

MASONIC MANUAL

A
MANUAL
FOR THE
USE OF THE LODGES
UNDER THE
JURISDICTION
OF THE
GRAND LODGE A. F. AND A. M.
OF NEW HAMPSHIRE.

CONCORD :
PUBLISHED BY THE GRAND LODGE.
1902.

Entered according to act of Congress, in the year 1887,
BY THE GRAND LODGE OF NEW HAMPSHIRE,
In the Office of the Librarian of Congress at Washington

CONTENTS.

	PAGE
INTRODUCTORY	5
FORM OF PETITION FOR THE DEGREES	6
FIRST DEGREE	7
SECOND DEGREE	27
THIRD DEGREE	42
PRAYERS AND CHARGES	60
RECEPTION OF VISITORS	67
PROCESSIONS	72
INSTALLATION SERVICE	78
BURIAL SERVICE	105
DEDICATION OF MASONIC HALLS	125
CONSTITUTION OF A NEW LODGE	130

MANUAL.

This little Manual has been prepared by direction of the Grand Lodge of New Hampshire, to place in the hands of the Free Masons of her obedience a correct copy of the Exoteric part of the work, as taught by the Grand Lodge. An effort has been made to secure the conformity of each part of it with the work as taught; and it is hoped that it may help in securing that uniformity of work and teaching which is so much desired.

FORM OF PETITION FOR INITIATION

The petition of every candidate must be printed or in writing, signed by the applicant

*To the W. . . Master, Wardens, and Brethren of
Lodge, No. .*

The petition of the subscriber respectfully represents that having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of being admitted a member thereof.

Full name
Place of residence Born in the
town of State of
on the day of A D 18
Occupation He has before
made application as a candidate to

We are personally acquainted with the above applicant, and from a confidence in his integrity and the uprightness of his intentions, recommend and propose him as a proper candidate for the mysteries of Freemasonry.

Great care should be taken in filling out the petition to ascertain definitely the domicile of the applicant, and whether he had ever applied to any Lodge for the degrees in Freemasonry.

FIRST DEGREE.

First Section.

PRELIMINARY QUESTIONS.

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

Before the candidate is prepared for the first degree, he should give unequivocal answers to the following questions :

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

II. Do you sincerely declare, upon your honor, before these witnesses, that you are prompted to solicit the privileges of Mason-

ry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

III. Do you sincerely declare, upon your honor, before these witnesses, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

FORM OF PRAYER SUITABLE TO BE USED
AT THE RECEPTION 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 influence of the pure principles of our Order he may the better be enabled to display the beauties of holiness, to the honor of Thy Holy Name. *Amen.*

Response.—So mote it be.

LESSON

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. [*Psalm cxxxiii.*]

The following hymn may be used instead of the lesson.

HYMN

MUSIC—"Auld Lang Syne"

I

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

II.

'T is like the oil on Aaron's head,
Which to his feet distils,
Like Hermon's dew, so richly shed
On Zion's sacred hills.

III

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.

IV

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

THE LAMB-SKIN, OR WHITE LEATHER
 APRON,

Is the 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 which can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, except he be a Mason, and which I hope you will wear with equal pleasure to yourself and honor to the Fraternity.

THE TWENTY-FOUR INCH GAUGE

Is an instrument made use of by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy Brother, eight for our usual avocations, and eight for refreshment and sleep.

THE COMMON GAVEL

Is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use

or it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

* * * * *

Second Section.

THE BADGE OF A MASON.

The Lamb has in all ages been deemed an emblem of innocence: he therefore who wears the lamb-skin as the badge of a Mason is thereby continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides.

* * * * *

Third Section.

A LODGE

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

THE FORM OF A LODGE.

* * * * *

THE SUPPORTS OF A LODGE.

This vast fabric is supported by three Grand Pillars, called 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. . . .

