved brother.

[Another hymn should be sung, followed by prayer by the Chaplain.]

W. M.—Brother Chaplain, you will lead us in prayer.

C.—Almighty Father, when our journey shall be near its end; when the silver cord shall be loosed and the golden bowl be broken; when the light of life is fading and the shadows of eternity are creeping upon us; may the brightness of Thy presence dispel the gathering gloom until the glories of the Celestial City burst upon our im-

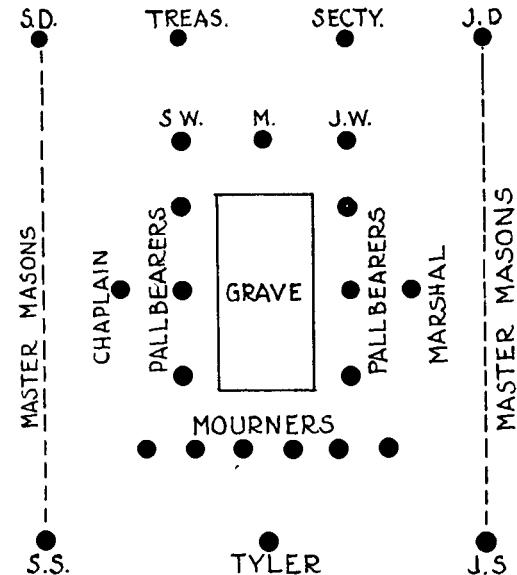
mortal vision; until within the walls of jasper we clasp hands once more with our translated brother! May the benediction of Thy loving favor, sweet as the dews that fall on Hermon, soothe the anguished hearts of these, our brother's loved ones, and lead them into the way everlasting! And to the one Invisible and Everlasting God, without beginning of years or end of days, be all the glory, world without end AMEN!

Response—So mote it be!

W. M.—Brother Marshal, you will form the Craft in procession and proceed to the grave.

[A procession should now be formed, which will proceed to the grave.]

[At the Grave the Craft will form as follows.]



[The W. M. will begin the service at the Grave by saying.]

W. M.—Brother Chaplain, you will lead us in prayer.

PRAYER

C.—The Lord bless us and keep us! The Lord make his face to shine upon us and be gracious unto us! The Lord lift up the light of his countenance upon us and give us peace! And unto Him, the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. AMEN!

Response—So mote it be!

[A hymn should be sung.]

W. M.—From time immemorial it has been the custom of Ancient, Free and Accepted Masons to accompany the body of a brother to the place of interment and there to deposit the remains with the usual formalities.

In conformity to this usage, we have assembled in the character of Masons to consign this body to the earth, whence it came, and to offer up 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 Lambskin being removed from the coffin, the Master holds it up and continues:]

W. M.—The Lambskin, or white leather Apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother.

(*Deposits it.*) By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

W. M.—(*Taking off his white glove and holding it up.*)—This glove is a symbol of Fidelity, and is emblematical of that Masonic friendship which bound us to him whose tenement of clay lies before us. It reminds us that while these mortal eyes shall see him not again; yet by the practice of the tenets of our noble order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in love and friendship. (*Deposits glove.*) “What virtue unites, death never parts.”

W. M.—(*Holds up a sprig of evergreen.*)—The evergreen, which once marked the temporary resting place of one illustrious in Masonic history, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave and which shall never, *never*, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, our bodies shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will soon bloom in eternal spring. This, too, I deposit in the grave. Alas, my brother!

[The brethren then move around the grave, and as each brother passes the head of the grave, he drops his

evergreen in the same manner as did the Master, and says]

Alas, my brother!

[The Grand Honors are then given thrice, the brethren repeating at the last time, when the hands are crossed over the breast.]

We cherish his memory here.

[When the hands are brought above the head:]

We commend his spirit to God who gave it.

[When the hands are brought to the thighs.]

We consign his body to the earth.

[The W. M. may use either earth or flowers in the following ceremony.]

W. M.—Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust.

All—Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, for ever and ever. AMEN! So mote it be!

W. M.—May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail and every moral and social virtue cement us. AMEN!

Response—So mote it be!

[The procession is then formed and marched back to the Lodge-room, and the Lodge is closed in the usual form. A committee should be appointed to prepare a memorial or resolution on the death of the brother just buried.]

FUNERAL SERVICE

TO BE USED AT THE GRAVE WHEN NO SERVICE
IS HELD AT THE HALL, HOUSE
OR CHURCH

[After the Craft have formed at the grave, the W. M. will say.]

W. M.—Brother Chaplain, you will lead us in prayer.

PRAYER

C.—The Lord bless us and keep us! The Lord make his face to shine upon us and be gracious unto us! The Lord lift up the light of His countenance upon us and give us peace! And unto Him, the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. AMEN!

Response—So mote it be!

[A hymn should be sung.]

W. M.—From time immemorial it has been the custom of Ancient, Free and Accepted Masons to accompany the body of a brother to the place of interment and there to deposit the remains with the usual formalities.

