

ALABAMA



1984

M A S O N I C R I T U A L

GRAND LODGE

OF

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ALABAMA

Compiled Under Authority of the Grand Lodge

1963

Reprinted 1978—1984

Brown Printing Company
Montgomery, Alabama

Nineteenth Edition of the Ritual

The previous editions, published in 1963, and reprinted in 1978 have been depleted, necessitating the printing of this Nineteenth Edition

The edition of 1978 has been painstakingly checked and such errors in the text as discovered have been corrected. One new portion has been inserted in the section, Installation of Officers, on Page 185, namely the installation of The Historian. This is by the authority of a resolution presented to the Grand Lodge and recorded in the 1974 Proceedings, Page 140-141. Adoption of the resolution is recorded in the Jurisprudence Report, Page 157-158.

The Grand Lodge of Free and Accepted Masons of the State of Alabama was organized June 11, 1821, in Cahawba, then Capital of Alabama, growing out of a five day convention assembled in the hall of Halo Lodge No. 21 (Georgia Charter) for that purpose. Fifteen Lodges had existed in Alabama as open territory, and nine surrendered their charters back to their mother jurisdictions (Kentucky 1, Tennessee 5, South Carolina 1, North Carolina 1, Georgia 1) and were assigned the first nine numbers of the new Grand Lodge.

The first Annual Communication was set for six months forward, and the Grand Lodge met on December 11, 1821, almost exactly two years after Alabama Statehood

The Ritual as presented herewith is fittingly inscribed as a memorial to the history of the past 163 years and as an incentive for the years ahead.

September, 1984 David L. Shirey, Chairman
 Committee on Work

Grand Secretary Joseph P. Jones and your Grand Master express appreciation to Brother Shirey for his dedicated and painstaking endeavor in serving as chief editor of this Ritual Edition.

Jack Smith, Grand Master

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Degree and Ceremonial Work

OPENING OF THE LODGE

* * * * *

OPENING PRAYER.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever *Amen*. So mote it be

Or this

Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that "where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them." In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling, and to

illuminate our minds, that we may walk in the light of Thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heaven" *Amen*. So mote it be.

An appropriate ode is admissible but not obligatory

* * * * *

CLOSING THE LODGE.

* * * * *

PRAYER AT CLOSING.

Supreme Architect of the Universe, accept our humble praises and hearty thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope and Charity, but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice Thy precepts in the rigid observance of the tenets of Freemasonry, that

we may finally obtain Thy promises, and find an entrance through the gates into the Temple and City of our God. *Amen*. So mote it be.

Here may follow an ode.

* * * * *

CHARGE AT CLOSING.

BRETHREN:

We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated and so forcibly recommended in this Lodge. Remember that around this sacred altar, you have solemnly bound yourself to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further; every human being has a claim upon your kind offices; do good unto all; recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace; and may the God of peace and love delight to dwell with and bless you.

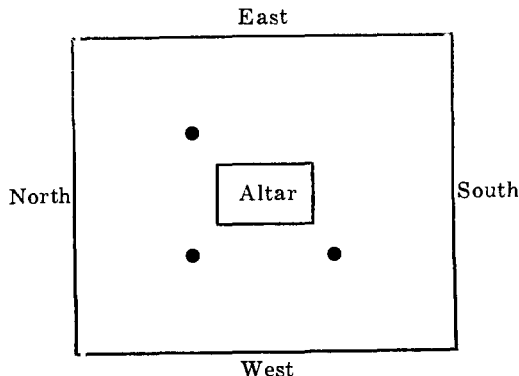


BENEDICTION AT CLOSING.

And so may we ever meet, act and part, my brethren. May brotherly love prevail and every moral and social virtue cement us! May the blessings of heaven rest upon us and all regular Masons! *Amen.* So mote it be.

POSITION OF LIGHTS IN LODGE

As prescribed by Grand Lodge, Proceedings 1922, page 137.



Declaration of Candidate for the Degrees

Every candidate, previous to his reception, is required to make the following declaration to a proper officer, in a room adjoining the Lodge.

Do you solemnly declare, upon your honor, before these gentlemen, 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 Masonry?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

State upon your honor, whether you have been rejected by another Lodge; if yes, state what Lodge, and when.

Answer—

Are you maimed in any way? If so, explain.

The Degree of Entered Apprentice

SECTION FIRST.

The first section consists of general heads, which, though short and simple, carry weight with them, and qualify us to try and examine the rights of others to our privileges, while they prove themselves. It also accurately elucidates the mode of initiating a candidate into our ancient Order.

CLOTHING

Apron—white lambskin or linen, with no ornament, device or edging, fourteen inches wide by fourteen inches deep, square at the bottom, with a triangular fall at the top five inches deep.

OPENING.

* * * * *

RECEPTION

* * * * *

PRAYER USED AT THE INITIATION OF A CANDIDATE

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may

be better enabled to display the beauties of holiness to the honor of Thy holy name! *Amen.*
So mote it be.

* * * * *

The following passage of Scripture (Psalms CXXXIII) is rehearsed

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion. for there the Lord commanded the blessing, even life forevermore!

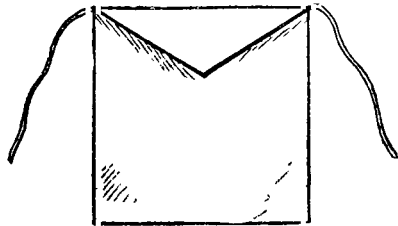
* * * * *

Towards the close of this section is explained that peculiar ensign of Masonry, the lambskin, or white leather apron.

I will now present you with a
LAMBSKIN, OR WHITE LEATHER APRON

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than

the Star and Garter, or any other Order that can be conferred upon you at this or any future



period by king, prince, potentate, or any other person, unless he be a Mason.

It may be, my brother, that, in the coming years, upon your head shall rest the laurel leaves of victory; on 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 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 any honor so distinguished, so emblematic of purity and all perfection, be bestowed upon you as this which I now confer.

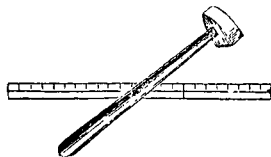
It is yours—yours to wear throughout an honorable life, and at your death, should you so will, be placed upon the coffin which shall contain your earthly remains, and with them be laid beneath the silent clods of the valley. Let its pure and spotless surface be to you an ever-present reminder of a “purity of life and rectitude of conduct,” a never-ending argument for nobler deeds, for higher thoughts, for purer actions. And when at last your weary feet shall have come to the end of life’s 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 the fair emblem which I place within your hands tonight. And when your trembling soul shall stand before the Great White Throne, may it be your portion, my brother, to receive from the Supreme Grand Master the welcome words, “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

Accept it, my brother, and may you ever wear it with pleasure to yourself and honor to the Fraternity. Take it to the * * * * who will teach you to wear it as * * * * *

* * * * *

I will now present you with the working tools of Entered Apprentice, which are the

TWENTY-FOUR INCH GAUGE AND COMMON GAVEL



The *Twenty-four Inch Gauge* is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found 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* is an instrument made use of by operative Masons to break off the superfluous corners of rough stones, the better to fit them for the builders use; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; there-

by fitting our minds as living stones for that spiritual building, that house "not made with hands, eternal in the heavens."

* * * * *

SECTION SECOND

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution



* * * * *

THE BADGE OF A MASON.

The lamb has in all ages been deemed an emblem of innocence; the lambskin is, therefore, to remind you of that purity of life and rectitude of conduct which is so essentially necessary to your gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.



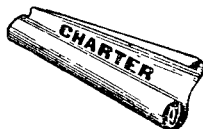
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SECTION THIRD

The third section explains the nature and principles of our institution, in it, also, we receive instructions relative to the Form, Supports, Coverings, Furniture, Ornaments, Lights and Jewels of the Lodge, how it should be situated and to whom dedicated

Freemasonry is not only the most ancient, but most moral science known to man. Every character, emblem and figure depicted in a lodge has a moral and useful meaning, and forcibly inculcates the practice of virtue

A LODGE

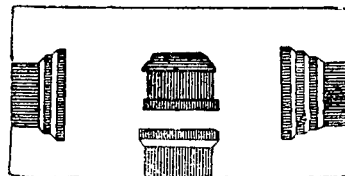


is a certain number of Masons duly assembled, with the Holy Bible, Square and Compasses and a Charter or Warrant empowering them to work.



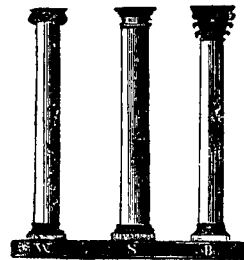
Our ancient brethren usually held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eavesdroppers, either ascending or descending.

THE FORM OF A LODGE



is an oblong square—from east to west, and between north and south, from earth to heaven, and from surface to centre. These vast dimensions denote the universality of Masonry, and a Mason's charity should be equally extensive.

OUR INSTITUTION



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

ITS COVERING



is no less than a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by aid of the theological ladder which Jacob, in his vision, saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity, and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The greatest of these is Charity, for faith may be lost in sight; hope ends in fruition;

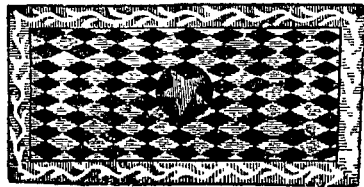
but charity extends beyond the grave through the boundless realms of eternity.

THE FURNITURE OF A LODGE

is the Holy Bible, Square and Compasses. The Holy Bible is dedicated to God, the Square to the Master, and the Compasses to the Craft. The Bible is dedicated to God because it is the inestimable gift of God to man * * * ; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use we are taught to circumscribe our desires and keep our passions in due bounds.



THE ORNAMENTS OF A LODGE

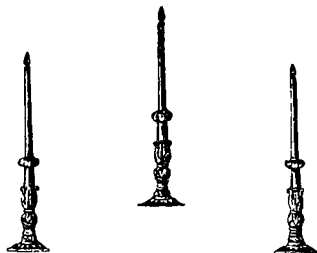


are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Mosaic Pavement

is a representation of the ground floor of King Solomon's Temple. The Indented Tessel, that beautiful tessellated border, or skirting, with which it was surrounded, and the Blazing Star in the Centre, the S: S: or Holy of Holies.

The Mosaic Pavement is emblematic of human life, checkered with good and evil; the beautiful border which surrounds it, those manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the centre.

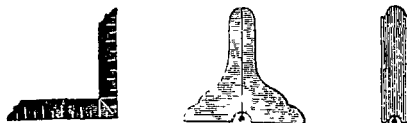
THERE ARE THREE LIGHTS



in a Lodge, situated in the south, west and east. There is none in the north, because King Solomon's temple was situated so far north of the ecliptic that neither the sun nor moon at meridian could dart any rays to the north-

erly part thereof. The north, therefore, is Masonically termed a place of darkness.

A LODGE HAS SIX JEWELS,
three immovable and three movable.



THE IMMOVABLE JEWELS

are the Square, Level and Plumb. The Square teaches morality, the Level, equality, and the Plumb, rectitude of life.

THE MOVABLE JEWELS

are the Rough Ashlar, Perfect Ashlar and 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.

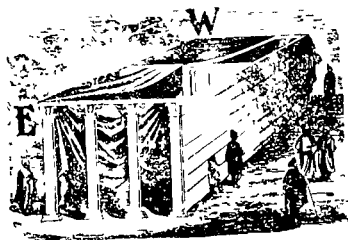


The Trestle-board is for the master workman to draw his designs upon.



By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessings of God; and by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which is our spiritual, moral and Masonic trestle-board.

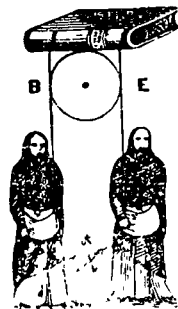
SITUATION OF LODGES



Lodges are situated due east and west, because King Solomon's temple was so situated. King Solomon's temple was so situated, because after Moses had safely conducted the children of Israel through the Red Sea when pursued by Pharaoh and his host, he, by a divine command, erected a tabernacle. This tabernacle was an exact model for King Solomon's temple, and was situated due east and west to perpetuate a remembrance of that miraculous east wind by which their mighty deliverance was wrought; also to receive the rays of the rising sun.

DEDICATION OF LODGES.

Lodges were anciently dedicated to King Solomon, because he was our First Most Excellent Grand Master, but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well governed Lodge, a certain point within the circle, embordered by two perpendicular parallel lines, representing St. John

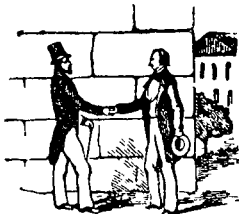


the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures. (The point represents an individual brother, the circle, the boundary line beyond which he is never to suffer his prejudices or passions to betray him.) In going round this circle we necessarily touch upon these two lines as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

THE TENETS OF OUR ORDER ARE
BROTHERLY LOVE, RELIEF
AND TRUTH.

BROTHERLY LOVE

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



who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons who



are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH

is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this



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

THE PERFECT POINTS

of your entrance are four, the * * * * *, and allude to the four cardinal virtues (*Temperance, Fortitude, Prudence and Justice*), and are thus explained:

TEMPERANCE

is that due restraint upon our affections and

passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons * * * * *



FORTITUDE

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



PRUDENCE

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



JUSTICE

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



CHALK, CHARCOAL AND CLAY.

Entered Apprentices should serve their masters with freedom, fervency and zeal, emblematically represented by



There is nothing freer than chalk, because on the slightest touch it leaves a trace behind it; there is nothing more fervent than charcoal, because when properly ignited, to it the most obdurate metals yield; there is nothing more zealous than clay, our mother earth, which is constantly employed in man's use, and should as constantly remind us that from it we came, and unto it we must all return.

Our mother earth alone, of all the elements, has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, and fires light up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty. Though she

produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of death", she once more receives him and piously covers his remains within her bosom. This admonishes us that from it we came, and unto it we must shortly return.

CHARGE AT INITIATION INTO THE FIRST DEGREE.

MY BROTHER:

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

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

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

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry shall 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 inviolate the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CLOSING.

* * * * *

The Degree of Fellow Craft

SECTION FIRST

The first section recapitulates important ceremonies, and instructs the diligent craftsman how to proceed in the proper arrangement of the several ceremonies used on the occasion. It should, therefore, be well understood by every officer and member of the Lodge

CLOTHING

Same as in the Entered Apprentice Degree

OPENING.

* * * * *

RECEPTION.

* * * * *

The following passage of Scripture from Amos, chapter vii, verses 7 and 8, is rehearsed

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

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

* * * * *



I will now present you with the working tools of Fellow Craft, which are the

PLUMB, SQUARE AND LEVEL.

The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the Square, to square the work, and the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, and remembering that we are traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns".

* * * * *

SECTION SECOND

The second section of this degree refers to the origin of the institution and views Masonry under two denominations, operative and speculative. The period stipulated for rewarding merit is here fixed, and the inimitable moral to which that circumstance alludes is explained. The celestial and terrestrial globes are considered, and here the accomplished Mason may display his talents to advantage in elucidating the Orders of Architecture, the

Senses of Human Nature, and the Liberal Arts and Sciences, which are severally classed in a regular arrangement.

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

OPERATIVE MASONRY.

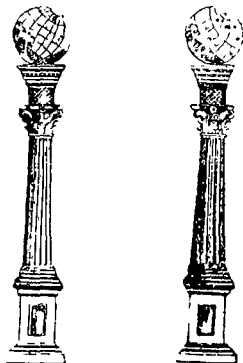
By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes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

SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligation 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 perfections of his divine Creator. Our ancient brethren wrought in operative as well as speculative Masonry. We work in speculative only. They wrought six days, and rested upon 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.

* * * * *



They were eighteen cubits high, twelve in circumference, and were hollow, the better to serve as a safe repository for the archives of Masonry against inundations and conflagrations.

They were ornamented with chapters of five cubits each, making their whole height twenty-three cubits.

These chapters were adorned with lily work, network and pomegranates, denoting

PEACE, UNITY AND PLENTY.

The lily, from its purity, and the remote situation in which it grows, denotes Peace; the network, from the intimate connection of all its parts, denotes Unity; and the pomegranate, from the exuberance of its seeds, denotes Plenty.

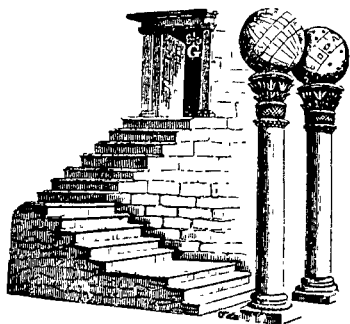
They were further ornamented with two artificial spherical bodies, one on the top of each, representing

THE GLOBES

celestial and terrestrial, which denote the universality of Masonry. They were cast in the plains of Jordan, in the clay grounds between Succoth and Zaradatha, where all the holy vessels of King Solomon's Temple were cast

* * * * *

FLIGHT OF WINDING STAIRS.