THE COVERING

Of a Lodge is the clouded canopy, or starry-decked heaven, where all good Masons

hope at last to arrive, by the help of a ladder called Jacob's Ladder, having three principal rounds, called Faith, Hope, and Charity: teaching Faith in God, Hope in immortality, and Charity to all mankind. But the greatest of these is Charity; because 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 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 its use we are taught to circumscribe our desires and keep our passions within 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, of that beautiful tessellated border, or skirting, which surrounded it, with the Blazing Star in the centre. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel which surrounds it, of those manifold blessings and comforts which surround us, and which we hope to obtain by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

LIGHTS

* * * * *

JEWELS.

The movable jewels are the SQUARE, LEVEL, and PLUMB.

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

The immovable jewels are the ROUGH ASHLER, the PERFECT ASHLER, and the TRESTLE-BOARD.

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

By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of per-

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

SITUATION

Lodges are situated due east and west.

.

DEDICATION.

Lodges in ancient times were dedicated to King Solomon, . . . in modern times

to Saint John the Baptist and Saint John the Evangelist, because they were eminent Christian patrons of Masonry; and since their time there is represented in every regular and well furnished Lodge a certain point within a circle embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist. Upon the vertex or top of this circle rests the Holy Scriptures. The point represents an individual Brother, the circle the boundary line of his duty. In going around this circle, we necessarily touch upon the two parallel lines, as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts it is impossible that he should materially err.

TENETS

The tenets of your profession are BROTHERLY LOVE, RELIEF, and TRUTH.

BROTHERLY LOVE.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family,—the high and low, 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 upon all men, but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled

minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections

TRUTH.

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

* * * * *

CARDINAL VIRTUES

The four Cardinal Virtues are TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE.

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 the contracting of any licentious or vicious habit, the indulgence in 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 intrusted, and which was 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, that the secrets of Masonry may not be unlawfully obtained;

JUSTICE

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

CHARGE

The following or some other suitable charge may be given

MY BROTHER:—Having passed through the ceremonies of your initiation, allow me

to congratulate you on your admission into our ancient and honorable Fraternity. Ancient, as having existed from time immemorial; honorable, as tending to make all men so who are strictly obedient to its precepts. It is an Institution having for its foundation the practice of the social and moral virtues. And to so high an eminence has its credit been advanced, that in every age and country men preëminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity, that monarchs have for a season exchanged the sceptre for the trowel, to patronize our mysteries and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession: to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. *To God*, by never mentioning his

name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings; and by looking up to Him in every emergency for comfort and support. *To your neighbor*, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you. *And to yourself*, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying

duc obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, *Prudence* direct you, and *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments, *Brotherly Love*, *Relief*, and *Truth*.

Finally Be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the constitutions of the Fraternity; by adhering to the ancient landmarks of the Order; and by refraining to recommend any one to a participation in our privileges, unless you have strong reasons to believe that by a similar fidelity he will ultimately reflect honor on our ancient Institution.

SECOND DEGREE.

First Section.

FORM OF PRAYER SUITABLE TO BE USED

We supplicate the continuance of Thine aid, O Merciful Lord, in behalf of ourselves and the candidate who kneels before Thee. May the work begun in Thy name be continued to Thy glory, and evermore be established in us, in obedience to Thy divine precepts. *Amen.*

Response. So mote it be

LESSON.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowl-

edge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity, these three; but the greatest of these is charity. [*1 Cor. xiii.*]

The following hymn may be used in place of the lesson.

HYMN.

MUSIC—"Shurland"

I.

Had I the gift of tongues,
Great God, without Thy grace
My loudest words, my loftest songs,
Would be but sounding brass.

II

Though Thou shouldst give me skill
Each mystery to explain,
Without a heart to do Thy will
My knowledge would be vain

III.

Had I such faith in God
As mountains to remove,
No faith could work effectual good
That did not work by love.

IV.

Grant, then, this one request,—
Whatever be denied,—
That love divine may rule my breast,
And all my actions guide

THE PLUMB, SQUARE, AND LEVEL.