In conformity to this usage, we have assembled in the character of Masons to consign this body to the earth, whence it came, and to offer up 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 most profound problem of human life and the most pathetic cry of the human soul throughout the ages to those who do not believe in the immortality of the soul, or who do not fully understand its meaning, have been: "If a man die shall he live again, and does his spirit live on eternally?" To them physical death has been a fearful leap into the darkness and the River of Death has formed the deep and troubled waters of uncertainty and dread with the farther shore enshrouded in deepest gloom. Such travelers of earth who have journeyed down to its shadowy bank that skirts the plane of the physical life, with rare exceptions have vainly peered out into darkness across its black surface to catch one assuring ray of Light from the other side.

Their sense of vision has been lost in the shroud of darkness, and they have responded to the signal of the dread ferryman with no ray of hope to guide them.

This body is but the discarded mantle of our brother, one that has served the uses of the soul for the time, and as such is entitled to due reverence. The soul never dies, the physical body is but a garment and the soul goes on in endless evolution in worlds to which this beautiful physical world of ours can bear no manner of comparison.

Between the visible and the invisible, between earth and heaven, rolls no impassable gulf. All life is one and inseparable. All truth is one and indivisible. There is no death, there is only transition.

One reason why we have been accustomed to look with so much terror on death is the dreadful gloom in which human inventions have shrouded it. The funereal emblems and rites of the olden times and of the earlier periods of the Christian church were exceedingly beautiful and hopeful. But for several centuries many people appear to have lost much of the deep and earnest faith of their ancestors — they have seemed to doubt whether the idea of immortality be, indeed, a verity, and, under the influence of a withering skepticism, have declared that the departed are henceforth nothing to us, and we are nothing to them. Freemasonry rebukes and repudiates such gloomy theories, so repulsive to the warm affections of the heart. The Lodge has no limitations. It reaches throughout all worlds. It embraces the visible world of men, and the invisible world of spirits. It proclaims that friendship survives death, that love is immortal, and that the Masonic ties of our great brotherhood are as perpetual as eternity.

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

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

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

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

S. W.—The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

J. W.—God is our God for ever and ever. He will be our guide even unto death.

W. M.—Almighty Father, into Thy hands we commit the soul of our beloved brother.

[Another hymn should be sung, followed by prayer by the Chaplain.]

W. M.—Brother Chaplain, you will lead us in prayer.

C.—Almighty Father, when our journey shall be near its end; when the silver cord shall be loosed and the golden bowl be broken; when the light of life is fading and the shadows of eternity are creeping upon us; may the brightness of Thy presence dispel the gathering gloom until the glories of the Celestial City burst upon our immortal vision; until within the walls of jasper we clasp hands once more with our translated brother! May the benediction of Thy loving favor, sweet as the dews that fall on Hermon, soothe the anguished hearts of these, our brother's loved ones, and lead them into the way everlasting! And to the One Invisible and Everlasting God, without beginning of years or end of days, be all the glory, world without end. AMEN!

Response—So mote it be!

[The Master removes the Lambskin from the coffin and says.]

W. M.—The Lambskin, or white leather Apron,

is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn. This emblem I now deposit in the grave of our deceased brother. (*Deposits it.*) By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

W. M.—(*Taking off his white glove and holding it up.*)—This glove is a symbol of Fidelity, and is emblematical of that Masonic friendship which bound us to him whose tenement of clay lies before us. It reminds us that while these mortal eyes shall see him not again; yet by the practice of the tenets of our noble order, and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in love and friendship. (*Deposits glove.*) “What virtue unites, death never parts.”

W. M.—(*Holds up a sprig of evergreen.*)—The evergreen, which once marked the temporary resting-place of one illustrious in Masonic history, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave and which shall never, *never*, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, our bodies shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through

our belief in the mercy of God, we may confidently hope that our souls will soon bloom in eternal spring. This, too, I deposit in the grave. Alas, my brother!

[The brethren then move around the grave, and as each brother passes the head of the grave, he drops his evergreen in the same manner as did the Master, and says:]

Alas, my brother!

[The Grand Honors are then given thrice, the brethren repeating at the last time, when the hands are crossed over the breast.]

We cherish his memory here.

[When the hands are brought above the head.]

We commend his spirit to God who gave it.

[When the hands are brought to the thighs.]

We consign his body to the earth.

[The W. M. may use either earth or flowers in the following ceremony.]

W. M.—Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust.

All—Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, for ever and ever. AMEN! So mote it be!

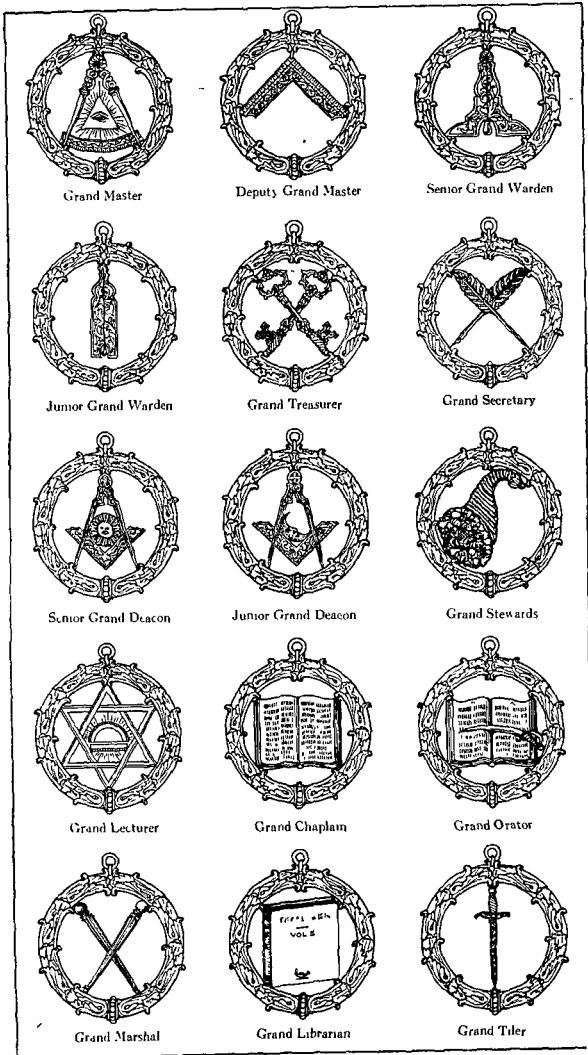
W. M.—May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail and every moral and social virtue cement us. AMEN!