* * * * *

As the Five Orders of Architecture are considered in this section, a brief description of them may not be improper.

ORDER IN ARCHITECTURE.

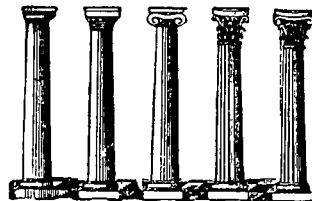
By Order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters, or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole

ITS ANTIQUITY.

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

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

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

THE INVENTION OF ORDER
IN ARCHITECTURE.

The ancient and original Orders in Architecture revered by Masons are no more than three—the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan and the Composite. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and distinct in Architecture.

THE FIVE SENSES OF HUMAN NATURE.

The Five Senses of Human Nature, which are Hearing, Seeing, Feeling, Smelling and Tasting, are next referred to and explained.

* * * * *

THE SEVEN LIBERAL ARTS AND SCIENCES

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

The science of Geometry is most revered by Masons. Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered; from a point to a line; from a line to a superficies; and from a superficies to a solid.

A point is position without magnitude.

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

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

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

THE ADVANTAGES OF GEOMETRY

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the geographer, to give us the dimensions of the world and all things therein contained; to delineate

the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

* * * * *

A SYMBOL OF PLENTY.



What does it denote?

How was it represented?

How did it originate?

* * * * *

THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By Geometry we may

curiously trace nature through her various windings to her most concealed recesses. By it we may discover the power, the wisdom and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature.

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

The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed.

Even the temple of Solomon, so spacious and magnificent and constructed by so many celebrated artists, escaped not the unsparring 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 instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths; and thus through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

* * * * *

CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT.

MY BROTHER:

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

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge. or 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 offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

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

Your past behavior and regular deportment have merited the honor which we have now conferred, and in your new character it is expected that you will conform to the principles of the 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.

CLOSING.

* * * * *

The Degree of Master Mason

SECTION FIRST

The ceremony of raising to the Sublime Degree of Master Mason is particularly specified, and other useful instructions are given in this branch of the Lecture. To a complete knowledge of the whole Lecture few, indeed, ever arrive, but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree confers receives a reward which amply compensates for all his past diligence and assiduity

CLOTHING.

Same as in the preceding Degree.

OPENING.

* * * * *

RECEPTION.

* * * * *

The following passage of Scripture, from Ecclesiastes, chapter xii, verses 1-7, is introduced.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few; and those that look out of the windows be

darkened, and the doors shall be shut in the streets; when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

* * * * *

I will now present you with the

WORKING TOOLS

of Master Mason, which are all the implements of Masonry indiscriminately, but more especially the Trowel. The trowel is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it



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

* * * * *

SECTION SECOND

This section recites the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude and integrity unparalleled in the history of man.

* * * * *

NEARER, MY GOD, TO THEE.

Nearer, my God, to Thee,
Nearer to Thee!

E'en though it be a cross
That raiseth me;

Still all my song shall be,
Nearer, my God, to Thee!
Nearer to Thee.

Though, like a wanderer,
The sun gone down,

Darkness be over me,
My rest a stone;

Yet in my dreams I'd be
Nearer, my God, to Thee!
Nearer to Thee.

There let the way appear,
 Steps unto heaven;
 All that Thou sendest me
 In mercy given;
 Angels to beckon me
 Nearer, my God, to Thee!
 Nearer to Thee!

Then with my waking thoughts,
 Bright with Thy praise,
 Out of my stony griefs,
 Bethel I'll raise;
 So by my woes to be
 Nearer, my God, to Thee!
 Nearer to Thee!

Or, if on joyful wings,
 Cleaving the sky,
 Sun, moon and stars forgot,
 Upward I fly;
 Still all my song shall be,
 Nearer, my God, to Thee
 Nearer to Thee!

* * * * *



* * * * *

Hark! from the tombs a doleful sound!
 Mine ears attend the cry;
 Ye living men come view the ground,
 Where you must shortly lie.

Princes, this clay must be your bed,
 In spite of all your towers;
 The tall, the wise, the reverend head
 Must lie as low as ours.

Great God, is this our certain doom?
 And are we still secure?
 Still walking downward to the tomb,
 And yet prepared no more?

Grant us the power of quick'ning grace,
 To fit our souls to fly,
 That when we drop this dying flesh,
 We'll rise above the sky.

Or the following may be used:

PLEYEL'S HYMN.

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

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

Here another guest we bring:
 Seraph of Celestial wing,
 To our funeral altar come;
 Waft this friend and brother home.

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

* * * * *

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

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heaven shall be no more. Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.

Amen

So mote it be.



* * * * *

SECTION THIRD



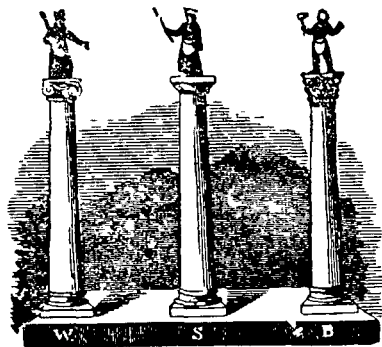
The third section illustrates certain hieroglyphical emblems and inculcates many useful lessons to extend knowledge and promote virtue. It also details many particulars relative to the building of the Temple of King Solomon.

HISTORICAL LECTURE

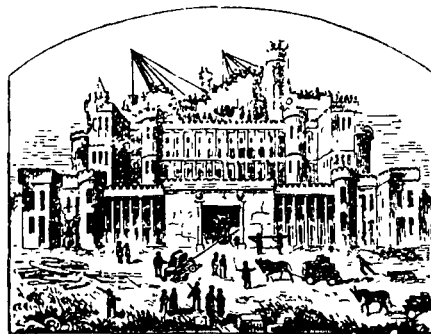
Sacred history informs us that it was determined by infinite wisdom that a temple should be founded at the City of Jerusalem, to be erected to God and dedicated to His holy name. The high and distinguished honor of performing this sacred service was denied David, King of Israel, because he had been a man of blood. But he received a promise from the true and living God that he would raise up a seed to serve him, which divine and gracious promise was fulfilled in the person of Solomon, his son, who succeeded him in the kingdom. No sooner had this wise king ascended the throne of his father and begun to wield the sceptre over Israel than he took measures to execute the high and holy task which had been imposed upon him, that of building a house to the Lord his God. At this time the noise of war had ceased in all the land, and peace reigned throughout its borders. The children of Israel now looked forward with peculiar satisfaction for a display of that wisdom which was to astonish the world. We are informed by the writings of Josephus, as well as the Holy

Scriptures, that in the second month of the fourth year of King Solomon's reign, and in the third year after the death of David, he began to build the temple; and during its whole progress, which was about seven years and six months, Masonic tradition informs us that it rained not, except in the night or at a time when the craft was at refreshment, thereby evincing a miraculous interposition of divine providence in that great and glorious work. This famous edifice was situated on Mount Moriah, near the place where Abraham, the father of the faithful, was about to offer up his son Isaac in trial of his faith, and where David met and appeased the destroying angel, who was visible over the threshing floor of Ornan, the Jebusite, and when near its completion it shone with such refulgent splendor as to excite the wonder and admiration of all who beheld it.

* * * * *



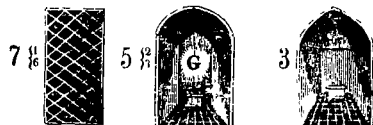
These three pillars have been explained in a former degree. They are here intended to represent * * * * * is represented by the pillar of Wisdom, because by his wisdom that stupendous model of excellence was erected which immortalized his name * * * * * is represented by the pillar of Strength, because he strengthened and supported * * * * * in that great and glorious work. * * * * * is represented by the pillar of Beauty, because by his curious workmanship the Temple was beautified and adorned.



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

There were employed in its erection three Grand Masters; three thousand, three hundred Overseers of the Work; eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens.

These were all so classed and arranged by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt that universal peace and tranquillity which pervaded the world at that important period until * * * * *



The division of Lodges is next explained.

* * * * *

THE THREE STEPS

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



THE POT OF INCENSE



is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great beneficent Author of our exist-

ence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE

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



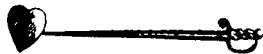
THE BOOK OF CONSTITUTIONS, GUARDED BY THE TILER'S SWORD,



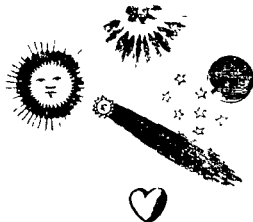
reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

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



ALL-SEEING EYE



whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

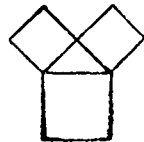
are emblems of a well grounded hope and a well-spent life. They are emblematic of that divine Ark which safely wafts us over this tem-



pestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

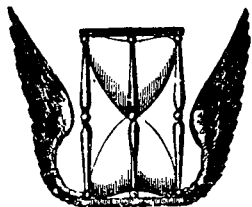
THE FORTY-SEVENTH PROBLEM OF EUCLID

was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, but more especially in geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called "*Eureka*", in the Grecian language signifying, "*I have found it*", and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.



THE HOUR GLASS

is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are



drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine — how they pass away almost imperceptibly, and yet, to our surprise, in the

short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope, tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

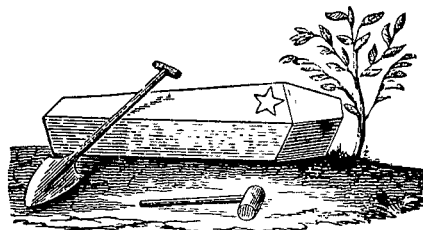
is an emblem of time, which cuts the brittle thread of life and launches us into eternity Behold what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet, withal, 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 last class of emblems are the

SETTING MAUL, SPADE, COFFIN AND SPRIG OF ACACIA.



* * * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the ever-green and ever-living sprig of faith in the merits of the Lion of the Tribe of Judah, which strengthens us with confidence and composure to look forward to a blessed immortality; and we doubt not but that in the glorious morning of the resurrection our bodies will be raised and become as incorruptible as our souls



Then let us all, my brethren, ever imitate the example of * * * * * in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust, that we, too, like him, may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

MY BROTHER:

Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor and gratitude to be faithful to your trust; to support the dignity of your character on every occasion, and to enforce by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity un-sullied must be your constant care; and for

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

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

CLOSING.

* * * * *

Ancient Landmarks

OF THE OLD CHARGES OF FREE AND ACCEPTED
MASONS, COLLECTED FROM RECORDS AS
PUBLISHED BY THE GRAND
LODGE OF ENGLAND,
1722.

I. CONCERNING GOD AND RELIGION.

A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the Art he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves—that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen, because of their peaceableness and *loyalty*, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace; so that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and if convicted of no other crime, though the loyal brotherhood must and ought to disown his re-

bellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge and his reaction to it remains indefeasible

III. OF LODGES.

A Lodge is a place where Masons assemble and work; hence that assembly or duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and be subject to its by-laws and general regulations. It is either *particular* or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In the ancient times no Mason or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master or Warden that pure necessity hindered him.

The persons admitting members of a Lodge must be good and true men, free born and of mature and discreet age. No bondmen, no women, no immoral or scandalous men, but of good report.

IV OF MASTERS, WARDENS, FELLOWS AND APPRENTICES

All preferment among Masons is grounded upon real worth and personal merit only, that so the Lord may be well served, the brethren not put to shame, nor the Royal Craft despised, therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to his Fraternity. Only candidates may know that no Master should take an apprentice unless he have sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs, and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days, and the time appointed by the law of the land or confirmed by custom, shall be observed.

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

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

Both the Master and the Masons receiving their wages justly shall be faithful to the Lord, and honestly finish their work, whether *task* or *journey*, nor put the work to *task* that has been accustomed to *journey*.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began. When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows; shall carefully oversee the work in the Master's absence, to the Lord's profit, and his brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master until the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

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

No laborer shall be employed in the proper work of Masonry nor shall Freemasons work with those that are not free, without an urgent necessity, nor shall they teach laborers and *unaccepted* Masons, as they should teach a Brother or Fellow.

VI OF BEHAVIOR—VIZ :

I In the Lodge While Constituted.

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn, nor use any unbecoming language upon any pretense whatsoever, but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made, but you must never go

to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. *Behavior After the Lodge is Over, and the Brethren not Gone.*

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasion calls him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion or nations or State policy. We being only, as Masons, of the catholic religion above mentioned, we are also, of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed, but especially since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. *Behavior when Brethren Meet Without Strangers, but not in a Lodge Formed.*

You are to salute one another in a courteous manner, as you will be instructed — calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard and without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason, for, though all Masons are as brethren upon the same Level, yet Masonry takes no honor from a man that he had before—nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners.

4. *Behavior in Presence of Strangers Not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently, for the honor of the Worshipful Fraternity

5. *Behavior at Home and in Your Neighborhood.*

You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, etc., but wisely consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past, and by avoiding of gluttony and drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behavior Towards a Strange Brother.*

You are cautiously to examine him on such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge, but if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want you must relieve him if you can, or else direct him how he may be relieved, you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, all these charges you are to observe, and also, those that shall be communicated to you in another way—cultivating brotherly love, the foundation and capstone—the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, not permitting others to slander any honest brother, but defending his character and doing him all good offices, so far as is consistent with your honor and safety, and no farther, and if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation—never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affairs of Masonry with more alacrity and success. But with

respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren, and if that submission is impracticable, they must, however, carry on their process, or law suit, without wrath or rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued, that all may see the *benign* influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. *Amen.* So mote it be.

Masonic Funeral Service

GENERAL DIRECTIONS.

I. No brother can be interred with the formalities of the Order unless he has received the Third Degree of Masonry.

II. The Master of a Lodge being notified of the death of a brother and of the request to be buried with Masonic ceremonies shall convene his Lodge and make all suitable arrangements to that effect.

III. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member.

IV. All the brethren who walk in the procession should observe as much as possible a uniformity of dress. A proper badge of mourning, with white gloves and aprons, are most suitable. It is recommended to avoid all ostentatious display of Masonic costume.

V. Musicians, if belonging to the Fraternity, will walk in procession immediately after the Tiler; if they are not Masons they will precede him. Solemn and appropriate pieces of music only should be performed; all others are expressly interdicted.

VI. The cushion on which the Holy Bible is placed should be covered with black. A piece of black crepe should be tied around all furniture carried in procession, around each Steward's rod and on the musical instruments. The procession will immediately precede the corpse and the brethren will walk two and two, except such officers as from their stations are to walk otherwise.

VII. On the coffin will be placed or tied a white apron.

VIII. If the Grand Master, Deputy Grand Master or Grand Wardens attend any funeral procession, they will take precedence, and preside over and conduct the ceremonies, unless they desire otherwise. Their place in the procession will be after the Master of the Lodge. Two

Deacons, on the right and left, will attend a Grand Warden. When the Grand Master or Deputy Grand Master is present, the Book of Constitutions is borne before him and the Deacons, with black rods, are placed on his right and left, on a line, seven feet apart. If a Past Grand officer appears in the procession he will be recognized with the customary respect.

ORDER OF PROCESSION

The following order of procession will be proper to be observed when a single Lodge conducts the ceremonies

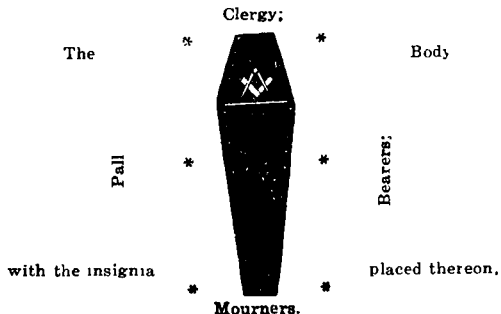
Tiler with drawn sword;
Stewards with white rods;

Musicians (if they are Masons, otherwise in advance of the Tiler);
Master Masons;

Secretary and Treasurer;
Junior and Senior Wardens;
Past Masters of the Lodge;

The Holy Writings, on a cushion carried by the oldest member of the Lodge present;

The Master, supported by the Senior and Junior Deacons with black rods,



THE LODGE SERVICE.

(May be omitted at the discretion of the Master.)

The brethren being assembled at the Lodge-room, the presiding officer will open the Lodge on the Third Degree. After having stated the object of the meeting the service will commence, all the brethren standing:

Master—Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom, then, may we seek for succor but of Thee, O Lord, who for our sins are justly displeased?

My brethren, where is the man that liveth, that shall not see death?

Response by the Brethren—Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Master—Can we offer any precious thing to redeem our brother?

Response—We have not a ransom. The place that once knew him shall know him no more forever.

Master—Shall his name, then, be lost upon the earth?