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

Second Section.

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 from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion as to lay us under ob-

ligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

* * * * *

IN SIX DAYS

God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

ORDER IN ARCHITECTURE

By Order in Architecture is meant a system of all the members, proportions, and

ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY.

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

THE INVENTION OF ORDER IN ARCHITECTURE

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

THE FIVE SENSES.

HEARING, SEEING, FEELING, SMELLING, AND TASTING.

The first three, Hearing, Seeing, and Feeling, are deemed most essential among Masons;

THE SEVEN LIBERAL ARTS AND SCIENCES.

GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, AND ASTRONOMY.

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 *superfice*, and from a *superfice* to a *solid*.

A *point* is a dimensionless figure; or an indivisible part of space.

A *line* is a point continued, or a figure of one capacity, namely, length.

A *superficie* is a figure of two dimensions,—length and breadth.

A *solid* is a figure of three dimensions,—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 engineer to mark out grounds for encampments; the geographer to give us the dimensions of the world and all things therein contained,—to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the

foundation of architecture, and the root of the mathematics.

* * * * *

ITS MORAL ADVANTAGES.

Geometry, the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected.

By Geometry, we may curiously trace Nature through her various windings to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective 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 unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. *The attentive ear* receives the sound from the *instructive tongue*, and the sacred mysteries are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture—symbols the most expressive—are selected by the Fraternity to imprint on the memory wise and serious truths; and thus through a succession of ages are transmitted unimpaired the excellent tenets of our Institution.

CHARGE

The following or some other suitable charge may be given:

MY BROTHER:—Being advanced to the second degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science, divided into different degrees; and as its principles and mystic ceremonies are regu-

larly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression on the mind.

It is unnecessary to recapitulate the duties which, as a Fellow-Craft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in any manner unworthy of the respectable character you now sustain, but, on the contrary, that you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

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

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novice the importance of the study of

the liberal arts and sciences,—especially of the noble science of Geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is specially directed.

Your past regular deportment and upright conduct have merited the honor we have conferred. In your present character, it is expected that at all our assemblies you will observe the solemnities of our ceremonies; that you will preserve the ancient usages and customs of the Fraternity sacred and inviolable; and thus, by your example, induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellow-Craft, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

THIRD DEGREE.

First Section.

LESSON

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 [Eccl. xii.]

The lesson may be chanted, or the following hymn may be used instead of the lesson.

H Y M N.

MUSIC—"Bonny Doon" or "Windham."

I.

Let us remember in our youth,
 Before the evil days draw nigh,
 Our GREAT CREATOR, and His TRUTH,
 Ere memory fail, and pleasure fly;
 Or sun, or moon, or planet's light
 Grow dark, or clouds return in gloom;
 Ere vital spark no more incite,
 When strength shall bow, and years consume.

II.

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

III.

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

WORKING TOOLS.

They are all the implements of Masonry, indiscriminately, but more particularly the Trowel.

THE TROWEL

Is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection,—that cement which unites us into one sacred band or society of Friends and Brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

 Second Section.

* * * * *

The following lines, or some suitable dirge, may be sung:

Music—"Pleyel's Hymn."

I.

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

II.

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

III

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

IV.

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

PRAYER

Thou, O God! knowest our down-sitting and our up-rising, 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 travelling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he 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

heavens shall be no more Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.*

Response. So mote it be.

Third Section.

KING SOLOMON'S TEMPLE

Was supported by three Grand Masonic Pillars, called Wisdom, Strength, and Beauty; they are represented by

The Temple was further 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 at the building of King Solomon's Temple, three Grand Masters, three thousand three hundred Masters

or Overseers of the Work, eighty thousand Fellow Crafts or Hewers in the Mountains, and seventy thousand Entered Apprentices or Bearers of Burdens.