Response—So mote it be!

[The procession will reform and return to the Lodge-room.]

JEWELS

FOR
OFFICERS OF THE GRAND LODGE



JEWELS FOR OFFICERS OF GRAND LODGE

Each Jewel for Grand Lodge Officers is enclosed in a wreath.

PAST GRAND MASTER—The Compasses opened on a quarter circle, sun in the center, with triangle.

GRAND MASTER—The Compasses opened on a quarter circle, sun in the center.

DEPUTY GRAND MASTER—A Square.

SENIOR GRAND WARDEN—A Level.

JUNIOR GRAND WARDEN—A Plumb.

GRAND TREASURER—Cross Keys.

GRAND SECRETARY—Cross Pens.

SENIOR GRAND DEACON—Square and Compasses, sun in center.

JUNIOR GRAND DEACON—Square and Compasses, moon in center.

GRAND STEWARDS—A Cornucopia.

GRAND LECTURER—Double Triangle, Quadrant and Rays.

GRAND CHAPLAIN—An open Bible.

GRAND ORATOR—The Book of Constitution, guarded by the Tyler's Sword.

GRAND MARSHAL—Cross Batons.

GRAND LIBRARIAN—A Book.

GRAND TYLER—A Sword.

GRAND LODGE CEREMONIES

INSTALLATION OF GRAND OFFICERS

[At the hour appointed for the installation of the officers of the Grand Lodge, the Installing Officer (who should be the retiring Grand Master, or actual Grand Master of another Grand Jurisdiction, or a Past Grand Master) will assume the East, call to order and announce the business before the Grand Lodge. A Grand Marshal and a Grand Chaplain should be appointed. All the jewels should be placed on the Altar for use of the Grand Marshal. Chairs should be placed in a semi-circle to the west of the Altar, facing the East, and as the Grand Secretary calls the names of the elected and appointed officers, they should take their respective places, the Grand Master-elect being on the right.]

[In case of the re-election of any officer he need not be installed.]

P. G. M.—(*One rap.*) The Grand Lodge will come to order. Brethren the hour has arrived for the installation of the Officers of this Grand Lodge. Brother Grand Secretary, you will read the names of the officers who have been elected and appointed to serve for the ensuing year.

[The Grand Secretary will read the names and as they are called the brothers will take their respective places at the west of the Altar.]

P. G. M.—Worshipful Grand Marshal, you will conduct the Grand Master elect to the Altar.

G. M.—Most Worshipful, I have the pleasure to present to you, for installation, Brother ———, who has been duly elected to the office of Grand Master.

P. G. M.—Brethren, you behold before the Altar, Brother ———, who, having been duly elected to preside over the Craft as their Grand

Master, is now ready for installation. If any of you know of any reason why he should not be installed you will state your objections now, or else forever hereafter hold your peace.

[If no objections are made the presiding Grand Officer will proceed with the installation.]

P. G. M.—My Brother, as we are now upon the threshold of a great and important undertaking, Masonic teaching requires that we should bow in solemn prayer. Brother Grand Chaplain, you will lead us in prayer. (*Three raps.*)

C.—Great Architect of the Universe, we humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Bless Thy servant before Thee, who is about to assume a new and important relation to his brethren. Enable him so to rule that he may keep in view the best interests of the great brotherhood now about to be committed to his charge. Be Thou our faithful Friend, and bring us all, at last, to see the Great Light, where we shall behold Thee with unclouded vision for ever more. AMEN!

Response—So mote it be!

[The Installing Officer will approach the Altar and administer the oath. The Craft remain standing.]

P. G. M.—Brother ———, you will say "I," give your name, and repeat after me:

I, ———, in the presence of Almighty God, and these witnesses, do promise and swear, that, to the best of my ability, I will faithfully, honestly and impartially perform the duties of the office of Grand Master of Masons of Wyoming during the

term of my office, that I will conform to and maintain the Constitution, Laws, Rules and Regulations of the Grand Lodge of Ancient, Free and Accepted Masons of the State of Wyoming, also its usages and customs, and at all times enforce a strict obedience thereto. So help me God!

Response—So mote it be!

[The Installing Officer will return to the East, and with one rap of the gavel seat the Grand Lodge.]