Response—We will treasure it in our memories, we will record it in our hearts.

Master—How, then, will it be known?

Response—It shall live in the exercise of his virtues.

Master—When our brother died, did he carry nothing away with him?

Response—He fulfilled his destiny: Naked he came into the world, and naked he has departed out of it.

Master—Hear, then, the conclusion of the whole matter: It is the Lord only that can give, and it is the Lord that hath taken away.

Response—Blessed forever be the name of the Lord.

Master—Let us endeavor to live the life of the righteous, that our last end may be like his.

Response—God is our God for ever and ever. He will be our Guide and support even through the dark valley of the shadow of death.

Master—I heard a voice from heaven, saying unto me, "Write from henceforth, Blessed are the dead who die in the Lord! Even so, saith the Spirit: for they rest from their labors".

The Master here takes the roll on which is inscribed the name, age and Masonic history of the deceased, and says:

ALMIGHTY FATHER! In thy hands we leave, with humble submission, the soul of our departed brother.

The brethren will respond three times, giving the funeral grand honors each time.

The will of God is accomplished. So mote it be. *Amen*.

The Master here deposits the roll in the archives and repeats the following or some other suitable prayer:

Most glorious and merciful Lord God! Our Heavenly Father! Author of all good and giver of all mercy! Pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need: that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; that after our departure hence in peace, we may be received into Thine everlasting kingdom, and there enjoy, in union with our departed friends, the just reward of a pious and virtuous life. *Amen*.

Response—So mote it be.

Some appropriate hymn may be sung.

The Master or Chaplain will repeat the following or some other appropriate prayer:

Almighty and Heavenly Father, infinite in wisdom, mercy and goodness, extend to us the blessings of Thy everlasting grace. Thou alone

art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. Strengthen our belief that Death has no power over a faithful and righteous soul. Though the dust returneth to the dust as it was, the spirit returneth unto Thee. As we mourn the departure of a brother beloved from the circle of our fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be all glory forever. *Amen.*

Response—So mote it be.

A procession is then formed, which moves to the house of the deceased, and from thence to the church, or place of interment:

THE CHURCH SERVICE

(May be omitted at the discretion of the Master.)

To be used at the church or at the house of the deceased. Immediately after the benediction the Master and Chaplain will take their stations at the head of the coffin; the Senior Warden at the foot, facing the Master, his column on the floor erect. The Junior Warden will occupy a position on the left, midway between the Master and Senior Warden, his column prostrate on the floor. The brethren will form a circle, when the service will commence.

Master—"I am the resurrection and the life," saith the Lord, "he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." (*St. John xi, 25, 26.)

Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you I say unto all. Watch. (*St. Mark xiii, 33-37.)

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? (Ps. lxxxix, 48.)

Response—I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues: O grave, I will be thy destruction! (Hosea xiii, 14.)

Master—As for man, his days are as grass; as a flower of the field, so he flourisheth. For

*Lodges or Masters objecting to the use of selections from the New Testament may omit the above paragraph; it was selected, however, for its peculiar fitness and beauty.

the wind passeth over it, and it is gone; and the place thereof shall know it no more. (Ps. ciii, 15, 16.)

Response—Like a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. (Ps. ciii, 13, 14.)

Master—The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off; and we fly away. (Ps. xc, 10.)

Response—So teach us to number our days, that we may apply our hearts unto wisdom. (Ps. xc, 12.)

Some appropriate hymn will then be sung

The Master then says:

My brethren, let us pray!

All kneel and join with the Chaplain in saying the Lord's Prayer:

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. *Amen.* (Matt. vi, 9-13.)

onse—So mote it be.

Procession is again formed, which proceeds to the cemetery. When the procession arrives at the grave the Lodge will form a circle, the Master and Chaplain, supported by the Senior and Junior Deacons, standing at the head; the Senior Warden, supported by the Stewards, standing at the foot, and the Junior Warden at the south side opposite the centre of the grave. The Marshal will occupy a place near the foot of the grave and cause a vacant place to be left in the line, for the mourners.

After all other ceremonies have been performed the Masonic service is again resumed:

SERVICE AT THE GRAVE

Master—From time immemorial it has been the custom of the Fraternity of Free and Accepted Masons, upon request to accompany the body of a deceased brother to the place of interment, and there to deposit it with Masonic honors.

In conformity to this ancient usage, we have assembled at this time in the character of Masons to offer before the world the last tribute of our affection for our deceased brother and thereby to demonstrate in the strongest possible manner, the sincerity of our past esteem for him and our steady attachment to the principles of the Fraternity.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a

shadow, and continueth not. In the midst of life we are in death. Of whom may we seek succor but of Thee, O Lord, who for our sins art justly displeas'd? Let us pray.

Chaplain—Most glorious and merciful Lord God, Author of all good, and Giver of every perfect gift, vouchsafe, we implore Thee, Thy blessing; and under the solemnities of this occasion bind us closer in the ties of brotherly love and affection. May the present example of Mortality sensibly remind us of our approaching end; and may it tend to wean our affections from the things of this transitory world, and to fix them more devotedly upon Thee, the only sure refuge in time of need, and at last, Great Architect of the Universe, when our journey shall be near its end, when the silver cord shall be loosed and the golden bowl be broken: O, in that moment of mortal extremity, may the "Lamp of Thy Love" dispel the gloom of the dark valley: and may we be enabled "to work an entrance" into the Celestial Lodge above and in Thy glorious presence, amid its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect in the happiness of heaven, and durable as eternity. *Amen.*

Response—So mote it be.

Master—Brethren, we are again called upon by a solemn admonition to regard the uncer-

tainty of human life and the certainty of death. Decrepitude and decay are written on everything. But a span—a heart beat—a breath—divides the cradle from the grave; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. Frailty and imperfection are the incidents of our earthly condition; the Almighty fiat has gone forth—"Dust thou art, and unto dust shalt thou return".

The last offices we pay to the dead are useless except as they constitute lessons to the living. The cold, marble form enclosed in the "narrow house" before you is alike insensible to our sorrows and our ceremonies. It matters not now to him whether two or three gather around the grave to perform these funeral rites, or that hundreds have assembled, with the banners and insignia of our Fraternity, to deposit him in his final resting place. It is of little moment how or in what manner his obsequies are performed: whether the wild winds chant his requiem, or it be accompanied with rare and costly music and the minstrelsy of many voices. His spirit has gone to accomplish the destiny of all our race; while his body, in the slumber of the grave, will be reserved into its original elements.

The monarch at whose bidding nations pay obeisance, and the beggar at his gate, are

equals in death. The one must part with his sceptre and his crown, the other with his staff and his rags; both are indebted to their mother earth for a common sepulcher. In the grave all fallacies are forgotten, all ranks are leveled, and all artificial distinctions are obliterated.

While we drop the sympathetic tear over the grave of our departed brother, let us not withhold from his memory the commendation that his virtues claim at our hands.

The following invocations are then made:

Master—May we be true and faithful to each other, and may we live and die in love.

Response—So mote it be.

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

Response—So mote it be.

Master—May the Lord bless us and keep us! May the Lord be gracious unto us, and may all our good intentions be crowned with success.

Response—So mote it be.

Master—Glory be to God in the highest; on earth peace and good will towards men.

Response—So mote it be, now, henceforth, and forever. *Amen.*

Here the apron is taken from the coffin and handed to the Master and the coffin is deposited in the grave. The Secretary will then advance and deposit the roll in the grave with the usual form

Master (or Secretary)—Friend and brother, we bid thee a *last, a long farewell.* Thou art at rest from thy labors: may it be in peace!

Response—So mote it be. *Amen.*

The Master then presents the apron and says:

The Lambskin, or White Apron, is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter. Let its pure and spotless surface be to us a perpetual reminder of a purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions. And when at last our weary feet shall have come to the end of life's toilsome journey, and from our nerveless grasp shall drop forever the working tools of life, may the record of our life and actions be as pure and spotless as the fair emblem which I now deposit in the grave of our departed brother.

This open grave reminds us of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming: the wealth of the world cannot purchase our release, nor will the innocence of youth, nor the charms of beauty propitiate his purpose. The mattock, the coffin and the melancholy grave admonish us of our mortality; and that, sooner or later,

these frail, weak bodies must moulder in their parent dust.

The Master, holding the evergreen in his hand, continues:

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows" and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion, and death no power.

This, too, I deposit in the grave.

The brethren then move in procession clockwise around the place of interment, the Master remains standing at the head of the grave stepping back about two paces to allow the brethren to pass him. As they severally pass the head of the grave each brother will drop a sprig of acacia into it. In depositing the evergreen, all should strictly observe the proper form, which is by extending the right hand horizontally over the grave, dropping the evergreen, then placing the open palm of the right hand on the left breast, then raising the right hand pointing with the index finger to the zenith and then dropping it to the side, thereby signifying that his memory is faithfully cherished in our hearts, that we commend his spirit to Him who gave it and that we consign the body of our departed brother to the tomb.

The Funeral Grand Honors are then given in the following manner

Both arms are crossed on the breast, the left uppermost, the palms of the hands striking the shoulders, they

are then raised above the head, the palms striking each other, looking upward at the same time, and then made to fall sharply on the thighs, with the head bowed. *The first and second time in silence*, but during the third time the brethren will audibly pronounce the following words, the arms being crossed on the breasts "We cherish his memory here", when the hands are extended above the head "We commend his spirit to God who gave it", and when the hands are extended towards the ground "And consign his body to the earth whence it came"

Master—Forasmuch as it has pleased Almighty God, in His inscrutable providence, to take out of the world the soul of our deceased brother, we therefore commit his body to the grave—earth to earth, ashes to ashes, and dust to dust—looking for the general resurrection in the last day, when the earth and the sea shall give up the dead.

Then the following ode may be sung

Hark! from the tombs a doleful sound!

Mine ears attend the cry;

Ye living men, come view the ground,

Where you must shortly lie.

Princes, this clay must be your bed,

In spite of all your towers;

The tall, the wise, the reverend head,

Must lie as low as ours.

Great God, is this our certain doom?

And are we still secure?

Still walking downward toward the tomb,

And yet prepared no more?

Grant us the power of quick'ning grace,
 To fit our souls to fly,
 That when we drop this dying flesh,
 We'll rise above the sky.

Or this

Solemn strikes the funeral chime,
 Notes of our departing time,
 As we journey here below
 Through a pilgrimage of woe
 Mortals now indulge a tear;
 For mortality is here!
 See how wide her trophies wave
 O'er the slumbers of the grave.

Here another guest we bring;
 Seraph of Celestial wing,
 To our funeral altar come;
 Waft this friend and brother home.

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

The Master then says:

Having with the usual Masonic ceremonies committed the body of our brother to its kindred dust, we leave him in the hands of a Being who doeth all things well, who is glorious in holiness, fearful in praises, doing wonders

With those of his immediate relatives and friends who are most heartstricken at the loss we have all sustained, we sincerely, deeply, and most affectionately sympathize in their

afflictive bereavement, and commend them to the Infinite Father who looks down with compassion upon the widow and fatherless in the hour of their desolation. He will fold the arms of His love and protection around those who put their trust and confidence in Him.

Then let us each in our respective stations so improve this solemn warning that at last, when the volume of the record of our life is open, we may receive from the Omniscient, Eternal Judge the thrilling invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

LET US PRAY.

Chaplain—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must appear to render an account for the deeds done in the body: we do most earnestly beseech Thee, as we now surround the grave of our deceased brother, to impress deeply upon our minds the solemnities of this hour. May we ever remember that "in the midst of life we are in death" and so live and act that we shall be fittingly prepared to die when the hour of our departure is at hand.

And O, gracious Father, vouchsafe to us, we pray Thee, divine assistance to redeem our

mis-spent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us; strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our labors acceptable in Thy sight. And at last when our work on earth is done, when the messenger of death shall call us from our labors, may we obtain an everlasting rest in that spiritual house not made with hands, eternal in the heavens. *Amen.*

Response—So mote it be.

The Master then approaches the head of the grave and says

Soft and safe to thee, my brother, be this thy earthly bed! Bright and glorious be thy rising from it! Fragrant be the Acacia sprig that here shall flourish! May the earliest buds of spring unfold their beauties o'er this, thy resting place, and here may the sweetness of the summer's last rose linger longest! Though the cold blasts of winter may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final; and in the springtime they shall surely bloom again. So, in the bright morning of the world's resurrection, thy mortal frame, now laid in

the dust by the chilling blast of Death, shall come again into newness of life, and expand into immortal beauty in realms beyond the skies. Until then, dear brother—until then, farewell!

If there is an undertaker in charge of the burial, the service is closed with the following benediction by the chaplain

The peace that passeth all understanding rest and abide in you now and forever. Amen.

Response—So mote it be.

If there is no undertaker, the brethren may remain to assist in filling the grave if the Master so desires

When the duties are performed the procession will return to the place where it set out and the Lodge is closed in the Third Degree



Short Form of Funeral Service

Compiled and arranged by Guy T. Smith, Grand Secretary.

(To be used at the discretion of the Master when the hour is late or time is short or the weather inclement or in case of other emergency.)

The Master—My Brethren, we have assembled today, in accordance with the ancient custom of our Craft, to bid farewell to the mortal body and godspeed to the immortal spirit of him who lately dwelt a brother among us.

Ours is a ceremony not of bitter grief, but of faith; not of despair, but of hope. These last rites which we accord our brother signify only our parting with his flesh, from which the immortal spirit has already achieved its emancipation. We perform them serenely, supported by our knowledge that each of us in his time must follow the pathway his soul has taken, and by our faith that beyond this vale of sorrow we shall meet again to part no more.

"There is no death! What seems so is transition." All that is beautiful and good and true in human life is no more affected by the shadow of death than it is by the shadow of darkness that divides today from tomorrow.

Our paths lead not to the grave but beyond it. Immortal we are and ever shall be. We look not to another life but to the perfecting

of this life. In God's good time we shall be raised by his right hand to that higher, fairer phase of life for which this is only a preparatory stage. Let us pray.

The Chaplain or Master — Almighty and Eternal God, in Whom we live and move and have our being, we beseech Thee to be present with us in this hour and during all the days of our earthly life; lead us by the hand of love; point out to us the pathway of duty. Pour out Thy continual blessing upon the relatives and friends of our departed brother. Perfect their faith that he is waiting to greet them in a world where light and bliss are eternal. Grant us Thy divine assurance, Oh! most merciful God, to redeem our misspent time, and in the important duties which Thou hast assigned us in the erection of our spiritual temple, give us wisdom to direct us, strength to support us and the beauty of holiness to adorn our labors and render them acceptable in Thy sight, so that when our labors here on earth are ended, we may be with Thee amidst the radiant splendor of eternal truth. Amen!

Response—So mote it be.

The Master — When our brother became a Mason he was presented with a lambskin apron as a symbol of his association with us in our

earthly Lodge, and as a constant reminder of purity of life and rectitude of conduct.

(Holding the apron in his hand the Master continues)

As a reminder to the living of that rectitude of conduct which should characterize man in this life, we deposit this apron with the body of our deceased brother with the hope that the virtues symbolized by it will gain ready passage for him from our imperfect lodge here to that all-perfect, celestial lodge above where there is a higher, a wider and a brighter realm of life and labor.

(The Master holding the evergreen in his hand continues)

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny beyond the "world of shadows" and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion and death has no power. This, too, I deposit in the grave.

(The Brethren approach, surrounding the grave, then, in unison with the Master they deposit the sprig as follows. Holding the evergreen in the right hand, arm extended horizontally over the grave, the evergreen is dropped into the grave. The right hand is then placed upon the left breast, then raised above the head, pointing upward, then bringing it down to the side. The Funeral Grand Honors are then given, as follows. Both arms are crossed on the breast, the left uppermost, palms of the

hands striking the shoulders; then raised above the head, palms striking each other; then made to fall sharply to the thighs, with the head bowed. The first and second time in silence, but during the third time the brethren will say, the arms being crossed on the breasts: "We cherish his memory here"; when the hands are extended above the head: "We commend his spirit to God who gave it"; and when the hands are extended toward the ground. "And consign his body to the earth whence it came".)

(The Master then says)

To the family and relatives of our brother we offer all the comfort and consolation that friendship and brotherhood can give. We too, loved him. We too, feel the pain of parting. Our sympathy, our love are theirs as they were his. Our fraternity surrounds his loved ones with the assurance of its affections. We offer the support of our sympathy, the comfort of our hope, the inspiration of our faith, that they with us, may look beyond this hour through the opening portals of the infinite. So then, let us be unceasingly grateful for every God-given virtue which the life of our brother expressed, and let us be comforted by the assurance that life goes on unbroken and uninterrupted and that God alone is the life and light of men.