7 } $\frac{1}{8}$ 5 } $\frac{2}{8}$ 3

THE THREE STEPS

Usually delineated on the Master's Carpet represent the three degrees in Masonry,—Entered Apprentice, Fellow Craft, and Master Mason; also, the three principal stages of human life,—Youth, Manhood, and Age. In youth we are as Entered Apprentices, in manhood as Fellow Crafts, and in age as Master Masons. They masonically teach that 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 neighbor, and ourselves; that so, in Age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality.

THE EMBLEMS

Belonging to this degree are, the Pot of Incense, the Bee-Hive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to a Naked Heart and All-Seeing Eye, the Anchor and Ark, the Forty-Seventh Problem of Euclid, the Hour-Glass, and the Scythe,

THE POT OF INCENSE

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

to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

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

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brutal creation. He lies languishing for days, months, and years,

totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

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

THE BOOK OF CONSTITUTIONS GUARDED BY
THE TYLER'S SWORD

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

THE SWORD POINTING TO A NAKED HEART

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

ALL-SEEING EYE,

Whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, 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 emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest

THE FORTY-SEVENTH PROBLEM OF EUCLID

Was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and raised to the sublime degree of Master Mason. This wise philosopher en-

riched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka!* in the Grecian language signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine,—how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus

wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold, what havoc the Scythe of Time makes among the human race. If by chance we should escape the numerous evils incident to childhood and youth, and, with health and vigor arrive to the years of manhood, yet withal we must soon be cut down by the all devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

* * * * *

CHARGE.

The following, or some other suitable charge, may be given:

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

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

As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolution against the snares of the insidious,

and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and therefore it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and not suffer them, on any pretence, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example

of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

PRAYERS AND CHARGES.

PRAYERS THAT MAY BE USED AT THE OPENING OF A LODGE.

I

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

Response.—So mote it be.

II.

O Lord, our Heavenly Father, the High and Mighty Ruler of the Universe, who dost from Thy throne behold all the dwellers upon earth, direct us, we beseech Thee, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name. And as Thou hast taught us, in Thy holy word, that all our doings, without charity, are nothing worth, send Thy Holy Spirit, and pour into our hearts the most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.

Bless and prosper, we pray Thee, every branch and member of this our Fraternity, throughout the habitable earth. May Thy kingdom of peace, love, and harmony come. May Thy will be done on earth as it is in heaven, and the whole world be filled with Thy glory. *Amen.*

Response.—So mote it be.

PRAYERS THAT MAY BE USED AT THE
CLOSING OF A LODGE

I.

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

Response.—So mote it be.

II

Supreme Architect of the Universe, accept our humble praises 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 practise Thy precepts that we may finally obtain Thy promises, and find an entrance through the gates into the temple and city of our God. *Amen.*

Response.—So mote it be.

CHARGE AT OPENING.

The ways of Virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to

God, our neighbor, and ourselves. Let us be united, and practise with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-Board, and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable institution.

CHARGE AT CLOSING.

Brethren, you are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and

employments forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid and favorable circumstances. Is he justly reprehended? Let the world observe how Masons love one another.

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

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable

institution. Let it not be supposed that you have here "labored in vain and spent your strength for nought; for your work is with the Lord, and your recompense with your God."

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

BENEDICTION

May the blessing of Heaven rest upon us and all regular Masons. May Brotherly Love prevail, and every moral and social virtue cement us *Amen.*

Response.—So mote it be.

RECEPTION OF VISITORS.

The reception of visitors with the honors due to their rank is an ancient custom of the Fraternity, which should never be omitted. It is an act of great courtesy to a visiting officer to omit his formal reception by the Lodge, and in an official visitation the visiting officer should ordinarily require it. On the occasion of visits not official, it will be found to greatly increase a true fraternal feeling when this courtesy is properly shown.