P. G. M.—Brother Marshal, you will invest the brother with the jewel of his office, and conduct him to the East.

P. G. M.—Most Worshipful Brother, for from henceforth you are entitled thus to be hailed, by immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons. The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we aspire. You should remember, first of all, that you are an individual Mason, sharing in that respect a common lot with your brethren, and therefore interested in the welfare of each and all; be accessible to all and cultivate the closest friendship and the most unlimited confidence with your associate officers; be eager to take counsel with your brethren, and be ready to give it. (*Three raps.*)

P. G. M.—I now proclaim you Grand Master of Ancient, Free and Accepted Masons of Wyoming.

Grand Master, behold your brethren!

Brethren, behold your Grand Master and

salute him with the Grand Honors. (*One rap.*)

[If private installation, use the private Grand Honors. If public installation use the public Grand Honors.]

P. G. M.—Worshipful Grand Marshal, you will present the Deputy Grand Master elect for installation.

G. M.—Most Worshipful, I have the pleasure to present to you for installation, Brother _____, who has been duly elected to the office of Deputy Grand Master.

[The above form is used for each of the Grand Officers, changing the title to suit the office.]

DEPUTY GRAND MASTER

P. G. M.—Right Worshipful Brother, the station to which you have been elected by your brethren is one of great dignity and much importance. You have been an attentive observer of the ceremony of installing the Most Worshipful Grand Master, therefore the suggestions made to him apply to you. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the craft; in his presence, you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. Let the Code containing our laws be your constant study, so that you may be the better enabled to preserve inviolate the laws and ancient Landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. You will now be invested with the jewel of your office and

be conducted to your station, which is at the right hand of the Most Worshipful Grand Master, in the East.

SENIOR GRAND WARDEN

P. G. M.—Right Worshipful Brother, you have been elected to the important office of Senior Grand Warden. In the absence of the Grand Master and his Deputy, you are to govern the Craft; in his presence you are to strengthen and support them. Your fitness for the discharge of such a trust has led to your selection for the office by your brethren, and it will be your duty and pleasure so to act as to justify their confidence. You will now be invested with the jewel of your office and conducted to your station. Look well to the West!

JUNIOR GRAND WARDEN

P. G. M.—Right Worshipful Brother, you have been elected to the office of Junior Grand Warden. As the duties of your office and the qualifications for it are almost identical with those of the Senior Grand Warden, I will only add that you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without. We know that you will faithfully execute the duties which are incumbent on you in your present position. You will now be invested with the jewel of your office and conducted to your station. Look well to the South!

GRAND TREASURER

P. G. M.—Right Worshipful Brother, you have been elected to the responsible office of Grand

Treasurer. It is your duty to receive all monies due the Grand Lodge, to make due entries of the same, and pay them out by order of the Grand Master, and with the consent and approbation of the Grand Lodge. The office to which you have been elected embraces an important trust, and the choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion. You will now be invested with the jewel of your office and conducted to your station.

GRAND SECRETARY

P. G. M.—Right Worshipful Brother, you have been elected to the important office of Grand Secretary. It is your duty to observe all the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written. You are also the official organ of the Grand Lodge, and in that capacity, will conduct its various correspondence, and act as the medium of intercourse between the Fraternity and their Grand Master. In the discharge of these extensive duties, let your administration of the office be marked by that promptitude that will at once reflect credit on yourself and honor on the body you represent. You will now be invested with the jewel of your office and conducted to your station.

GRAND DEACONS

P. G. M.—Worshipful Brothers, you have been appointed the Grand Deacons of this Grand Lodge. It is your province to attend upon the Grand Master and Grand Wardens, and to act

as their proxies in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the functions of your office. You will now be invested with the jewels of your office, and conducted to your respective stations.

GRAND STEWARDS

P. G. M.—Worshipful Brothers, you have been appointed Grand Stewards of this Grand Lodge. It is your duty to superintend the tables at the hour of refreshment, and see that every brother is suitably provided. It is, therefore, indispensably necessary that you yourselves should be temperate and discreet in the indulgence of your own inclinations, carefully observing that none of the craft transgress the due bounds of moderation in the enjoyment of their pleasure. You will now be invested with the jewels of your office and conducted to your respective stations.

GRAND LECTURER

P. G. M.—Worshipful Brother, you have been appointed the Grand Lecturer of this Grand Lodge. It is your duty to instruct the Craft in the due performance of their duty; to preserve our ritual and our traditions in the memory of the fraternity; to see that the ancient landmarks of the Order are not removed by unskilled hands, and by your instructions to subordinate lodges, to illustrate the genius and vindicate the principles of our institution. Let it be your object, while inculcating upon the members of this time-honored society a faithful regard for its obligations, to impress them with the dignity and

high importance of Masonry and seriously admonish them never to disgrace it. You will now be invested with the jewel of your office and conducted to your station.

GRAND CHAPLAIN

P. G. M.—Worshipful Brother, the sacred position of Grand Chaplain has been entrusted to your care. The HOLY BIBLE, which is the chart and text book of your sacred calling, is also the GREAT LIGHT of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Ancient, Free and Accepted Masons. Teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us; and warn us by its lessons of infinite wisdom and truth, and you will have faithfully performed your sacred functions and fulfilled your important trust. You will now be invested with the jewel of your office and conducted to your station.