(The Master then approaching head of grave says)

Soft and safe to thee, my brother, be thy earthly bed. Bright and glorious be thy rising from it. Fragrant be the Acacia sprig

that here shall flourish. May the earliest buds of spring unfold their beauties o'er this thy resting place, may each springtime renew their loveliness and may here the sweetness of the summer's last rose linger longest.

"Now the laborer's task is o'er;
Now the battle-day is past;

Now upon the farther shore
Lands the voyager at last.

Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

The Chaplain or Master—The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace. Amen!

Response—So mote it be



Ritual for a Lodge of Sorrow

The following Ritual for a Lodge of Sorrow is recommended for use in the lodge. While necessarily of a funeral character, it differs essentially from the burial service. In the latter case we are in the actual presence of the departed, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and while we thus recall to our recollection their virtues, and temper anew our resolutions so to live that when we shall have passed the silent portals, our memories may be cherished with grateful remembrance. We learn to look upon death from a more elevated point of view, to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and the preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear dark clothing and white gloves and aprons. There is no necessity for any attempt at secrecy in the ceremonies of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends at the Lodge-rooms with benefit to all concerned.

PREPARATION OF THE HALL.

1. The Lodge-room or hall should be appropriately draped in black, and the several stations covered with the same emblem of mourning.
2. On the Master's pedestal is a skull and lighted taper
3. In the centre of the hall is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms,

so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn

4. At each corner of the platform will be placed a candlestick, bearing a lighted taper, and near it facing the East, will be seated a brother provided with an extinguisher to be used at the proper time

5. During the first part of the ceremonies the lights in the hall should burn dimly.

6. Arrangements should be made to enable the lights to be increased to brilliancy at the appropriate point in the ceremony.

7. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer the appropriate insignia of his office.

8. When the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque

The brethren being assembled at the Lodge-room, the Master of the Lodge to which the deceased brother belonged will open the Lodge in the Third Degree. A procession will then be formed to the hall where the Lodge of Sorrow is to be held in the same order as prescribed in the "Funeral Service".

On arriving at the door of the hall where the Lodge of Sorrow is to be held, the brethren will turn to the right and left, that is, face inward. The Master of the Lodge to which the deceased brother belonged will then pass through between the brethren, supported by a Deacon with rod on either side, followed by the brethren in inverted order to his station in the East. The other officers will take their usual stations and places, and the brethren will take their places in seats especially reserved for them. The door of the hall should then be shut and

not opened again until the ceremony is concluded and the Lodge of Sorrow closed.

OPENING THE LODGE

The several officers being in their respective stations and places, and the brethren seated, the ceremonies will begin by a voluntary upon the organ, appropriate to the occasion. After which the Master will call up the Lodge and say:

Worshipful Master—Brother Senior Warden, for what purpose are we assembled?

Senior Warden—To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution, and by the remembrance of immortality, to raise our souls above the consideration of this transitory existence.

Worshipful Master—Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like the present?

Junior Warden—Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of the great Architect of the Universe.

Worshipful Master—Brethren, commending these sentiments to your earnest consideration, and invoking your assistance in the solemn

ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain will then offer the following or some other suitable prayer

Grand Architect of the Universe, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present, look down upon Thy children, who still wander among the delusions of time, who still tremble with dread of dissolution and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy divine light to penetrate into our hearts, that in them may awaken and bloom the uncertainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand. Amen.

Response—So mote it be.

The choir will then sing an appropriate hymn, such as "Friend After Friend Departs", or "Brother, Thou Art Gone to Rest", or "Lead Kindly Light, Amid the Encircling Gloom"

The Worshipful Master, taking the skull in his hand, will then deliver an address, beginning as follows

Brethren—In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land

Behold this emblem of mortality, once the abode of a spirit like our own; beneath this mouldering canopy once shone the bright and busy eye; within this hollow cavern once played the ready, swift and tuneful tongue; and now, sightless and mute, it is eloquent only in the solemn lessons it teaches us.

Think of those brethren who, but a few days since were among us in all the pride and power of life; bring to your mind the remembrance of their wisdom, their strength and their beauty, and then reflect that, "to this complexion have they come at last", think of yourselves, thus will you be when the lamp of your brief existence has been burned out. Think how soon death, for you, will be a reality.

Man's life is like a flower, which blooms today and tomorrow is faded, cast aside, and trodden under foot. The most of us, my brethren, are fast approaching, or have already passed the meridian of life; our sun is sinking in the west, and O how much more swift is the passing of our declining years than when we started upon the journey and believed, as the young are too apt to believe, that the roseate hues of the rising sun of our existence were always to be continued.

When we look back upon the happy days of our childhood, when the dawning intellect first

began to exercise its powers of thought it seems but as yesterday, and that by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last day had come, our whole earthly life would seem but as the space of time from yesterday until today. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and upon the narrow boundary between the past and the present flickers the puny taper we term our life.

When we came into the world we knew naught of what had been before us, but, as we grew up to manhood we learned of the past; we saw the flowers bloom as they had bloomed for centuries; we beheld the orbs of day and night pursuing their endless course among the stars, and as they pursued it from the birth of light we learned what men had thought and said and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul.

The cradle speaks to us of remembrance; the

coffin, of hope, of a blessed trust in a glorious immortality, and a never ending existence beyond the gloomy portals of the tomb!

Let these reflections convince us how vain are all the wranglings and bitternesses engendered by the collisions of the world, how little in dignity above the puny struggles of ants over a morsel of food or for the possession of an inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bitternesses, the jealousies and heartburnings, the small trials and mean advantages we have gained, but rather, the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of humanity, is mouldering in its parent dust.

Let the proud and vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wound that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

And when God sends His angel to us with the scroll of Death let us look upon it as an

act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads softly down, like one

“Who wraps the drapery of his couch about him,
And lies down to pleasant dreams”.

For this, at least, man learns by death that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly, are the duties of a good man and a true Mason.

Singing of hymn by choir, such as “Nearer My God, to Thee”, or piece of solemn music, or both

Worshipful Master (calling up the Lodge)—Lord, Thou hast been our dwelling place in all generations.

Senior Warden—Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Junior Warden—Thou turnest man to destruction and sayest, Return, ye children of men.

Worshipful Master—For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Senior Warden—Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up

Junior Warden—In the morning it flourishes and groweth up; in the evening it is cut down and withereth.

Worshipful Master—For we are consumed by Thine anger, and by Thy wrath are we troubled.

Senior Warden—Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

Junior Warden—For all our days are passed away in Thy wrath; we spend our years as a tale that is told.

Worshipful Master—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Senior Warden—Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath.

Junior Warden—So teach us to number our days that we may apply our hearts unto wisdom.

The Master and Wardens resume their seats, the brethren are seated, and the Chaplain rises, who reads or recites the following passage of Scripture:

Chaplain—Lo! He goeth by me, and I see Him not. He passeth on also, but I perceive

Him not. Behold! He taketh away and who can hinder Him?

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree if it be cut down that it will sprout again, and that the tender branches thereof will not cease. Though the roots thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heaven be no more; they shall not awake nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, "Thou art my father". And where is now thy hope? As for my hope, who will see it? They

shall go down to the bars of the pit, where our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh! that my words were now written; Oh! that they were printed in a book; that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and He shall stand at the latter day upon the earth. And though after my skin worms shall destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas; and Thy floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depths closed me round about, the weeds were wrapped about my head.

I said, in the cutting off of my day I shall go to the gates of the grave; I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold! for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee,

death cannot celebrate Thee; the living, the living, he shall praise Thee as I do this day.

Are not my days few? Cease, then, and let me alone, that I may take comfort a little before I go whence I shall not return even to the land of darkness, and the shadow of death. A land of darkness as darkness itself, and of the shadow of death, without any order; and where the light is as darkness.

An interval of profound silence, all the lights in the hall put out, save the three small burning tapers at the East, West and South Stations, the four brethren around the catafalque will also extinguish their tapers, after another period of silence, Low Twelve will be sounded on a gong, *very slowly*, then the Master will address the Senior Warden:

Worshipful Master—Brother Senior Warden, in this hour of gloom and darkness, when death stares us in the face, when the skin slips from the fingers, and the flesh cleaves from the bones, what shall we do?

Senior Warden—Worshipful Sir, the light of nature and of reason fails us here. Their feeble rays penetrate not the darkness of the tomb! Let us look above to Him whose omniscience ruleth both death and the grave.

Worshipful Master—Brother Chaplain, lead us in addressing our earnest petitions to that Almighty Father, who ever lends a listening ear to His suffering children.

Chaplain—Our Father, who art in Heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress and trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite, and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand. When it comes to us also to die may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forever. *Amen*.

Response—So mote it be.

Worshipful Master—Brother Senior Warden,

your advice was timely and well. Masons should always remember that when human strength and wisdom fail, they have an inexhaustible fountain of both open to them from above, through the medium of prayer. Brothers Senior and Junior Wardens, join me around these solemn emblems of mortality, and assist me in paying the last Masonic honors to our departed brethren.

The Wardens, Deacons and Stewards will now approach the East and form a procession, thus:

Two Stewards with white rods;

Two Wardens with columns;

The Worshipful Master, supported by the Senior and Junior Deacons with black rods.

The procession will move once around the catafalque to slow and solemn music (Pleyel's Hymn is very appropriate). On arriving at the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque, and, placing upon it a bunch of white flowers, will say

Junior Warden—In memory of our departed brethren, I deposit these white flowers, emblematic of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

Here the Funeral Grand Honors are given *once*.

The Junior Warden then returns to his place, and an interval of profound silence will be observed.

The procession will then be formed and move as before to the sound of slow music *twice* around the catafalque

They will open as before, and the Senior Warden approaching the catafalque, will place upon it a wreath of white flowers, and say:

Senior Warden—As the sun sets in the west, to close the day and herald the approach of night, so one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heaven shall pass away as a scroll, and man standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the Silent Land, and token of that fraternal alliance which binds us while on earth, and which we hope will finally unite us in heaven.

Here the Funeral Grand Honors are given *twice*

The Senior Warden then returns to his place, and an interval of profound silence will be observed.

The procession will again be formed, and move *three* times around the catafalque to slow music as before.

Arriving in the East, the Master will advance and place upon the urn a wreath of *evergreen*, and say:

Worshipful Master — It is appointed unto men once to die, and after death cometh the

resurrection. The dust shall return to the earth, and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen, symbol of our faith in immortal life, that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are so soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where with them we shall enjoy eternal rest.

Here the Funeral Grand Honors are given *three* times, all repeating together at the last "The will of God is accomplished So mote it be *Amen.*"

After an interval of profound silence, the Master having returned to his place in the East, and the Wardens, Deacons and Stewards to their places, the Master will lead in the following service, all joining in the responses.

Worshipful Master—Oh, give thanks unto the Lord, for He is good.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto the God of gods.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto the Lord of lords.

Response—For His mercy endureth forever.

Worshipful Master — To Him who alone doeth great wonders.

Response—For His mercy endureth forever.

Worshipful Master—To Him that by wisdom made the heaven.

Response—For His mercy endureth forever.

Worshipful Master — To Him that stretched out the earth above the waters.

Response—For His mercy endureth forever.

Worshipful Master — To Him that made great lights.

Response—For His mercy endureth forever.

Worshipful Master—The sun to rule by day.

Response—For His mercy endureth forever.

Worshipful Master—The moon and stars to rule by night.

Response—For His mercy endureth forever.

Worshipful Master—Who remembered us in our low estate.

Response—For His mercy endureth forever.

Worshipful Master—Oh, give thanks unto God of heaven.

Response—For His mercy endureth forever.

After which the Master will address the Chaplain as follows

Worshipful Master—Brother Chaplain, read to us from Holy Writ, that Great Light in Masonry, words of comfort and hope, to cheer us in our darkness and despondency.

The Chaplain will then proceed to the catafalque, where he will conduct the following service:

Chaplain—But some man will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies.

Response (by all)—And bodies terrestrial.

Chaplain—But the glory of the celestial is one.

Response—And the glory of the terrestrial is another.

Chaplain—There is one glory of the sun and another glory of the moon and another glory of the stars.

Response—For one star differeth from another star in glory.

Chaplain—So also is the resurrection of the dead. It is sown in corruption.

Response—It is raised in incorruption.

Chaplain—It is sown in dishonor.

Response—It is raised in glory.

Chaplain—It is sown in weakness.

Response—It is raised in power.

Chaplain—It is sown a natural body.

Response—It is raised a spiritual body.

Chaplain—There is a natural body and there is a spiritual body; and so it is written, The first man, Adam, was made a living soul.

Response—The last Adam was made a quickening spirit.

Chaplain—The first man is of the earth earthy.

Response—The second man is the Lord from heaven.

Chaplain—As is the earthy, such are they also that are earthy.

Response—And as the heavenly, such are they also that are heavenly.

Chaplain—And as we have borne the image of the earthy.

Response—We shall also bear the image of the heavenly.

Chaplain—Behold! I show you a mystery. We shall not all sleep.

Response—But we shall all be changed.

Chaplain—In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption.

Response—And this mortal must put on immortality.

Chaplain—So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written:

Response—Death is swallowed up in victory.

Chaplain—O Death, where is thy sting?

Response—O Grave, where is thy victory?

As the concluding words are pronounced, "O grave, where is thy victory?" the lights in the hall will be raised to great brilliancy; the four brethren sitting around the catafalque will relight the tapers while a strain of

triumphant music will be played, simultaneously with the turning on of the lights.

The Chaplain will return to his place in the East and the choir should sing a triumphant hymn.

The Master will then address the Orators, who have been chosen to pronounce the eulogium on the deceased brethren as follows:

Worshipful Master — Brother Orators, let Masonry speak to us through your lips of our deceased brethren who have gone away from us. Tell us the story of their lives, and recount their virtues that we may remember and imitate them. But let their faults and their errors be forgotten and forgiven, for to say that they had these is but to say that they were human.

The Orator or Orators will then pronounce the eulogium or eulogiums. Should there be more eulogiums than one, they should be interspersed with music.

After the concluding oration, the choir will sing a closing ode to the tune of "Old Hundred"

CLOSING CEREMONY.

Worshipful Master—Brother Senior Warden, our recollections of our departed brothers have been refreshed, and we may now ask ourselves were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions as Masons should answer.

Senior Warden — Worshipful Sir, man judgeth not of man. He, whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture.

Masonry has no such tribunal to sit in judgment upon her dead; with her, the good which her sons have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that of a Mason who dies nothing good can be truthfully said, she will mournfully and pityingly bury him out of her sight, in silence.

Worshipful Master—Brethren, let us profit by the admonitions of this solemn occasion; lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep, it may be the privilege of the brethren to strew white flowers upon our graves, and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be now closed.

Senior Warden—Brother Junior Warden, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed. Make due announcement to the brethren, and invite them to assist.

Junior Warden (calling up the Lodge) — Brethren, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed.

Worshipful Master—Let us unite with our Chaplain in an invocation to the Throne of Grace.

Usual closing prayer by the Chaplain.

Worshipful Master—This Lodge of Sorrow is now closed.

Usual Masonic benediction by the Chaplain.

The Master will then seat the Lodge in the usual way.

After the public has retired, the procession will then be reformed in the same order and return to the place from whence it set out, where the duties of Freemasonry will be resumed and the Lodge closed in due form.



Ceremony of Laying a Corner-stone

This is distinctively a Grand Lodge ceremony, and requires the opening of the Grand Lodge. It cannot be performed by a Subordinate Lodge.

These ceremonies are conducted by the Grand Master in person, or by some brother acting for him, under special written authority, assisted by the Grand Officers, or brethren appointed to fill their places for the time being. All affiliated Masons are entitled to a place in the procession.

No corner-stone should be laid with Masonic ceremonies except those of acknowledged public structures, such as churches, court-houses, school buildings, or asylums, or buildings which are to be used for Masonic purposes, and then only by special request of the proper authorities.

When practicable, the stone should be laid in the north-east corner of the building, and engraved with the year of Masonry in which, and the name of the Grand Master by whom, it is laid

Suitable arrangements must be made for lowering the stone by three gradual motions. A platform sufficiently large to accommodate the Grand Master and the officers of the Grand Lodge, the Chief Magistrate and other civil officers of the place, and the official body under whose charge the structure is to be erected, is necessary. It is the duty of the local Lodge to see that all the preparations are made, and also the proper solemnity observed by the spectators

Care should be taken to provide the proper elements of consecration. These are *wheat*, *wine* and *olive oil*. These are what were used by our ancient brethren and none other should ever be used by us. We retain, how-

ever, the ritualistic word "corn" because wheat was anciently known by that name.

A band of music may be provided and the brethren should appear in the insignia of the Order, dressed in black with white gloves and aprons.

The Grand Lodge is convened at the appointed time, at some convenient and suitable place, and is opened in Ample Form.