I. GRAND LODGE.

When a visit from the Grand Lodge is expected, the Master will see that a convenient apartment is provided for the use of the Grand Lodge, where the same can be opened in the proper form. On being notified that the Grand Lodge is opened and prepared for the visitation, the Master, the Lodge being opened on the third degree, will send a committee, headed, if possible, by a Past Master, with the Stewards with their rods, the Deacons with their rods, and the Marshal, to escort the Grand Lodge. A procession is formed in the following order:

Marshal.

Stewards.

Committee.

Deacons.

The Grand Lodge
(as explained on page 73).

On arriving at the door the Marshal will announce,—*“The Most Worshipful Grand Lodge in New Hampshire.”* The procession enters, the Stewards and Deacons halt inside the door and cross their rods, the Committee proceed, followed by the Grand Lodge (in the order for entering a building—see order for procession) When the Grand Master arrives in front of the altar he halts, and the Grand Lodge filing to the right and left form a line across the hall. The Committee then introduce *“The Most Worshipful Grand Lodge of Free and Accepted Masons in New Hampshire.”* The Grand Master then advances to the East, and the Master receives him according to ancient usage, with the private Grand Honors of Masonry, and resigns to him the chair and the gavel, each other Grand Officer taking his station in place of the corresponding officer of the Lodge, and the Brethren are seated.

The Grand Master, at his pleasure, resigns the chair to the Master, whereupon the other Grand Officers resign their respective stations to the proper officers of the Lodge, and repair to the East, and take seats on the right of the Grand Master.

The Grand Lodge should retire before the Lodge is closed. When the Grand Master announces his intention to retire, the Lodge is called up, the Grand Honors are given, and the Stewards and Deacons repair to the door and cross their rods, the Marshal conducts the procession of the Grand Lodge to the door, and salutes as the procession passes him

2. THE GRAND MASTER.

When a visit from the Grand Master is expected, the Master will see that a convenient apartment is provided for his use and that of his suite. When the Grand Master's visit is announced, the Master sends the Marshal, Deacons, Stewards, and one of the oldest members (a Past Master, if practicable) bearing the Book of Constitutions, to escort him to the Lodge Room. A procession is formed in the following order.

Marshal
Stewards.
Suite
Brother with the Book of Constitutions.
Grand Master
Deacons.

The Marshal makes a demand, and on entering announces *“The Most Worshipful Grand Master of Masons in New Hampshire,”* when the Master calls up the Lodge. The Stewards stop inside, and cross their rods, while the others proceed towards the East. On arriving at the altar, the suite open inwards, the Grand Master passes through, and the others, filing to the right and left, form a line across the hall. The private Grand Honors are then given. The Grand Master advances to the East, and the Master receives him, resigns to him the chair and the gavel. The suite take place on the right of the Master, and the Lodge is seated.

The Grand Master may decline to receive the chair and gavel, or at his pleasure may resign the same

When the Grand Master announces his intention to retire, having previously resigned the chair and gavel to the Master, the Lodge is called up, the private Grand Honors are given, and the Master directs the proper officers to attend for the escort of the Grand Master. The Stewards halt at the door, cross their rods, and the other officers escort the Grand Master to his apartment.

3 THE DEPUTY GRAND MASTER, GRAND WARDENS, A DISTRICT DEPUTY GRAND MASTER, OR SPECIAL DEPUTY

The form will be the same as for the Grand Master, except that the Book of Constitutions will not be borne before them.

When the District Deputy Grand Master appoints some Master or Past Master to make a visitation for him, the same ceremony will be used, except that such Deputy will not take the chair, but sit uncovered at the right of the Master.

4 OTHER BRETHREN

When a Brother visits a Lodge, and has been examined or avouched for, the 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, —.”

The Master calls up the Lodge, and says,—

“Brother —, it gives me pleasure to introduce to you the members of — Lodge, and to welcome you to a seat among us.”

The Senior Deacon conducts the visitor to a seat, and the Lodge is called down

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 Permanent member of our own Grand Lodge, or a Past Grand Master, he should be received with the Grand Honors at the time of his introduction

The Master should take great care to extend the proper courtesies to visiting brethren, and to make them feel that they are welcome.