GRAND ORATOR

P. G. M.—Worshipful Brother, you have been appointed the Grand Orator of this Grand Lodge. Let it be your object, in your orations, to inculcate upon the members of this Fraternity a faithful regard for its obligations and teach them that in symbol and allegory there are certain great and essential Truths. Charge them to practice out of the Lodge those duties which are taught in it. If the doctrines of Masonry are good, they should be taught to the Craft, and they are never taught

in vain. You will now be invested with the jewel of your office and conducted to your station.

GRAND MARSHAL

P. G. M.—Worshipful Brother, you have been appointed Grand Marshal. The duties of your office require energy, activity, and quickness of perception. The good order of the Fraternity, in its general assemblies and processions, depends upon your care. You are to proclaim the Grand Officers at their installation, to arrange all processions of the Grand Lodge, and to preserve order according to the form prescribed. Precision is necessary to the faithful discharge of your duties. You will now be invested with the jewel of your office and conducted to your station.

GRAND LIBRARIAN

P. G. M.—Worshipful Brother, you have been appointed Grand Librarian. The duties of your office require you to take charge of the library of the Grand Lodge. Your fitness for the discharge of such a trust led to your selection, and I feel assured that it is well placed. You will now be invested with the jewel of your office and conducted to your station.

GRAND TYLER

P. G. M.—Worshipful Brother, you have been appointed Grand Tyler of this Grand Lodge. It is your duty to guard the outer door; to report to the Junior Grand Deacon those who desire to be admitted; and to attend to such other duties as may be required of you by the Grand

Lodge. You will now be invested with the jewel of your office and conducted to your station.

P. G. M.—Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming duly installed into office for the ensuing year. You will cause proclamation to be made to the South, West and East.

G. M.—By order of the Most Worshipful Grand Master and by authority of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, I proclaim that its Grand Officers are duly installed.

I proclaim it to the (*faces the South*) South, to the (*faces the West*) West, and to the (*faces the East*) East.

[The several officers being now duly installed, the Installing officer will assume his place in the Grand Lodge, and the Grand Master will take charge.]

INSTITUTING A NEW LODGE TO WHICH A DISPENSATION HAS BEEN GRANTED

INSTRUCTIONS TO INSTITUTING OFFICER

When a dispensation is issued for the formation of a new Lodge, the Grand Master should send it to the brother named in the instrument as Master. Upon receipt of the dispensation, the Master should notify the Grand Master of a suitable date for the instituting of the new Lodge. On the date set, the Grand Master or his authorized Deputy, should go to the place of the new Lodge, make due inquiry, and if satisfied that the brethren have complied with the Regulations of the Grand Lodge, call the meeting at the proper time and place, assume the East, and announce the object of the meeting.

The dispensation to form the new Lodge should be read, after which the names of the officers appointed by the Master of the new Lodge will be announced. As these names are called, the officers will form in line to the west of the Altar, facing the East, and at the proper time each officer should be invested with the jewel of his respective office. The Officers of a new Lodge are not installed. The new Master will then be escorted to the East, on the right of the Instituting Officer. The Wardens and other Officers will be instructed to take their respective stations, and the Instituting Officer will proceed to open a Lodge of Master Masons.

CEREMONIES

The Instituting Officer will appoint a Marshal and Chaplain.

G. M. indicates the instituting officer.

C. indicates the Chaplain.

M indicates the Marshal.

The G. M. will take a seat in the East and call the brethren to order, announce the purpose of the meeting and read the dispensation.

G. M.—Brother Marshal, you will call the names of the officers selected.

[As the names are read the officers will form in line between the Altar and the West, facing the East.]

G. M.—Brother Chaplain, you will lead us in prayer.

[The G. M. calls up the Lodge.]

C.—Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we are about to clothe with authority to preside over and direct the affairs of this new Lodge, that by word and example they may faithfully serve Thee, to the glory of Thy holy name and the advancement of our beloved institution. AMEN!

Response—So mote it be!

G. M.—Brother Marshal, you will invest the officers with the jewels of their office.

G. M.—Brother Marshal, you will escort the W. M. to the East.

[The new Master is escorted to the East and given a seat on the right of the G. M.]

G. M.—The officers will take their respective stations.

[The G. M. seats the Lodge. The G. M. opens the Lodge on the M. M. Degree. After the Lodge has been opened, the G. M. will say to the Master selected, who rises to his feet.]

G. M.—Brother ———, the Grand Lodge having committed to your care the government of the brethren who are to compose this lodge, you cannot be insensible of the obligations which devolve upon you as their head, nor of your

responsibility for the faithful discharge of the important duties of your office. The honor, reputation and usefulness of your Lodge will materially depend on the skill with which you direct the same, while the benefits to its members will be greatly promoted, in proportion to the zeal and ability with which you teach the genuine principles of Masonry. You should charge your brethren to practice out of the Lodge those duties which they have been taught in it. Study well the Constitution and Laws of the Grand Lodge, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, and you will be able to acquit yourself with honor and reputation. I now clothe you with this external insignia of your rank, (*places hat on Master's head*) and render the first act of homage due to you as Master. (*Three raps*).

Master, behold your Brethren!

Brethren, behold your Master, and salute him with the Grand Honors. (*One rap*.)