The proper instructions are given by the Grand Master, after which the procession, being arranged by the Grand Marshal, sets out in the following order:

Music;

Tiler, with drawn sword,
Two Stewards, with white rods,
Master Masons, two and two,
Two Stewards, with white rods;
Junior Deacons;
Senior Deacons,
Secretaries,
Treasurers,
Past Wardens,
Junior Wardens,
Senior Wardens,
Past Masters,
Masters of Lodges;

Grand Tiler, with drawn sword,
Deputy Grand Tiler;
Grand Stewards, with white rods,

A brother with a golden vessel containing corn*,
Two brothers with silver vessels, one containing wine,
the other oil†;

Principal Architect with Square, Level and Plumb,

*Wheat.

†Olive Oil

Marshal

Grand Secretary and Grand Treasurer,
The Holy Bible, Square and Compasses, carried by a
Master of a Lodge, supported by two Deacons with
black rods,
Grand Chaplain,
Grand Orator,
Grand Marshal,
The Five Orders,
Grand Historian,
Past Grand Wardens,
Past Deputy Grand Masters,
Past Grand Masters,
Chief Magistrate of the place (if a Mason),
Grand Wardens,
Deputy Grand Master,
Book of Constitutions, carried by the Master of the
oldest Lodge,
Grand Master, supported by the two Grand
Deacons with black rods

Grand Marshal

On arriving at the structure where the stone is to be laid, the procession opens to the right and left, and uncovering, the Grand Master and his officers repair to the platform, which will be surrounded by the rest of the brethren.

The band will then discourse music, or a choir will sing some appropriate ode.

After which the Grand Master will say:

As Masons we are taught in all our work, before engaging in any great or important undertaking, first to invoke the blessings of God. I therefore command silence and due attention, and call upon you to unite with our Right Worshipful Grand Chaplain in an address to the Throne of Grace.

The Grand Chaplain will then offer the following or an extemporaneous prayer

Almighty, Eternal God, Creator and upholder of the universe, who in the beginning hast laid the foundation of the earth; and the heavens are the work of whose hands; as children of Thy creation we, too, create and make, plan and mold; and we, Thy servants, by Thy kind providence, are assembled here to-day to lay this foundation stone, on which shall rest a building to be closely identified with the highest interests of this city and county. Thou, O God, knowest our needs in this, our present work. In Thee is our wisdom, in Thee is our strength. Vouchsafe to us, we implore Thee, grace, wisdom and understanding, that we may discharge the solemn duties of this hour to Thy honor and glory.

We fervently implore Thy blessing on all who shall be engaged in the erection of this building. May all their bones be kept, that not one of them be broken. Give Thine angels charge over them, to keep them in all their ways. May the Master, Fellow Crafts and Apprentices be directed by Thy most gracious favor, and furthered by Thy continued help. And may that more glorious building, of which this shall be typical, be cemented and adorned, completed and preserved by those goodly offices and kindly affections which He requires who will lay judgment to the line, and right-

eousness to the plummet. And from this corner-stone, well-tried, true and trusty, may the good work advance in peace and harmony, until all worthy brethren shall bring forth the head-stone with shoutings, crying grace, grace unto it.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life they may ever be defended by Thy most gracious and ready help. And to Thy name will we give all the praise, both now and forever. *Amen.*

Response—So mote it be.

Some appropriate anthem is then sung

The Grand Master will then say:

Right Worshipful Senior Grand Warden, it has been the custom among the fraternity of Free and Accepted Masons, from time immemorial, on invitation, to assemble the Craft and lay, with appropriate ceremonies, the foundation stones of public edifices. In obedience to that custom, and having accepted the invitation of the building committee to lay, in due and ancient Masonic form, the corner-stone of this building now in process of erection, I am here today with the officers

of the Grand Lodge to perform that duty. It is, therefore, my order, that we proceed to the laying of the corner-stone of this building. This you will proclaim to the Right Worshipful Junior Grand Warden, and he to the Craft, and others present, that they having due and timely notice thereof, may govern themselves accordingly.

Senior Grand Warden—Right Worshipful Junior Grand Warden, it is the order of the Most Worshipful Grand Master of Masons of the State of Alabama, that the corner-stone of this building be now laid in due and ancient Masonic form. This you will proclaim to the Craft and all present, that the proceedings of this occasion may be observed with due and becoming solemnity.

Junior Grand Warden—Brethren of the Masonic fraternity, and all present, take notice that the Most Worshipful Grand Master of Masons of the State of Alabama will now cause to be tested and tried the corner-stone of this building, that he may lay the same in due and ancient Masonic form. You will therefore observe that order and decorum which becomes the dignity and solemnity of the occasion.

If the building is intended for Masonic uses, the following will be introduced, but not otherwise.

The Grand Master will call for the working tools of a Mason, anoint them with oil, and deliver them to the Master of the building Lodge.

[*Grand Master*—Worshipful Master of _____ Lodge, No. _____, what will your Lodge be like?

The Master answers nothing, but, lifting up his right hand points first to heaven, then, letting it fall, points to the earth, and then extends both arms to their utmost limit.

Grand Master—It is a good plan, Worshipful Master, but have you nothing more to tell me?

The Master makes no verbal reply to this question, but puts his right hand on his heart and presses the forefinger of his left hand on his lips.

Grand Master—The Worshipful Master does well, brethren; let us copy his example.]

Grand Master — Right Worshipful Grand Treasurer, it has ever been the custom of the Craft, on occasions like the present, to deposit in the cavity of the stone placed at the northeast corner of the building certain memorials of the period in which it was erected, so that if, in the lapse of ages, the fury of the elements, the violence of man, or the slow but certain ravages of time should lay bare its foundation, an enduring evidence may be found by succeeding generations to bear testimony to the untiring industry of Free and Ac-

cepted Masons. Has such a deposit been prepared?

Grand Treasurer—It has, Most Worshipful Grand Master, and the memorials are now in the casket before you.

Grand Master — Right Worshipful Grand Secretary you will read the list of memorials, that all may be informed.

The Grand Secretary then reads the list of articles, amongst which there should be a copy of the Holy Writings, a list of the officers of the Grand Lodge for the current year and of the officers of the acting Grand Lodge by whom the stone is laid, and if the building is for Masonic uses a roll of the building Lodge, and if the building is a church or public edifice, a list of the Official Board having charge of its erection; to which there may be added copies of the local papers, the names of the public officers of the city and county, the order of procession and the programme of the occasion; the coins and currency of the country, etc. The stone shall be of sufficient size for the cavity therein to contain said articles

At the conclusion of the reading of the articles deposited.

Grand Master — Right Worshipful Grand Treasurer you will now deposit the casket in the cavity prepared for it, and may the Grand Architect of the Universe, in His infinite wisdom, grant that ages upon ages shall pass away ere it again be seen by human eyes.

All respond—So mote it be.

Then, during music, the Grand Treasurer will make the deposit

Grand Master — Right Worshipful Grand Marshal, you will direct the Craftsmen to furnish the cement, and the Architect to be prepared to lower the stone to its proper position.

Grand Marshal—Craftsmen, you will furnish the cement, and, _____Architect, you will be prepared to lower the stone as you may be directed.

The cement is furnished by the Craftsmen, and the Architect states that the stone is ready to be lowered, and presents the Grand Master with a trowel; when the Grand Master spreads the cement over the top of the stone on which the corner-stone will rest.

Grand Master _____Architect, let the stone be lowered one-third of the distance. Brethren, join with me in the Public Grand Honors once. (The order is obeyed.) Let the stone be lowered two-thirds of the distance. Brethren, the Public Grand Honors twice. (The order is obeyed.) Let the stone be lowered to its position. Brethren, join with me in the Public Grand Honors thrice. (The order is obeyed.)

During the lowering of the stone appropriate music will be furnished by the band, or the following may be sung by the choir, to the tune of "Old Hundred"

Master Supreme! to Thee this day,
 Our corner-stone with praise we lay,
 And resting on Thy word fulfill'd,
 To Thee, O Lord! our house we build.
 Nor build we here with strength alone,
 Or carven wood or sculptured stone;
 But squarely hewed and broadly planned,
 Our lines we raise, like ashlar's grand
 By Thee, O Lord, our work designed,
 The widow's son his help shall find;
 And we shall frame, for trembling youth,
 The winding stairs that lead to Truth.
 In Faith we toil, in Hope we climb
 To Charity, our Arch sublime;
 And evermore the Key-stone see,
 O Master! Lord! in Thee! in Thee!

The principal Architect then presents the Grand Master with the Plumb, Level and Square, saying:

Most Worshipful Grand Master, the necessary preparations having been made for laying the corner-stone of this building, I present you the Plumb, Level, and Square, those useful implements of the Craft by which you will be able to ascertain that the materials have been properly prepared, and the corner-stone you have laid is well formed, true and trusty.

The Grand Master, taking the three implements in his hand, distributes them successively, the Plumb to the Junior Grand Warden, the Level to the Senior Grand Warden, the Square to the Deputy Grand Master, and says

Grand Master — Right Worshipful Deputy

Grand Master—What is the jewel of your office?

Deputy Grand Master—The Square, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Deputy Grand Master—To square our actions by the square of virtue, and prove our work.

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

The Deputy Grand Master applies the Square to the stone and says:

Most Worshipful Grand Master, I find the corner-stone to be square. The Craftsmen have performed their duty.

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

Senior Grand Warden — The Level, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Senior Grand Warden—Morally, it teaches us equality, and its use is to lay horizontals.

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

The order is obeyed

Senior Grand Warden—Most Worshipful, I find the corner-stone to be level. The Craftsmen have performed their duty.

Grand Master — Right Worshipful Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden — The Plumb, Most Worshipful Grand Master.

Grand Master—What are its moral and Masonic uses?

Junior Grand Warden—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

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

The order is obeyed

Junior Grand Warden—Most Worshipful, I find the corner-stone to be plumb. The Craftsmen have performed their duty.

The Grand Master approaches the stone and striking it three times with his gavel, will say

Grand Master — This corner-stone has been duly tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true

and trusty, and correctly laid, according to the rules of our ancient craft. And may this work, auspiciously begun, be continued and completed by the benign principles of peace, harmony and brotherly love.

Let the elements of consecration now be presented.

The Deputy Grand Master comes forward with the vessel of corn, and scattering it on the stone, says

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

Response—So mote it be.

The Senior Grand Warden then comes forward with the vessel of wine, and pouring it upon the stone, says

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state and city governments, preserve the union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time.

Response—So mote it be.

The Junior Grand Warden then comes forward with the vessel of oil, and pouring it upon the stone, says:

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 the trials and vicissitudes of the world, and so bestow mercy upon the bereaved and afflicted, that they may know sorrow and trouble no more.

Response—So mote it be.

The Grand Master, standing in front of all and extending his hands makes the following

INVOCATION.

May the all-bounteous Author of nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy.

Grand Master—Brethren, assist me in giving the Public Grand Honors.

The Grand Master then delivers over to the Architect the implements of Architecture, saying:

Worthy Brother (or Sir), having thus far, as Grand Master of Masons, laid the corner-stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and

direction of the work, having full confidence in your skill and capacity to conduct the same in such a manner that the building may rise in order, harmony and beauty, and perfected in strength, that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have trusted you with the work, having no doubt that as it has been happily begun, it will be carried on, by God's will, to a happy ending.

Some appropriate anthem may now be sung.

Then follows an

ORATION,

or the Grand Master may address the assembly as follows

Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty

to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

Response—So mote it be. *Amen.*

Air—America.

Hail, Masonry divine,
 Glory of ages shine;
 Long may'st thou reign.
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land;
 Thou art divine.

Great fabrics still arise,
 And grace the azure skies—

Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare,
 No art with thee can share,
 Thou art divine.

Hiram, the Architect,
 Did all the craft direct
 How they should build;
 Solomon, great Israel's King,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, Royal Art!

Grand Master — Right Worshipful Grand Marshal, make proclamation that this corner-stone has been laid agreeably to the usages of Ancient Craft Masonry, and in Ample Form.

Grand Marshal—By order of the Most Worshipful Grand Master of Masons of the State of Alabama I proclaim that this corner-stone is laid agreeably to the usages of Ancient Craft Masonry, and in Ample Form.

The following or some other appropriate benediction is then pronounced by the Grand Chaplain.

The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace. *Amen.*

Response—So mote it be.

After which the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed in Ample Form.

Dedication of Masonic Halls

At the time appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed and the Grand Lodge is opened in Ample Form.

The procession is then formed under the direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated in the following order:

Music;

Grand Tiler, with drawn sword;

Deputy Grand Tiler,

Grand Stewards, with white rods;

A Past Master, with light;

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

Two burning tapers, borne by two Past Masters:

Grand Chaplain;

Grand Orator;

Grand Marshal

Grand Historian

Past Grand Wardens;

Past Deputy Grand Masters,

Past Grand Masters,

Grand Secretary and Grand Treasurer,

Junior Grand Warden, carrying a silver vessel with corn*,

Senior Grand Warden, carrying a silver vessel with wine,

Deputy Grand Master, carrying a golden vessel with oil,†

‡"The Lodge", covered with white linen, carried by four brethren;

Master of the Oldest Lodge, carrying a book of Constitutions,

*Wheat, but we retain the ritualistic word "corn" because anciently wheat was known by that name,

†Olive Oil is the proper one.

‡A box of convenient size covered with white linen, symbolical of the ark of the covenant.

Grand Master, supported by Senior and Junior Grand Deacons

When the Grand Officers arrive at the centre of the Lodgeroom the Grand Honors are given.

The Grand Officers then repair to their respective stations.

"The Lodge" is placed in front of the altar, towards the East, and the gold and silver vessels and lights are placed around it

An ode may be sung

The Master of the Lodge to which the hall to be dedicated belongs then rises and addresses the Grand Master as follows:

Most Worshipful Grand Master: The brethren of _____ Lodge No. _____, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or brother who has had the management of the structure then addresses the Grand Master as follows:

Most Worshipful Grand Master: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task

assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care, when the foundation of this fabric was laid (presenting to the Grand Master the Square, Level and Plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Grand Lodge.

To which the Grand Master replies:

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

The Deputy Grand Master then rises and says:

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

"The Lodge" is then uncovered and a procession is made around it in the following form, during which solemn music is played

Grand Tiler, with drawn sword.
Deputy Grand Tiler;
Grand Stewards, with white rods;

A Past Master, with light,
A Past Master bearing the Holy Writings, Square and Compasses,
Two Past Masters, each with a light;
Grand Secretary and Treasurer;
Junior Grand Warden, with vessel of corn,
Senior Grand Warden, with vessel of wine,
Deputy Grand Master with vessel of oil.
Grand Master, supported by Senior and Junior Grand Deacons

When the procession arrives at the East it halts, the music ceases and the Grand Chaplain makes the following

CONSECRATION PRAYER.

Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made, mercifully look upon Thy servants, now assembled in Thy name and in Thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us Wisdom in all our doings; Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will.

May all the proper work of our institution that may be done in this house be such as Thy wisdom may approve and Thy goodness pros-

per. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death", supported by Thy rod and Thy staff, to those mansions beyond the skies, where love, and peace, and joy forever reign before Thy throne. *Amen.*

Response—So mote it be.

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

ODE

A17—Old Hundred

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

The first procession being made around "the Lodge", the Grand Master having reached the East, the Junior Grand Warden presents the vessel of corn to the Grand Master, saying:

Most Worshipful Grand Master: In the dedications of Masonic Halls, it has been of immemorial custom to pour corn upon the

Lodge, as an emblem of nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his gavel, pours the corn upon "the Lodge", saying:

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

The Grand Honors are given.

Bring with thee Virtue, brightest maid!

Bring Love, bring Truth, bring Friendship here;

While social Mirth shall lend her aid

To smooth the wrinkled brow of care.

The second procession is then made around "the Lodge", and the Senior Grand Warden presents the vessel of wine to the Grand Master, saying:

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

The Grand Master then sprinkles the wine upon "the Lodge", saying:

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

The Grand Honors are twice repeated.

Bring Charity, with goodness crowned,
Encircled by thy heavenly robe!

Diffuse thy blessings all around,
To every corner of the Globe.

The third procession is then formed around "the Lodge", and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying:

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

The Grand Master then pours the oil upon "the Lodge", saying:

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

The Grand Honors are thrice repeated.

To heaven's high Architect all praise,

All praise, all gratitude be given,

Who deigned the human soul to raise,

By mystic secrets, sprung from heaven.

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

INVOCATION.

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

Response—So mote it be.

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

Grand Master — Right Worshipful Grand Marshal, you will make proclamation that the hall in which we are now assembled has been solemnly dedicated to the purposes of Freemasonry in Ample Form.

Grand Marshal—I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that this hall has been solemnly dedicated to the purposes of Freemasonry in Ample Form.