MASONIC PROCESSIONS.

The too great frequency of Masonic processions is an evil greatly to be deplored. In this state, no Lodge can form a public procession, except for funerals, without permission of the Grand Master. The general rule is, that Masons appear in public only for the performance of some Masonic work; yet formerly it was deemed proper for Masons, as such, to honor the Chief Magistrate while living, and to join in mourning for him when dead. The modern practice is not uniform, but with a tendency to omit all public appearance in such cases.

Masonic like all other civic processions march habitually left in front, when the right, the post of honor, is in the rear. Marshals then should be on the left of the procession. When a procession would countermarch and move right in front, the Deacons and Stewards cross their rods, forming an arch for the Brethren to pass beneath.

All processions return in the same order in which they set out.

The musicians, if Masons, follow the Stewards; otherwise they precede the Tyler.

When there is an escort it should lead the procession,

but halt just before reaching the place of destination to allow the body escorted to pass it.

In the early part of the present century an attempt was made to assign a place to Royal Arch and other high grade Masons in Lodge processions as such, and with peculiar clothing; but this innovation has failed of acceptance by the Craft, and no such position should be assigned or clothing worn except in cases in which a Mason of a different grade has been invited, in his distinctive character as such, to participate in the ceremonies.

But bodies of other grades recognized as Masonic may, in proper cases, be assigned positions in Masonic processions. Knights Templar, appearing as a body, should always act as escort. Other bodies are placed immediately in front of the officiating Lodge, and Grand Bodies of higher grades immediately in front of the Grand Lodge, if that is in attendance.

Commanderies K . T . , as *quasi* military bodies marching right in front, when several act as escort, march with the oldest in front, but all other Masonic bodies marching left in front, the youngest precedes and the oldest has the rear.

In entering a building, Masonic processions ordinarily countermarch to let the Master enter first.

On ordinary occasions, Grand Lodge processions are formed and march as follows.

Grand Tyler, with drawn sword.
Two Grand Stewards, with rods,

The Great Lights
 (borne by the oldest Past Master).
 District Grand Lecturers.
 Pursuivant. Grand Lecturer
 Past District Deputy Grand Masters
 District Deputy Grand Masters
 Grand Chaplains
 Grand Secretary and Grand Treasurer.
 Marshal. Past Grand Wardens.
 Past Deputy Grand Masters.
 Past Grand Masters.
 Grand Orator.
 Pursuivant. Grand Wardens.
 Deputy Grand Master.
 Master of oldest Lodge
 (carrying Book of Constitutions).
 Grand Master
 (supported by Grand Deacons with rods).
 Grand Sword Bearer
 Two Grand Stewards with rods.

The Grand Deacons should march on a line about five feet apart, and the same distance from the Grand Master, forming an equilateral triangle, and when he passes through the lines his supports (the bearer of the Constitutions and the Deacons) should accompany him, in advance of the Deputy Grand Master.

The ordinary form of procession for a single Lodge will be,—

Tyler with a drawn sword.
 Stewards with rods
 Entered Apprentices.*
 Fellow Crafts.*
 Master Masons
 Secretary and Treasurer.
 Wardens.
 Holy Writings, Square and Compass
 (carried by the oldest member not in office)
 Chaplain.
 Past Masters
 Senior Deacon. Junior Deacon
 Master.

If several Lodges unite in a procession, they may form separately, in the above order, or all, or a part in one body, as follows :

Tyler of oldest Lodge, with drawn sword.
 Stewards of oldest Lodge, with rods.
 Entered Apprentices.
 Fellow Crafts.
 Master Masons.
 Tylers
 Stewards.
 Deacons
 Secretaries and Treasurers.
 Junior Wardens and Senior Wardens.

* Omitted at funerals.

Past Masters
 Masters
 Master of oldest Lodge
 (supported by his Deacons).