TO THE WARDENS

G. M.—Brothers Senior and Junior Wardens, (*one rap*) you are well informed in the principles of Masonry and we know you will faithfully discharge your respective duties. 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 to assist the Master in the discharge of his trust, and in his absence you will succeed to the higher duties. I know that

your future conduct will be such as to merit the applause of your brethren.

CHARGE TO THE BRETHREN OF THE LODGE

G. M.—(*Three raps*)—My Brothers, 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 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 entrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other and unite in the grand designs of being happy. Finally, my brothers, as this lodge has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May kindness and brotherly love distinguish your conduct as men and Masons.

[Addressing the Master, the G. M. will say.]

G. M.—I now present to you this Dispensation which is your authority to work as a lodge U. D. I also present you with this gavel, as the potent emblem of Masonic power, which, in your hands, should never be sounded in vain, and surrender to you this seat of authority.

G. M.—Brother Marshal, I now declare ——— Lodge, U. D., regularly instituted. You will cause proclamation to be made to the South, West and East.

M.—By order of the Most Worshipful Grand Master and by authority of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, I now proclaim ———— Lodge U. D., regularly instituted. I proclaim this to the (*turns to South*) South, to the (*turns to West*) West, and to the (*turns to East*) East.

[The Lodge then proceeds with its business, and is closed in form when done.]

[As soon as possible, the secretary of the new Lodge should forward a copy of the minutes of the meeting, held for instituting, to the Grand Secretary.]

INSTRUCTIONS FOR LODGES UNDER DISPENSATION

1. The dispensation is to be copied in the Lodge minute book.
2. A set of By-laws should be made and approved by the Grand Master.
3. The full names of all petitioners must be entered on the records.
4. The minutes should state the fact of opening and closing the Lodge, and the changes from one degree to another.
5. Follow the Constitution and By-laws of the Grand Lodge. The W. M. should thoroughly acquaint himself with Masonic usage, and be governed accordingly.
6. The Lodge must send to the Grand Secretary's office, before the meeting of the Grand Lodge, the dispensation, a petition for charter, and the record books.
7. If a charter is issued, it will be sent to the Grand Master, to be given to the Lodge when it is constituted.
8. The Code is intended to be studied carefully by the officers, as it contains a solution of almost every question that can possibly arise.
9. Lodges U. D. have the same territorial jurisdiction as chartered Lodges.
10. Lodges U. D. have penal jurisdiction over their own members and over all non-affiliates within their jurisdiction.
11. Lodges U. D. are not entitled to a Seal.
12. Lodges U. D. cannot dimit members.

CONSTITUTING A LODGE TO WHICH A CHARTER HAS BEEN ISSUED

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge and worked a certain time as a Lodge, U D , they may petition the Grand Lodge at its Annual Communication for a charter. If a charter is issued, the Grand Master, or his appointed Deputy, as soon as possible, should constitute the Lodge.

The Grand Master or his appointed Deputy should meet with the members of the Lodge to be constituted on the day and hour appointed, and open a Lodge of Master Masons. The Altar should be draped with a white cloth, and upon it should be placed the Great Lights, and three vases or pitchers, one containing Corn (Wheat), one Wine, and one Oil.

When the above has been done, the Grand Master should ask the three officers named in the charter to fill the stations designated for them, and then appoint other brethren to fill the balance of the stations. The Grand Master and his Grand Officers will then retire to the ante room and await a message from the Lodge to be constituted.

The Master of the Lodge to be constituted will then send a messenger to the Grand Master, who will address him as follows:

Most Worshipful Grand Master, the members of _____ Lodge who are now assembled have instructed me to inform you, that whereas, the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming was pleased to grant them a Charter authorizing them to form and open a lodge of Ancient, Free and Accepted Masons in this community, they are now desirous that their lodge should be constituted agreeably to the ancient usages and customs of the Craft, for which purpose they are now met and await your pleasure.

Grand Master—My brother, inform the members of _____ Lodge that the Grand Master

and his Grand Officers will forthwith attend and comply with their desire.

[The Grand Master and his officers will proceed to the door of the Lodge, the usual announcement will be made, the Master will call up the Lodge, and the Grand Officers will enter. The Grand Master will proceed to the East, taking his station, the other Grand Officers will stand west of the Altar. The Grand Master will direct the Grand Officers to take their respective stations; the acting officers of the Lodge taking their several stations on the left. The Lodge is seated.]

Grand Marshal—Most Worshipful Grand Master, the brethren of _____ Lodge, now present before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods by virtue of a dispensation granted them for that purpose, and having been granted a Charter by the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, to be known as _____ Lodge, No. —, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Fraternity.

Grand Master—My Brethren, the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming has examined and approved the record of your work as a lodge while under dispensation and after due deliberation, has been pleased to grant you a Charter conferring on you all the rights and privileges of a regularly constituted Lodge. Brother Grand Secretary, you will read the Charter.

[The Grand Secretary will read the charter.]