This proclamation is made from the East (*here the Grand Master strikes one rap with his gavel*), from the West (*here the Senior Grand Warden strikes one rap with his gavel*), and from the South (*here the Junior Grand Warden strikes one rap with his gavel*). Once (*here the Junior Grand Warden strikes once with his gavel*), twice (*here the Senior Grand Warden strikes twice with his gavel*), thrice (*here the Grand Master strikes thrice with his gavel*). All interested will take due notice and govern themselves accordingly.

Some suitable ode is then sung.

The following or an appropriate original

ORATION

is then delivered:

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

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

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise. May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic work inti-

mates to us the chequered diversity and uncertainty of human affairs. Our step is time, our progression, eternity.

Following our ancient Constitution, with mystic rites we dedicate this hall to the honor of Freemasonry.

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

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

The hall is also dedicated to Virtue.

This worthy appropriation will always be duly regarded, while the moral duties which our sublime lectures inculcate, with effective and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy and promote the cause of Charity, so we dedicate this hall to Universal Benevolence; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevo-

lent regards and good wishes to the whole family of mankind.

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

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions and wars interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected and its principles too well known to make it the object of jealousy or mistrust. Our private assemblies are unmolested and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust,

its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers and members of the Lodge. We commend their zeal and hope it will meet with the most ample recompense. May their hall be the happy resort of piety, virtue and benevolence; may it be protected from accidents and long remain a monument of their attachments to Freemasonry! May their Lodge continue to flourish, their union to strengthen, and their happiness to abound! And when they and we all shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the hall not made with hands, eternal in the heaven.

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

BENEDICTION.

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

Instituting a Lodge Under Dispensation

The new Lodge will meet in its hall, and the Grand Master or his deputized officer, will take his seat in the East, and open the Lodge, filling the various stations *pro tem*.

The Lodge being opened in the third degree, the officiating officer will cause the dispensation to be read by the acting Secretary.

This being accomplished the officiating officer will then cause the officers named in the warrant to assume their respective stations After which the names of the officers appointed by the Master of the new Lodge will be announced, when the officiating officer will deliver the following charges:

CHARGE TO THE MASTER

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

The honor, reputation, and usefulness of this Lodge will materially depend upon your skill and assiduity; while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propa-

gate the genuine principles of Freemasonry. For a pattern consider the great luminary of Nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your duty to spread light and instruction to the brethren of this Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and, by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, ancient landmarks and regulations of Masonry, and above all the Holy Scriptures, which are given as the rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

CHARGE TO THE WARDENS.

Brothers Senior and Junior Wardens (who are called up by two raps): You should be

examples of good order and regularity, for it is only by a due regard for the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to the higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

CHARGE TO THE BRETHREN OF THE LODGE.

Brethren of _____ Lodge U.·D.· (who are called up by three raps): You have been formed under a dispensation into a Lodge of Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited by the law of the Grand Lodge, of F.· & A.· M.· of Alabama, and your continuance as a Lodge under dispensation is subject to the will and pleasure of the Grand Master,

who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members to strictly obey the law, and in order to do so you should carefully study all of its provisions, as any departure therefrom may subject you to censure, and might result in the recalling of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to properly perform the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular Lodges, with full power to work under charter.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulations of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric or secret work, and has District Lecturers to teach it, and Lodges are required to conform strictly thereto. The ritual adopted by the Grand Lodge must be used, and no other. The desire on the part of Lodges under dispensation to confer degrees upon applicants too often results in the admission into our Fraternity of some who are not worthy and well qualified. Bear in mind that the stability of a Lodge depends upon the quality of its mem-

bers, and not upon the number upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic Lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to or shed lustre upon Freemasonry; no one should be solicited to become one of us. We confer favors upon those whom we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this Lodge, as we have a right to know that every Freemason you create is entitled to be greeted by the Fraternity as a friend and brother wheresoever dispersed throughout the globe.

PROCLAMATION.

Instituting Officer: In the name and by the authority of the Most Worshipful Grand Master of Free and Accepted Masons of Alabama, I do proclaim that _____ Lodge U. D. of _____ has been duly instituted in conformity to the rites of our institution, and the charges of our ancient and honorable Fraternity, and may our Heavenly Father prosper, direct, and counsel you in all your doings.

BENEDICTION BY INSTITUTING OFFICER OR CHAPLAIN.

The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. *Amen.*

Response (by all the brethren)—So mote it be.

CONCLUDING INSTRUCTIONS.

1. The Instituting Officer may conclude with such personal instructions as he deems proper for the occasion; and handing to the Worshipful Master the dispensation and the gavel of authority, he will resign the chair, and take the place vacated by the Master. The brethren are seated and the Lodge proceeds with its business.

2. Officers of the Lodges under dispensation are not entitled to be installed.

3. The dispensation is to be copied into the Lodge Record Book. The Secretary will commence his minutes of the first communication thus: "Under and by virtue of the following Dispensation, viz.," and then set out the dispensation in full. After the dispensation is set out in full, the Secretary will continue: "_____ Lodge No. _____ was this day organized by Brother _____ Master (or Past Master, as

the case may be) of _____ Lodge No. _____ with the following officers and members present:

(Here follows a form for the Secretary.)

Hall of _____ Lodge No. _____

(Here insert the date and place.)

At the first communication of _____ Lodge No. _____ there were present:

_____ (The instituting officer).
W. M. (or P. M.) of _____ Lodge No. _____, with Brother _____ (the Master named in the dispensation) on the right."

The Secretary will then proceed according to the form laid down in the Masonic Manual of Alabama for keeping the minutes of a Lodge.

4. The first communication need be opened only in the M. M. Degree; but all succeeding ones will be opened, and the minutes kept, precisely as laid down in this Manual.

5. The full name of all petitioners must be inserted in the minutes; and the full name must also be inserted in the Ledger, or the book where the accounts against the members are kept.

6. And in case of those who petition for affiliation the full name and number of the Lodge from which they hail. The Dimit, of

course, must accompany the petition. All petitions must be signed by the petitioners themselves, in their own handwriting.

7. The Committee to which petitions must be referred must consist of three members of the Lodge and their names must appear in the minutes.

8. The fee for initiation must accompany the petition; and in every case the fee must be paid before a ballot is had. If the party is rejected, the fee is returned, of course.

9. There can be no remission of fees to any candidate who receives the degrees, on any excuse or plea whatever. (Ministers of the Gospel in the active discharge of their ministerial duties excepted.)

10. Lodges under dispensation do not pay any annual dues to the Grand Lodge, but must make out their annual reports.

11. The record should be written plainly, and in commencing any new subject the Secretary should commence on another line, and not mix up the matter in one continuous sentence.

12. The Lodge must send up to the Grand Lodge its Record Book for inspection of the Grand Lodge Committee on Dispensations. A copy of the Record will not answer.

13. Every Lodge under dispensation must form a Code of By-Laws for its government. These by-laws must also be sent up to the Grand Lodge, but they must be entirely separate and apart from the proceedings, as they go to a different committee.

14. As every Lodge is chartered for all time, it is always best to get a good, substantial, well-bound Record Book at the beginning. It will last longer, and there is less danger of its being lost; consequently it is cheaper.

15. The Masonic Ritual and Masonic Manual of Alabama is for sale by the Grand Secretary, Masonic Temple, Montgomery, Alabama.

16. An account of the first communication must always be promptly sent the Grand Secretary; also the names of the officers and the name of the Postoffice to which communications for the Master and for the Secretary must be addressed.



Constituting a Lodge Under Charter

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a Lodge, by authority of a letter of dispensation, they may petition the Grand Lodge at its Annual Communication for a charter. Every letter of dispensation expires by limitation, and when the term of probation expires the petitioners cannot convene as a Lodge of Masons until the Grand Lodge shall have granted a charter to the petitioners or continued the letter of dispensation. If the prayer of the petitioners be granted, a charter will issue, and the Grand Master may commission a Present or a Past Grand Officer, a Present Worshipful Master or any affiliated Past Master to install the officers, which ceremony shall take place after the Lodge has been duly consecrated, dedicated and constituted. If the Grand Master or a Past Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in Ample Form; if the Deputy Grand Master only, it is said to be constituted in Due form, if the power of performing the ceremony be vested in any other person it is said to be constituted in form. On the day and hour appointed for consecrating, dedicating and constituting a new Lodge, the brethren thereof will assemble in its appointed Lodge-room, and the new Lodge will be opened in the Third Degree. By way of preparation, it is necessary to procure a small oblong box, covered with white cloth, technically called "the Lodge", which is placed on a small table midway between the Altar and the East, upon which the Great Lights should be placed, and around which the representatives of the less lights should be arranged.

The Grand Master and his officers, or their representatives and proxies, meet at the same time in some place

convenient to the Lodge-room, and open in the Third Degree

CEREMONY

The new Lodge then sends to the Grand Master the following message

Most Worshipful: The officers and brethren of _____ Lodge No. _____, who are now assembled at _____, have instructed me to inform you that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accepted Masons in the Town of _____. They are now desirous that their Lodge should be Consecrated, Dedicated and Constituted, and their officers installed in due and ancient form; for which purpose they are now met and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then moves in procession to the hall of the new Lodge. When the Grand Master enters, the Grand Honors are given by the new Lodge, the officers of which resign their seats to the Grand Officers, and take their several stations on the left

ORDER OF PROCESSION

Grand Marshal,
 Grand Chaplain,
 Grand Orator,
 Grand Historian,
 Grand Tiler,
 Deputy Grand Tiler,
 Grand Stewards,
 Grand Chaplain (Bearing the Three Great Lights),
 Grand Secretary,
 Grand Treasurer,

Past Grand Wardens;

Past Grand Masters;

Junior Grand Warden (Bearing Silver Cup of Oil* and a Burning Taper of Blue Wax),

Senior Grand Warden (Bearing Silver Cup of Wine* and a Burning Taper of Red Wax);

Deputy Grand Master (Bearing Golden Vessel of Corn* and a Burning Taper of White Wax);

Grand Deacon, Grand Master, Grand Deacon.

The procession passes once around "the Lodget", and the Deputy Grand Master places the golden vessel of Corn* and the burning taper of white wax at the East of "the Lodge". The Senior Grand Warden places the silver cup of Wine and the burning taper of red wax at the West of "the Lodget". The Junior Grand Warden places the silver cup of Oil and the burning taper of blue wax at the South of "the Lodge". The procession then moves, opens to the right and left and the Grand Master and other Officers pass through to their respective stations.

The following hymn is sung.

Air—Auld Lang Syne.

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

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

*Care should be taken to provide the proper elements of consecration which are wheat, wine and olive oil. We retain the ritualistic word "corn" because wheat was known to our ancient brethren by that name. None other should ever be used by us.

†Symbolical of the ark of the covenant it is a convenient size box covered with white linen.

For there the Lord of Light and love
 A blessing sent with power;
 Oh! may we all this blessing prove,
 E'en life for evermore.

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

The Grand Chaplain is conducted to the Altar and offers the following

PRAYER.

Great and eternal God, the Universal Father, Creator of worlds and Ruler of Men. we bow before Thee to render praises to Thy great and holy name. We pray Thee to bless the work now begun with the corn of strength, the wine of refreshment, and the oil of joy. We invoke Thy blessing upon this great brotherhood, and Thy aid in promoting its unity, harmony and prosperity. O, Thou Creator of the Universe, look down from Thy heavenly abode, and from Thy hand pour out upon this Fraternity those blessings with which Thou didst aforetime bless our fathers. And when we shall have ended our labors on earth may we forever sing the songs of deliverance and joy in that Heavenly Lodge where love is supreme and the ties of fraternity and friendship are never to be broken. *Amen.*

Response—So mote it be.

The Grand Chaplain is then conducted back to his place.

AN ORATION MAY NOW BE DELIVERED BY
 A BROTHER.

The following hymn is sung

Air—Old Hundred.

How blest the sacred tie that binds
 In sweet communion kindred minds;
 How sweet the heavenly course they run,
 Whose hearts, whose faith, whose hopes are
 one.

How dear to us the loved retreat,
 Where pure delights each brother greet;
 Within it, how our raptures swell,
 There's none but kindred souls can tell
 Nor shall such glowing flame expire,
 When sinks and fades frail nature's fire;
 But brighter beam in realms above,
 In heavenly joy, in heavenly love.

The Grand Master then says

Right Worshipful Grand Marshal, form the brethren in line in the rear of the altar, as their names are called.

Right Worshipful Grand Secretary, call the roll of the Charter members.

The order is obeyed, the officers forming in front of the other brethren

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

Most Worshipful: The brethren 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 Most Worshipful Grand Lodge of Alabama under the name of _____ Lodge No. _____, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Fraternity.

The Grand Master responds:

My brethren, the Grand Lodge of Alabama 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 this Charter, or warrant of Constitution, conferring on you all the rights and privileges of a regularly constituted Lodge, which the Right Worshipful Grand Secretary will now read.

The Grand Secretary does so and hands Charter to the Grand Master

After the Charter is read the Grand Master then says

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

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

The Grand Master then says:

Right Worshipful Deputy Grand Master, you will present to me the brother whom the brethren have designated as their Worshipful Master.

The Deputy Grand Master now presents the Master-elect to the Grand Master, saying

Most Worshipful: I present to you Brother _____, whom the members of this Lodge, now to be constituted, have chosen for their Master.

The Grand Master then requests the Master-elect to face the West, and says.

Brethren, you now behold Brother _____, whom you have selected as your Worshipful Master. I charge you and each of you to be loyal to him in his efforts to rule and govern this Lodge.

The Grand Master then says

Right Worshipful Grand Marshal, you will severally present the Wardens and other officers of this new Lodge.

The Grand Marshal says:

Most Worshipful, I present to you Brother _____, who has been chosen Senior Warden of the Lodge about to be constituted; Brother _____, who has been chosen Junior Warden; Brother _____, who has been chosen Treasurer; Brother _____, who has been chosen Secretary; Brother _____, who has been chosen Chaplain; Brother _____, who has been chosen Marshal; Brothers _____ and _____, who have been chosen respectively Senior and Junior Deacons; Brothers _____ and _____, who have been chosen respectively Senior and Junior Stewards; and Brother _____ who has been chosen Tiler.

The Grand Master requests the officers to face the West, and then says:

Brethren of _____ Lodge No. _____, you now behold the brethren who have been chosen to serve the Lodge about to be constituted, as its officers until the next regular election. I charge you and each of you to be loyal to them in their efforts to discharge their duties.

The officers each in turn resumes his place in line as before

CONSECRATION

The Grand Master then says:

Right Worshipful Grand Marshal, you will form the brethren of the Lodge and the Grand Officers around the emblem of the Lodge in proper order.

The Grand Master then says:

The Grand Officers will form a square around the Emblem. The brethren of the Lodge will form a square outside of that formed by the Grand Officers.

The Grand Marshal conducts the Grand Chaplain to the Altar, who reads as follows:

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it.

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 land 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.

I have found David, my servant; with my holy oil have I anointed him.

And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart.

The Grand Master directs the brethren to kneel, and a piece of solemn music is rendered while "the Lodge" is uncovered by the Grand Marshal, after which the Grand Chaplain begins the

PRAYER OF CONSECRATION.

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

Response by the Grand Master: Glory be to God on High!

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

All rise. The Grand Marshal presents the golden vessel of corn to the Deputy Grand Master, who sprinkles the corn upon "the Lodge," saying:

I sprinkle this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

The following is sung:

Air—Old Hundred.

Whence once of old, in Israel,
Our early brethren wrought with toil,
Jehovah's blessing on them fell,
In showers of CORN and WINE and OIL.

The Deputy Grand Master and Grand Marshal light the representative of the less light in the East, from the burning taper of white wax and return to their stations

The Grand Marshal presents the silver cup of wine to the Senior Grand Warden, who pours the wine upon "the Lodge", saying:

I pour this wine as an emblem of refreshment. May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

The following is sung:

Air—Old Hundred.

When there a shrine to Him above
They built, with worship, sin to foil,
On threshold and on corner-stone
They poured out CORN and WINE and OIL.

The Senior Grand Warden and Grand Marshal light the representative of the less light in the West, from the burning taper of red wax, and return to their stations

The Grand Marshal presents the silver cup of oil to the Junior Grand Warden, who pours the oil upon "the Lodge", saying

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.

The following is sung:

Air—Old Hundred.

And we have come, fraternal band,
With joy and pride and prosperous spoil,
To honor Him by votive hands,
With streams of CORN and WINE and OIL.

The Junior Grand Warden and Grand Marshal light the representative of the less light in the South, from the burning taper of blue wax, and return to their stations

The brethren again kneel and the Grand Chaplain proceeds with the

PRAYER OF CONSECRATION.

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

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

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

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

Response by the Grand Master: Glory be to God on High!

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

DEDICATION.

Then sounds solemn music while "the Lodge" is covered. The brethren rise and the Grand Master then dedicates "the Lodge" in these words:

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues. Glory be to God on high!

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

The Grand Master, with outstretched arms, then says:

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.

The Grand Officers form a line across the East, the Grand Master at his station.

A piece of music is performed, while the brethren of the new Lodge led by the Master-elect, face to the right and advance in procession to salute the Grand Lodge, their arms crossed upon their breasts and bowing as they pass. They then return to their places in line as before.

The Grand Master then says:

The Grand Officers will resume their stations and places.

CONSTITUTION.

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, I now constitute and form you, my beloved brethren, into a regular Lodge of 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.

Amen.

Response by the Brethren: So mote it be

The Grand Honors are then given and the Grand Master seats the brethren. The officers of the new Lodge will then be installed according to the ceremony provided for the annual installation of officers, after which they will be seated alongside the Grand Lodge officers.

The Lodge is then called up and the Grand Master says

Right Worshipful Grand Marshal, you will make proclamation that _____ Lodge No. _____ has been regularly constituted, and the officers thereof duly installed.

The Grand Marshal then says

I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that _____ Lodge No. _____ has been legally consecrated, dedicated and constituted, and the officers thereof duly installed.

This proclamation is made from the East (*here the Grand Master strikes one rap with his gavel*), from the West (*here the Senior Grand Warden strikes one rap with his gavel*), and from the South (*here the Junior Grand Warden strikes one rap with his gavel*). Once (*here the Junior Grand Warden strikes once with his gavel*), twice (*here the Senior Grand Warden strikes twice with his gavel*), thrice (*here the Grand Master strikes thrice with his gavel*). All interested will take due notice and govern themselves accordingly.

The following is then sung:

Air—America.

Hail, Masonry divine,
 Glory of ages shine;
 Long may'st thou reign!
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land;
 Thou art divine.

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare,
 No art with thee can share,
 Thou art divine.

Hiram, the Architect,
 Did all the craft direct
 How they should build:
 Solomon, great Israel's King,
 Did mighty blessings bring,
 And left us room to bring,
 Hail, Royal Art!

The members of the new Lodge advance in procession, pay due homage to the new Master, and signify their promise of subjection and obedience by the usual marks of distinction in the different degrees of Masonry.

The Grand Master then directs the Grand Marshal to form the procession, when the Grand Lodge returns to its own hall and the Grand Lodge and Subordinate Lodge are then closed.

Where it is not practicable to have two halls, the Grand Lodge and the Subordinate Lodge may respectively open and close in the same hall.

A full record of the proceedings should be kept by the Secretary of the new Lodge and a copy of the same transmitted at once to the Grand Secretary, with a full list of the officers installed.

Should the proceedings be conducted in public, either in a church or public hall, it will be necessary to open and close the Grand Lodge and Subordinate Lodge in the Lodge-room, and in passing back and forth, to form a procession as for public ceremonies. It is better, however, to have all public Masonic ceremonies take place in the Lodge-room when practicable. In such case, the Grand Lodge and Subordinate Lodge should be opened in the hall before the public is admitted, or opened in an adjoining apartment, after which they will march into the Lodge-room; and at the close of the exercises, return whence they came, and close



Annual Installation of Lodge Officers

After every annual election in a Subordinate Lodge, it is necessary that the officers should be installed. Installing his successor is inherently the prerogative of the incumbent or retiring Worshipful Master, although any Past Master (and by that term is meant the Past Master of a Lodge) may act as installing officer for the occasion. A competent brother, usually a Past Master, will be appointed to act as Marshal, who will present the Officers-elect for installation. The jewels of the several officers should be laid orderly and conveniently upon a table in front of the installing officer.

This ceremony, like that of constituting a Lodge under charter, or dedicating Masonic Halls, may be conducted in public or in the presence of Masons only. The Lodge should be opened in the Third Degree at its hall, and march in procession to the place where the ceremonies are to be performed; and, after they are finished, return to its hall and close. If public services are held at its hall, the Lodge should be opened and closed in an ante-room, and never in the presence of profanes

All things being in order the exercises will be opened with *W.* appropriate

MUSICAL SELECTION.

After which the Installing Officer will say:

As Masons we are taught in all our work, that before engaging in any great or important undertaking, we should first invoke the blessing of God. I therefore command silence, and call upon all to unite with our Chaplain in an address to the Throne of Grace.

Chaplain—Let us pray.

When the following or other appropriate prayer will be offered:

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

Response—So mote it be.

MUSICAL SELECTION

At the conclusion of which the Installing Officer will say

Brother Marshal, conduct Brother _____, who has been elected Worshipful Master of this Lodge, to the East.

The Marshal conducts the Master-elect to the East and says

Worshipful Master, I present Brother _____

to be installed Worshipful Master of this Lodge.

INSTALLING OFFICER

Calls up the brethren and says

Let him face the West

Brethren, you now behold before you Brother _____, who has been duly elected to serve this Lodge as Worshipful Master, and is now presented for installation. I charge you and each of you to be loyal to him in his efforts to rule and govern the lodge in continual peace and harmony.

The brethren are seated

The Master-elect then faces the East and the Installing officer says

Brother _____, I congratulate you upon your election as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of the Master of a Lodge.

I. Do you promise to be a good man and true and strictly to obey the moral law?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

IV. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?

Answer—I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, 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 constitutions of the Order?

Answer—I do.

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

Answer—I do.

VII. Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Answer—I do.

VIII. Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry?

Answer—I do.

IX. Do you promise, according to the best of your ability, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?

Answer—I do.

X. Do 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 that is not subversive of the principles and groundwork of Masonry?

Answer—I do.

XI. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay due attention to all the duties of Masonry?

Answer—I do.

XII. Do 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.

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

Answer—I do.

XIV. Do you admit that no person can be

regularly made a Freemason in, or admitted a member of any regular Lodge, without previous notice, and due inquiry into his character?

Answer—I do.

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

Answer—I do.

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

Answer—I do.

Installing Officer—Brother _____, in consequence of your cheerful conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this Lodge, in full confidence of your skill and ability to govern the same.

With pleasure I invest you with the jewel of your office, and place in your charge the furniture of the Lodge and the implements of our profession. These are emblematical of a true Masonic life.

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

The Square teaches us to regulate our ac-

tions by rule and line, and harmonize our conduct with the principles of morality and virtue.

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

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

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

The Book of Constitutions you are to search at all times. Cause it to be frequently read, that none may be ignorant of the excellent precepts which it enjoins.

You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve and duly transmit it to your successor in office.

The installing officer hands the new Master the charter.

You will also receive in charge the by-laws of your Lodge, which you are to see carefully and punctually executed.

The new Master is then placed on the right of the Installing Officer until the other officers are installed.

The other officers are then severally presented by the Marshal to the Installing Officer, who delivers to each his appropriate charge, as follows.

THE SENIOR WARDEN.

Installing Officer—Brother _____, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He consents.) You will now be invested with the jewel of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hopes; "that we are all children of one common father, heirs of the same infirmities and exposed to the same vicissitudes." It also reminds us that, although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and in all our Masonic associations we are on a Level. This implement teaches us that a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of all human greatness, reduce us to the same state. Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West,

and guard with scrupulous care the pillar committed to your charge.

He is conducted to his station

THE JUNIOR WARDEN.

Installing Officer—Brother _____, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Junior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He consents.) You will now be invested with the jewel of your office.

The Plumb admonishes us to walk uprightly in our several stations before God and man; to do unto others as we would have others to do unto us; to observe the just medium between intemperance and pleasure, and make our passions and prejudices coincide with the line of our duty.

In the absence of the Master and Senior Warden, upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment; it is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the purpose of refreshment into intemperance or excess. Look well to the South. Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge or mar its beauty.

He is conducted to his station

THE TREASURER.

Installing Officer—Brother _____, you have been elected Treasurer of this Lodge, and will now be invested with the jewel of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

He is conducted to his place

THE SECRETARY.

Installing Officer—Brother _____, you have been elected Secretary of this Lodge, and will now be invested with the jewel of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; to receive all moneys due the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

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

He is conducted to his place.

THE CHAPLAIN.

Installing Officer—Brother _____, you have been appointed Chaplain of this Lodge,

and will now be invested with the jewel of your office.

It will be your duty to perform those solemn services which we should constantly render to our Infinite Creator, "to point to heaven and lead the way", and by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is conducted to his place

THE MARSHAL.

Installing Officer—Brother _____, you have been appointed Marshal of this Lodge, and will now be invested with the jewel of your office.

It will be your duty to have charge of and conduct processions of the Lodge, and to assist the Senior Deacon, whenever that officer may require your services. On all such occasions, the good order that may be displayed mainly depends upon your zeal, knowledge and discretion.

He is conducted to his place

THE HISTORIAN.

Installing Officer—Brother _____, you have been appointed Historian of this Lodge, and will now be invested with the Jewel of your office.

It will be your duty to record for posterity, the momentous events of your tenure of office, and to search the records of the past and compile these especially significant landmarks and ancient usages which according to your esteemed opinion should be preserved for the pleasure and benefit of the Craft.

He is conducted to his place

THE SENIOR AND JUNIOR DEACONS

Installing Officer—Brother _____, you have been elected Senior Deacon of this Lodge, and will now be invested with the jewel of your office

It is your duty to carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge, as you may be directed; to attend all alarms at the inner door; to receive and conduct candidates, to introduce and accommodate visiting brethren

Brother _____, you have been elected Junior Deacon of this Lodge, and will now be invested with the jewel of your office.

It is your duty to carry messages from the Senior Warden in the West, to the Junior Warden in the South, and elsewhere about the Lodge, as you may be directed, to attend all alarms at the outer door, and to see the Lodge duly tiled.

Brethren, the rods, now intrusted to your care, are to be borne in the performance of every official duty

They are conducted to their places

THE STEWARDS

Installing Officer—Brothers _____, and _____, you have been appointed Stewards of this Lodge, and will now be invested with the jewels of your office.

It will be your duty to assist the Senior Deacon and other officers in performing their respective duties, to assist in the collection of dues and subscriptions and to make all necessary arrangements for the

convenience of the brethren when assembled Your regular attendance will give us the best evidence of your zeal and attachment for the Lodge.

They are conducted to their places

THE TILER.

Installing Officer—Brother _____, you have been elected Tiler of this Lodge, and will now be invested with the jewel and implement of your office

As the sword is placed in the hands of the Tiler to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified and have the Worshipful Master's permission, so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch at our lips, and a sentinel over our actions, thereby preventing the approach of every unworthy thought, word or deed, and preserving consciences void of offense toward God and toward man. Your early and punctual attendance will give us the best proof of your appreciation of and love for the Institution.

He is conducted to his place

The Installing Officer then addresses the new Master, presents him with the gavel, and says

Worshipful Master, I now place in your hands this gavel, which is also called the *Hiram*, because as Solomon controlled and directed the workmen in the temple by the assistance of Hiram, the builder, so does the Master preserve order in the Lodge by the aid of the gavel. One rap calls the Lodge to order, and, in opening and closing, the Junior Deacon will

rise two raps calls up all the officers; three raps calls up all the brethren, when you will rise yourself.

I now seat you in the Oriental Chair, and cover you with that distinction which it is alone your privilege to wear.

The Installing Officer then calls up the brethren and says

Worshipful Master, behold your brethren! Brethren, behold your Worshipful Master! And join me in giving the Grand Honors.

After the grand Honors are given and time and convenience permit, the brethren will form a procession, single file, and under the direction of the Marshal will pass around the hall, making three circuits. In passing the East each brother will salute the Worshipful Master (who remains standing in his place) in the manner peculiar to the several degrees (Should installation ceremonies be conducted in public, of course the procession and ceremonies thereto will be entirely omitted, except the ode, which at this time may be sung) Some appropriate installation ode may now be sung

The brethren are now seated The Installing Officer may deliver an

ORATION.

or recite the following charges, in his discretion

Worshipful Master, having been chosen to preside over this Lodge, you cannot be insensible to the obligations which devolve upon you. The honor, reputation and usefulness of your Lodge will materially depend upon the skill and ability with which you manage its concerns. As Master of this Lodge, it will be your especial duty to attend to the administration

of its ceremonies, preserve the ancient landmarks of the Order now committed to your care, and permit no innovation in the principles or rites of the Order.

Upon all suitable occasions remind the brethren that Masonry is founded upon the great moral principles set forth in the sacred volume which we receive as the rule and guide for our faith and practice Exhort them to govern themselves by these principles, as well with the world at large as with each other Teach them to reverence the Three Great Lights, comprehending the Holy Bible, the perfect Square, and the extended Compasses, the beautiful symbolism of which is familiar to you, and the explanations of which include some of the most important duties inculcated in our Order.

The leading objects of our institution are to inculcate sound morality, to make men honest and upright, true to their God and faithful to their country, and to unite them by the strong bonds of charity, friendship and brotherly love. Great care, therefore, should be taken in the admission of members, lest by the introduction of bad material the institution should be corrupted It should be constantly borne in mind that the respectability and usefulness of a Lodge does not consist in the number, but in the character of its members.

It is better that no workman be added to the roll than that one unworthy foot be allowed to cross the

threshold of the Lodge The uninitiated, judge Masonry by the conduct of its individual members. You should be as careful of the reputation of your Lodge as that of your family; and as you would admit none to the society of your family whose character is bad, so should you carefully exclude all such from the Lodge.

As it is the purpose of Freemasonry to create friendship, to make provision for the relief of poor and distressed brethren, and protect the widow and the orphan, to inculcate reverence for Almighty God, and to encourage the growth of the social virtues which dignify and adorn human nature and render mankind peaceful and happy, the doors of the Lodge should be sternly closed against the idle, the profligate, the intemperate and licentious If unfortunately, unworthy members gain admission, it will be your duty to exercise proper discipline, to correct abuses and to restrain the refractory. Unruly members must be reduced to order. The first risings of vice must be suppressed, and when kind and affectionate admonitions fail, the unworthy should be removed as a blot upon the Order

It is also your duty, and will no doubt be your pleasure, to spread light and impart knowledge to the brethren of your Lodge. To preserve the purity of the Order, and maintain unimpaired its rites and ceremonies, instruction is necessary The mysteries

of the Order must be unfolded and its moral duties inculcated. The minds of the brethren must be enlarged and informed. They are to be frequently reminded of the duties they owe to Almighty God, the giver of every good and perfect gift. They must be taught to be good men and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offense, and unspotted from the world. Thus taught and thus acting, they will convince mankind of the value of the institution.

When addressed, the Senior and Junior Wardens will rise

Brothers Senior and Junior Wardens, to you are committed the pillars of Strength and Beauty It is your duty, therefore, to set before the brethren who surround these pillars the corn of nourishment, the wine of refreshment, and the oil of joy, symbolically inculcated in the moral lessons of the Order taught from your respective stations in the Lodge. In your own persons you should give evidence that you are governed by the principles of the Order, as it is only by a due regard for them in your own lives and conduct that you can expect obedience in others

You are to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care In the absence of the Master you will succeed to the higher

duties, your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. The spirit which you have hitherto evinced in your attendance to the duties of Freemasonry, whereby the brethren of the Lodge exercised a sound discretion in this selection, leaves no doubt that your future conduct will be such as to merit the approbation of your brethren, and that the just reward which is due for meritorious services will be rendered in your advancement to higher stations.

The Lodge being called up, the Installing Officer continues as follows

TO THE BRETHREN OF THE LODGE.

Brethren of _____ Lodge No _____, such is the nature of our Constitution that some must of necessity rule and teach, others must submit and obey. The officers you have chosen, and who have been regularly installed, are sufficiently acquainted with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted. The harmony of the Lodge will materially depend upon the good order you may preserve in the conduct of its business and the courtesy and forbearance you may observe toward each other in its deliberations.

I charge you, then, as you shall answer at the last day, that you act worthy of the vocation to which you are called, and suffer no faults, no imperfections on your part, to tarnish the lustre of your jewels or

bring discredit upon the Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements. Divest yourselves, brethren, of coldness and apathy, so fatal to your best interests. Shun those affections and groveling passions unworthy of a soul that claims affinity with the "Sons of Light", and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard against dissensions among yourselves. Let no root of bitterness spring up to trouble you. Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in its thousand forms. If in frailty of mortality, a brother falls under the influence of unholy feelings and wanders into forbidden paths, seek the wanderer out, bring him back to the fold, and show him the superior loveliness of virtue. Much may be accomplished by the force of good example and by offering good counsel in a friendly spirit, ever remembering that to err is human, to forgive divine.

Finally, brethren, be of one mind, live in peace. Let nothing disturb that pure, warm and holy love which our ritual enjoins. Follow these injunctions and your Lodge will flourish. May the tenets of our profession be transmitted through your Lodge unimpaired from generation to generation.

The Installing Officer then addresses the Marshal as follows

Brother Marshal, I now declare the several offices of _____ Lodge No _____ duly installed into office for the ensuing year. You will therefore proclaim the same to the brethren, that having due notice thereof, they may govern themselves accordingly.