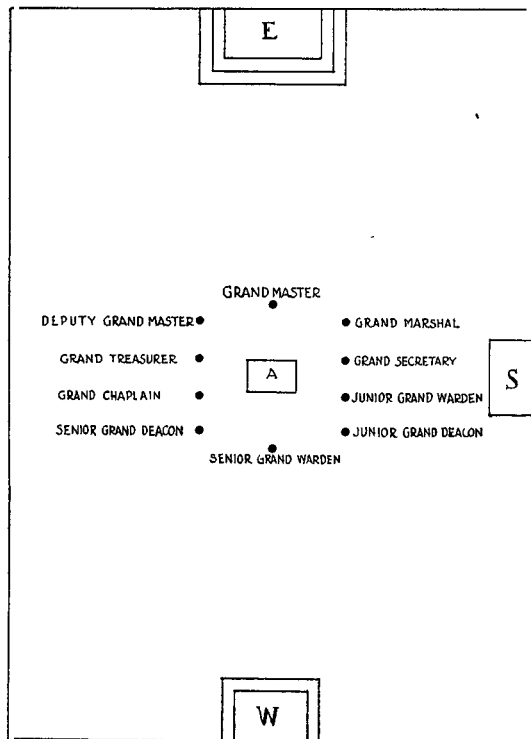
Grand Master—We shall now proceed, according to ancient usage to constitute these brethren into a regular lodge.

[The Grand Master will call up the Lodge.]

Grand Master—Brother Grand Marshal, you will form the Grand Lodge Officers around the Altar in proper order.

Grand Marshal—The Grand Officers will form a square around the Altar.

[See diagram.]



Grand Master—Brother Grand Chaplain, you will read the lesson.

Grand Chaplain—And thou shalt take the anointing oil and anoint the tabernacle, and all that is therein; and shalt hallow it, and all the vessels thereof; and it shall be holy. I will give you the rain of your lord in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine, and thine oil. The first fruit, also, of thy corn, of thy wine and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. Let us pray.

[All officers around the Altar will kneel, the members remaining standing.]

Grand Chaplain—Great Architect of the Universe, we humbly invoke Thee to give us at this time, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our communications. Permit us to erect this Lodge and now solemnly to consecrate it to the honor of Thy holy name. AMEN!

Response by All—So mote it be!

[The officers will arise to their feet.]

Grand Master—(*Taking the vessel containing the corn.*)—I sprinkle this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this Lodge in all its charitable undertakings.

Grand Master—(*Taking the vessel containing the wine.*)—I pour this wine as an emblem of refreshment. May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

Grand Master—(*Taking the vessel containing the oil.*)—I pour this oil as an emblem of joy. May

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

Grand Master—(*Holding his hands over the Altar*)—To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues, and may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their laudable undertakings, and grant to each of them, in needful supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. Glory be to God on high. AMEN!

Response—So mote it be!

Grand Master—In the name and by the authority of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, I now constitute and form you, my brethren, into a regular Lodge of Ancient, Free and Accepted Masons by the name of ————Lodge No. ———. From henceforth you are empowered to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings

[Grand Master seats the Lodge.]

Grand Master—Brother Marshal, you will make proclamation that ———— Lodge No. ———, has been regularly constituted.

Grand Marshal—By order of the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming, I now proclaim ———— Lodge No. ———,

regularly constituted. I proclaim this in the (*turns to South*) South, in the (*turns to West*) West, and in the (*turns to East*) East.

[The Grand Master will now hold an election for the purpose of electing the officers not named in the charter and also have the Master-elect name the appointed officers. The Grand Master will then proceed to install all the officers according to the ceremonies provided for the Installation of Officers of a subordinate Lodge.]

[A copy of the minutes of this communication should be sent to the Grand Secretary.]

LAYING CORNER STONES

These ceremonies are conducted only by the Grand Master in person or by some person acting for him, under his special written authority, assisted by the Grand Officers or brethren temporarily designated to represent them, and such of the Craft as may be present.

When practicable the stone should be laid in the north-east corner of the building. A cavity for the reception of a box should be made in the under part of the stone.

The brethren should meet in the room used by the local Masonic Lodge and the Grand Master should convene the Grand Lodge on the M. M. degree. The purpose of the meeting is stated and the Grand Marshal is instructed to form the Craft in procession to proceed to the site of the building.

Corn, Wine and Oil should be provided in suitable vessels. The Square, Level and Plumb should be carried by the proper officers

The procession will be formed as follows

GRAND TYLER, with sword

JUNIOR GRAND STEWARD SENIOR GRAND STEWARD
With rod with rod

MASTER MASONS

GRAND SECRETARY GRAND TREASURER
with list of articles with box to be
to be placed in box deposited

THE HOLY BIBLE, SQUARE AND COMPASSES
carried by a Past Master

GRAND CHAPLAIN GRAND ORATOR

GRAND LECTURER GRAND ARCHITECT
with Vessels of Corn, with Square, Level
Wine and Oil and Plumb

JUNIOR GRAND WARDEN SENIOR GRAND WARDEN

DEPUTY GRAND MASTER

JU GD DEACON—GRAND MASTER—SEN. GD DEACON
with rod with rod

[On arriving at the building, the procession opens to the right and left, facing inward and uncovering, reverse order is made and the Grand Master and Grand Arch-

tect repair to the stone, surrounded by the rest of the brethren. The Grand Master will then say:]

Grand Master—From time immemorial it has been the custom of the honorable fraternity of Ancient, Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner-stones of buildings erected for the worship of God, for education or charitable objects, for Masonic uses, or for the purposes of the administration of justice and free government, and no other building. This corner-stone, therefore, we may lay in accordance with our law, and we gladly do so, thereby testifying our obedience to the law and our desire to be of benefit to our fellow-man. As Masons we have been taught, in all our work, before entering upon a great and important undertaking first to invoke the blessing of God. Brother Grand Chaplain, you will lead us in prayer.

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

Response—So mote it be!

Grand Master—Brother Grand Treasurer, it has ever been the custom upon occasions like the present to deposit within the cavity prepared for

its reception a casket containing certain memorials of the time in which we live, so that, should the lapse of years, the ruthless hand of ignorance, or the devastations of war lay bare these foundations, an enduring record may be found to testify to the energy, industry and culture of our time. Has such a deposit been prepared?

Grand Treasurer—It has, M. W. Grand Master, and the various articles are safely inclosed in the casket now held by me.

Grand Master—Brother Grand Secretary, you will read for the information of the Craft, and the people here assembled, a record of the contents of the casket.

Grand Master—Brother Grand Treasurer, you will now deposit the casket in the cavity prepared for it, and may the Grand Architect of the Universe grant that ages shall pass away ere it shall again be seen by men.

[The Grand Treasurer makes the deposit and the stone is set in place.]

Grand Master—Brother Grand Architect, you will give to the Deputy Grand Master the Square, to the Senior Grand Warden, the Level, to the Junior Grand Warden, the Plumb.

Grand Master—Brother Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master—The Square.

Grand Master—What are its moral and Masonic uses?

Deputy Grand Master—To square our actions by the Square of Virtue and square our work.

Grand Master—Apply the implement of your office to that portion of the corner-stone that needs to be proved and make report.

[The Deputy applies the Square to the stone and finds it to be square.]

Deputy Grand Master—Most Worshipful, I find the stone to be square. The craftsmen have performed their duty.

Grand Master—Brother Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden—The Level.

Grand Master—What is its Masonic use?

Senior Grand Warden—Morally, it teaches us equality, and by it we prove horizontals.

Grand Master—Apply the implement of your office to the corner-stone and make report.

[The S G W. applies the level to the stone.]

Senior Grand Warden—I find the stone to be level. The craftsmen have performed their duty.

Grand Master—Brother Junior Grand Warden, what is the proper jewel of your office?

Junior Grand Warden—The Plumb.

Grand Master—What are its moral and Masonic uses?

Junior Grand Warden—Morally, it teaches us rectitude of life and conduct, and by it we raise perpendiculars.

Grand Master—Apply the implement of your office to the cornerstone, and make report.

[The J. G. W. applies the Plumb to the stone.]

Junior Grand Warden—I find the stone to be plumb. The craftsmen have done their duty.

Grand Master—This corner-stone has been tested by the proper implements of Masonry. I find that the craftsmen have skillfully and faithfully performed their duty, and I declare this corner-stone to be well formed, true and trusty and correctly laid, according to the rules of our ancient craft.

Grand Master—Brother Grand Lecturer, you will give to the Deputy Grand Master the vessel containing the Corn, to the Senior Grand Warden the vessel containing the Wine, and to the Junior Grand Warden the vessel containing the Oil.

Grand Master—Brother Deputy Grand Master, you will scatter the Corn of Nourishment upon the stone.

[The D. G. M. comes forward and scatters the corn on the stone.]

Deputy Grand Master—I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and upon this and all noble undertakings, and may the Grand Architect of the Universe inspire the hearts of the people with virtue, wisdom and gratitude.

Grand Master—Brother Senior Grand Warden, you will pour the Wine of Refreshment upon the stone.

[The S. G. W. then comes forward with the vessel of wine and pours it upon the stone.]

Senior Grand Warden—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City Governments, preserve

the Union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time.

Grand Master—Brother Junior Grand Warden, you will pour the Oil of Joy upon the stone.

[The J. G. W. then comes forward with the vessel of oil which he pours upon the stone.]

Junior Grand Warden—I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more.

[The G. M. will step to the stone and extend his hands, and say the following.]

Grand Master—May the corn of nourishment, the wine of refreshment and the oil of joy, together with the necessaries of life be abundant among men throughout the whole world. May the blessings of Almighty God rest upon this undertaking. May he protect the workmen from every accident. May the structure, here to be erected, be planned in wisdom, supported by strength, and adorned by beauty.

Grand Master—Brother Grand Marshal, you will make proclamation that this corner-stone has been laid in ancient form.

Grand Marshal—By order of the Most Worshipful Grand Master of Masons of Wyoming, I now proclaim that this corner-stone is laid in

ancient form, according to the customs and usages of the Ancient, Free and Accepted Masons. I proclaim this to the (*turns to the South*) South, to the (*turns to the West*) West, and to the (*turns to the East*) East.

[Here any orations may be given.]

Grand Master—The benediction will now be pronounced by our Grand Chaplain,

Grand Chaplain—Glory be to God on High! and on earth peace and good will toward men, Oh Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercy, like the dew that descends upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accident and harm; grant them health and prosperity, and finally, we hope, after this life, through Thy mercy, wisdom and forgiveness, to attain everlasting joy and felicity in Thy bright mansion—in Thy holy temple—not made with hands, eternal in the heavens. AMEN!

Response—So mote it be!

[The procession in the same order returns to the place whence it came, and the Grand Lodge is closed with the usual ceremonies.]

[A copy of the minutes of this communication should be sent to the Grand Secretary.]