The Marshal then says

By order of the Worshipful Master, and in the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, I do hereby proclaim that the officers of _____ Lodge No. _____ are now duly installed in their respective stations and places, with the Grand Honors of Masonry by three times three.

MUSICAL SELECTION.

The Chaplain then pronounces the following or other appropriate

BENEDICTION.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings Grant, O Lord, power of mind and great understanding to those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge, and so replenish them with the truth

of Thy doctrine and adorn them with humility of life that both by word and example they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement of our beloved institution. *Amen*

Response—So mote it be.

The Lodge is then closed in due and ancient form



Installation of the Officers of the Grand Lodge

On the last day of the session of the Grand Lodge the Grand Master or some Past Grand Master installs the Grand Officers-elect as follows

The presiding Grand Master says:

Right Worshipful Grand Marshal, you will present the Grand Master-elect.

The Grand Master-elect is then presented by the Grand Marshal, who says:

Most Worshipful Grand Master, I present you Brother _____, who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation.

The Grand Master-elect is then caused to face the West.

The presiding Grand Master then rises and says:

Brethren, you here behold Brother _____, who, having been duly elected to preside over the Craft as their Grand Master, now declares himself ready for installation.

The Grand Master-elect then faces the East and the presiding Grand Master says

It affords me great pleasure, Most Worshipful Sir, to install you in your high office of Grand Master of Masons

Do you promise on the honor of a Mason, that in the office of Grand Master you will, according to the best of your abilities, strictly

comply with the Laws and Regulations of this Grand Lodge and all Ancient Masonic usages?

The Grand Master-elect answers.

I do.

Presiding Grand Master—Having thus solemnly pledged yourself to the faithful discharge of your duties as the ruler of the Craft during the ensuing year, I will now invest you with the jewel of your office.

Let me congratulate you, Most Worshipful Sir, on the honor of being raised from the level of equality to the high station of presiding over all the Lodges in the State of Alabama.

We look up with confidence to a brother whose person is endeared to us by that love of the Fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love invest you with His choicest gifts; may heavenly wisdom illumine your mind; may heavenly power give strength to your exertions; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rock of justice; from your hands may streams of beneficence continually flow; and round your head may there bend a circle made splendid by the rays of honor; and late, very late in life, may you be transmitted from the fading honors of an earthly lodge to the mansions prepared for the faithful in another and a better world.

Let me congratulate you, the Grand Officers, and other brethren, on the election of our

Grand Master. As it is his duty to command according to our constitutions, so it is ours with readiness to obey. Look to the sun, and behold the planetary worlds revolving around him in continual order and harmony with the happiest effect and learn to imitate their regularity, in the hope of obtaining from the chair of Solomon the light of wisdom and the warmth of love. Or look higher still and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation as flaming spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love of their Creator and love to our race. See these ministering spirits exercising their kind offices to men, relieving their wants, securing them from danger and endeavoring to promote their good.

"Myriads of spiritual beings walk the earth
Unseen, or when we sleep, or when we wake."

Of them let us learn to rise in our affections to the great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind. Of them let us learn never to be weary in well doing, but to "mourn with them that mourn, and to rejoice with them that do rejoice," until, having finished our work on earth, we shall be admitted to the temple above, "not made with hands, eternal in the heaven."

The new Grand Master is then placed in the Oriental chair and the Installing Officer says:

I now hail, salute and proclaim you Grand

Master of Masons of the State of Alabama.

Brethren, behold your Grand Master! Grand Master, behold your brethren!

The Grand Honors are then given by all the brethren. The following ode is then sung:

Air—America.

Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

The Grand Master then proceeds to install the rest of the Grand Officers, or he may waive the right and invite the Past Grand Master officiating in his installation.

The Grand Marshal then introduces the Deputy Grand Master-elect, saying:

Most Worshipful Grand Master, I present you Brother _____, who, having been elected Deputy Grand Master, now declares himself ready for installation.

The Grand Master then says:

Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren is one of great dignity and much importance. 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. The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be 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. Receive this jewel of your office, and sit at the left hand to aid us with your counsel.

The remaining Grand Officers are introduced in like manner by the Grand Marshal and receive their appropriate charges as follows:

SENIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Senior Grand Warden, and we now invest you with the jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and his Deputy you are to govern the Craft; in their presence you are to strengthen and support the authority of your chief.

We firmly rely on your knowledge of Masonry and your attachment to our Institution for the faithful discharge of the duties of this important trust. Look well to the West.

JUNIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Junior Grand Warden, and we now invest you with the jewel of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the Craft; in their presence you will aid them in their arduous labors.

We have no doubt that you will faithfully execute the duties which are incumbent on you in your present position. Look well to the South.

GRAND TREASURER.

Right Worshipful Brother, you have been elected to the responsible office of Grand Treasurer, and we now invest you with the jewel of your office.

It is your duty to receive all moneys due the Grand Lodge, to make due entries of the same, and pay them out by the 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 for your fidelity and discretion.

We do not doubt that your regard for the Fraternity will prompt you to the faithful discharge of your duties.

GRAND SECRETARY.

Right Worshipful Brother, you have been elected to the very important office of Grand Secretary, and we now invest you with the jewel of your office.

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; to receive all moneys due the Grand Lodge, and pay them over to the Grand Treasurer.

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 this and other Grand Lodges, and between the Fraternity and their Grand Master.

In the discharge of these extensive duties let your carriage and behavior be marked with that promptitude that will at once reflect credit on yourself and honor on the Grand Body you represent.

GRAND CHAPLAIN.

Right Worshipful and Reverend Brother, the sacred position of Grand Chaplain has been intrusted to your care, and we now invest you with the jewel of your office.

In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not

religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue which you are accustomed to inculcate to the world, as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing. The Holy Bible, that Great Light of Masonry, we intrust to your care.

GRAND ORATOR

Right Worshipful Brother, you have been appointed Grand Orator and will now be invested with the jewel of your office, which is the Torch of Liberty. It will be your duty to assist the Most Worshipful Grand Master when he shall need your assistance in making public addresses, to help in the ceremonies of laying corner stones and to give the oration at the Grand Lodge. You will now be conducted to your place.

GRAND MARSHAL.

Right Worshipful Brother, you have been appointed Grand Marshal, and we now invest you with the jewel of your office and present you

with this baton, as the ensign of your authority.

It is your duty to proclaim the Grand Officers at their installation; to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.

GRAND HISTORIAN

Right Worshipful Brother, you have been appointed Grand Historian of this Grand Lodge, and we now invest you with the jewel of your office, which is the partly unfurled scroll and quill. As Grand Historian it will be your duty to record for posterity the momentous events of your tenure of office and to search the records of the past and compile in a permanent record those especially significant landmarks and ancient usages, which according to your esteemed opinion, should be preserved for the pleasure and benefit of the craft.

You will now be conducted to your place.

GRAND DEACONS.

Worshipful Brethren, you have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the jewels of your office and these rods as ensigns of your authority.

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.

GRAND STEWARDS.

Brethren, you have been appointed Grand Stewards, and we now invest you with the jewels of your office and place in your hands these white rods as ensigns of your station.

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 pleasures.

GRAND TILER.

Brother, you have been elected Grand Tiler of this Grand Lodge, and we now invest you with the jewel of your office and place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or re-pass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside; to guard and protect the regalia, clothing and other property of the Grand Lodge placed in your charge during vacation and, under the direction of the Grand Master, to have them always ready for use; to summon the members of the Grand Lodge

under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is essentially necessary at every Grand Communication.

DEPUTY GRAND TILER

Brother, you have been appointed Deputy Grand Tiler of this Grand Lodge, and we now invest you with the jewel of your office, which is the unsheathed sword.

You will assist the Grand Tiler and perform such other duties as the Grand Master may direct. Your punctual and undivided attention to your duties will insure privacy and protection, which is necessary for a successful grand communication.

The Grand Master then says:

Right Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of Free and Accepted Masons of the State of Alabama duly installed into office for the ensuing year in Ample Form. You will, therefore, proclaim the same to the brethren, that they, having due notice thereof, may govern themselves accordingly.

The Grand Master calls up the brethren.

The Grand Marshal then says:

By order of the Most Worshipful Grand Master, and by authority of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, I do hereby proclaim that its Grand Officers are now

amply installed in their respective stations and places, with the Grand Honors of Masonry by three times three.

The private Grand Honors are then given by all the brethren. Some appropriate ode may then be sung.

After which the Grand Chaplain pronounces the benediction, and should no other business be presented, the Grand Lodge is then closed in Ample Form.



Ceremony for the Presentation of the Grand Lodge Fifty-year Award

Note: Whether the ceremonies for the presentation by the Grand Lodge of Alabama of the Award for Fifty Years a Mason, are conducted within a tiled meeting or at a meeting open to the public, or whether such ceremonies are held at a place other than the Lodge Hall, the following ceremony may be used, with such changes as may be deemed appropriate by the Worshipful Master and the Grand Master or his Representative.

Worshipful Master—Brethren, We are assembled upon this occasion to pay a tribute of respect and esteem to a distinguished brother of _____

Lodge No. _____, F. & A. M. From time immemorial, Freemasonry has taught a proper reverence and veneration for age. This is particularly so when years of age stand united with years of service and when an honor is conferred upon a recipient who is both worthy and esteemed. Age has always been the "crowning glory of man." It affords an opportunity to reflect upon the past and from the experiences of the past, the present receives its most useful counsel and guidance. It is to age we look for wisdom and it is upon wisdom that Freemasonry builds each and every laudable enterprise.

There are three steps which are symbolic of the three principal stages of human life, namely: Youth, Manhood and Age. In Youth we may industriously occupy our minds in the attainment of useful knowledge; in Manhood we may apply that knowledge to the discharge of our respective duties to God, our neighbor and ourselves; but it is only in Age, that we may enjoy the happy reflections consequent upon a life well spent.

It is, therefore, a source of great pride and pleasure that _____
Lodge No. _____, F. & A. M. has within its midst, upon this occasion, a beloved member, who for fifty years has been a Mason.

Worshipful Master—Brother Secretary: You will read the full Masonic Record of Brother _____

Secretary reads the full Masonic Record of the Brother or Brothers who are to receive the Grand Lodge Award

Worshipful Master—Brother Senior Deacon: You will conduct Brother _____
_____ to the Altar.

As this is done appropriate music may be played

Worshipful Master—Brother _____
_____: It is with pleasure that we behold you before the Altar of Freemasonry. It was the Altar of Freemasonry which you

were taught to approach 50 years ago. There, you assumed obligations which should have made lasting impressions upon your mind and have had an uplifting and spiritualizing influence upon your life and character. You have approached the Altar of Freemasonry again to receive a recognition which comes to but few men. Heaven has bounteously lengthened the years of your life and thus are you enabled to receive, as an award from the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Alabama, a distinguished honor. As you were taught early in your Masonic career never to enter upon any great or important undertaking without first invoking the blessings of Deity, I, therefore, call upon our Chaplain to invoke the blessings of God upon our present convention, that our labors may in all things meet with His approval.

W. M.—Calls up the Lodge.

PRAYER

Chaplain: Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention. Grant unto this brother, who has for fifty years of his life been a member of our Fraternity, life, health and strength and the daily provisions of Thy good and all-wise providence. Grant, O Lord, We beseech Thee,

that as our brother enters into the eventide of his life, he may have rest from every burden; grace to meet every need and receive from Thee an abiding peace that passeth all understanding. May the light of Thy countenance shine upon him and may Faith, Hope and Love ever brighten his declining years. Take not from him Thy Holy Spirit but grant that he may pass the remainder of his life in Thy love, Thy fear, and to Thy glory. All of this we ask in the name of the Supreme Architect of the Universe to whom be the glory and honor forever. Amen.

Response—S-M-I-B

W. M.—Seats the Lodge.

Worshipful Master—Brother Senior Deacon: You will conduct our Brother to the East.

Note: Senior Deacon conducts the Brother from the Altar to the East. Appropriate march music may be used or a Vocal selection may be rendered at this point. Senior Deacon and Brother stop about halfway between Altar and station of the Worshipful Master.

Worshipful Master—Brethren, it is now my happy privilege and distinct honor to present Brother _____, who, for and on behalf of the Most Worshipful Grand Lodge of Alabama, will present the Fifty-year Grand Lodge Award to our Brother.

Grand Lodge Officer or Deputy—Worshipful

Master, Distinguished Brother, Brethren and Friends of _____
Lodge, we have heard the reading of the Masonic record of our brother, whom we are honoring at this time.

My Brother, within the Sacred Book of Law, which always rests upon our Holy Altar, it is written that length of life is an award bestowed by the Grand Architect of the Universe upon the righteous. The Psalmist has declared that "The days of our years are as three score and ten" and "if by reason of strength they be four score years" the additional days are the heritage of those who fear the name of the Lord.

It has been your blessed privilege, My Brother, to be a Mason for fifty years. For half a century, you have given of your time and your substance.

Therefore, My Brother, in recognition of your record as a Mason for fifty years, the Grand Lodge of Alabama has seen fit to prepare and bestow upon you a gold emblem as a fitting award for your fifty years of Masonic service.

(W M. calls up the Lodge)

My Brother, by virtue of the authority in me vested, it is now my happy privilege, for and on behalf of the Most Worshipful Grand

Lodge of Free and Accepted Masons of the State of Alabama, to present to you the Alabama Grand Lodge Award of Gold, as a visible token of its fraternal love and grateful appreciation.

(Invests the Brother with the Emblem)

May you wear this emblem in Health, Happiness and Prosperity; always with pleasure to yourself and with honor to your Grand Lodge, your subordinate Lodge and all of the Craft wheresoever dispersed.

We congratulate you upon your high and distinguished recognition.

Brother Senior Deacon: Conduct our Honored Brother to a seat in the East upon the left of the Worshipful Master.

W. M. seats the Lodge.

Note The ceremonies may be continued by a response from the honored Brother followed by a Masonic oration; addresses, special music or program as desired



Reception of Visitors

CEREMONIES TO BE OBSERVED WHEN A GRAND OFFICER VISITS A LODGE.

Whenever a Grand Master or a Grand Officer visits a Lodge in an official capacity he should be received with honors due to his official station.

It having been made known that a brother entitled to be received with honors is about to visit a Lodge, the Master should appoint a committee composed of those whose rank most nearly corresponds with that of the visitor, to attend upon him and ascertain his pleasure and accompany him to the Lodge.

Being in the ante-room, the Tiler gives the alarm and announces Brothers A, B, C and D, escorting M. W. Brother E F, Grand or Past Grand Master of Masons in _____, unless it be on the occasion of an official visit by the Grand Master, when the announcement will be, The Most Worshipful the Grand Master, or the R. W. the Deputy Grand Master, or the R. W. the Senior Grand or Junior Grand Warden of the Grand Lodge.

The Master then places the Deacons at the sides of the door with their rods crossed. The brethren arrange themselves in line from the door, on each side, extending towards the altar with a sufficient interval between them.

The Deacon opens the door and the visitor, escorted by the committee, passes up through the lines to the altar, where the usual sign of recognition is given. The Master or some one deputed by him will then welcome the visitor. At the conclusion of the remarks the private Grand Honors will be given, when the visitor will respond if he sees fit; after which he will be escorted to a seat in the East.

When the Grand Master visits a Lodge and is escorted to the East, the Master resigns to him the seat and gavel

If there be other Grand Officers, the corresponding officers of the Lodge will resign their respective seats to them also.

The Grand Master, if he desires, may appoint *pro tem.* Grand Officers to assist him in the visitation and inspection. In such case they enter the Lodge immediately following him.

All being seated, the Master then delivers to the Grand Master the Charter, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge for his inspection. Having examined them and made such inquiries as he may deem necessary concerning the affairs of the Lodge, etc., he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may seem to require.

The Grand Master may then resign the chair to the Master, the Grand Officers (if there be any) leaving their seats and repairing to the East, the officers of the Lodge resuming their stations, and its labors will proceed as the Grand Master may direct.

Reception of Visiting Brethren

When a brother visits a Lodge and has been examined or vouched for, the Worshipful Master will send the Senior Deacon to introduce him. That officer conducts him to the West of the altar and says:

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

The Worshipful Master calls up the Lodge and says:

Brother _____, it gives me pleasure to introduce to you the members of _____ Lodge, No. _____, and to welcome you to a seat among us. We meet on _____, and shall be

very glad to welcome you to any of our meetings.

The Senior Deacon conducts the visitor to a seat, and the Lodge is seated. No brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East, and if he is an officer of any Grand Lodge, or a Past Grand Officer (elective) of our own Grand Lodge, he should be received with the Grand Honors at the time of his introduction. The Worshipful Master should see that the proper courtesies are extended to visiting brethren to make them feel that they are welcome.



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