In such case the officers of the Lodges take rank according to the precedence of the Lodges. The Stewards of the youngest Lodge, then of the next oldest, and so on, and the other officers in the same way.

When a Lodge has work to do it must form by itself, and the other Lodges may form separately or as one body. It may, however, when no other Lodge is present, invite visiting Brethren to march with it, except when it is itself to be constituted.

When the Grand Master, or the Deputy Grand Master acting as Grand Master, is present, the Book of Constitutions should be borne before him by the Master of the oldest Lodge, or the Senior Past Master; and it must never be borne in procession except before the Grand Master or Deputy Grand Master acting as such. On entering public buildings, the Bible, Square and Compasses, and the Book of Constitutions should be placed in front of the Grand Master.

When the Grand Master joins a Lodge procession, he should be placed immediately in front of the Master, and a bearer of the Constitutions, two Deacons, and a Sword Bearer appointed to attend him. A Deputy Grand Master or a Grand Warden should be assigned the same position, and be attended by two Deacons;

but if either of such Grand Officers has charge of the ceremonies, he should have the post of honor in rear of the Master.

It should be remembered that all Masonic processions are under strict discipline, and no one should enter or leave one without permission of the Master.

INSTALLATION OF THE OFFICERS OF A LODGE.

No one, elected or appointed to office in a warranted Lodge, can enter upon the discharge of his duties until he has been installed. Any Present or Past Master (and by that term is meant the Past Master of a Lodge), and no one else, can install.

By dispensation from the Grand Master the installation may be in public, in which case the Lodge should open 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 the services are at the Hall, the Lodge should be opened and closed in an ante-room, and *never* in the presence of profanes, except that it may be closed by a mere formal declaration, when it is impracticable to retire for the purpose.

A portion of the ceremony of the installation of a Master can be performed only in a Convention of not less than three Past Masters *of a Lodge*. It is known as the "Past Master's Degree," and may be performed by the Installing Officer, with necessary assistance, at his convenience.

If a member of the Lodge would object to the instal-

lation of an officer, his objections should be presented in writing to the Installing Officer, who will examine them. If they appear insufficient he will install the officer, otherwise he will appoint a time and place for a hearing upon the truth of the allegations, and suspend the installation of such officer. If upon such hearing he find the allegations true and sufficient, he will certify that fact to the Lodge, which will enter such certificate upon their records, and take the proper steps for a new election: if he finds them untrue he will install the officer. If the Grand Master is the Installing Officer, there is no appeal from his decision. In all other cases an appeal lies to the Grand Master from any decision of the Installing Officer, in which case all further proceedings are suspended, but such appeal must be taken *before the installation*, or it will be too late.

An officer, when installed, is entitled to serve unless he is actually ineligible, the installation settling all other questions. An officer declared by competent authority duly installed has received valid installation, although portions, or even all, of the ceremony have been omitted.

The Lodge being open upon the third degree, the Marshal, by direction of the Installing Officer, collects the Jewels, the Three Great Lights, the Rule, the Line, the Book of Constitutions, the Warrant, the Records, the By-Laws, the Gavel, the Truncheons of the Wardens, the Deacons' Rods, the Stewards' Rods, the Marshal's Baton, and the Tyler's Sword, and places them

upon a table, so arranged that he can promptly hand them to the Installing Officer when required

Installing Officer.—We are taught that no man should ever enter upon any great or important undertaking without first invoking the blessing of God. We will therefore unite with our Chaplain in an address to the Throne of Grace.

PRAYER.

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 whercver 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. *Amen.*

Response:—So mote it be.

Inst. Officer.—Brother Secretary, you will announce the names of those who have been elected to office.

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

Inst. Officer.—Brother Marshal, you will present to me the Master-Elect of — Lodge.

Marshal.—Worshipful Master, I present Brother *A. B.*, to be installed Master of this Lodge. He has been found to be of good

morals and of great skill, true and trusty; and as he is a lover of the whole Fraternity, wheresoever dispersed over the face of the earth, we doubt not he will discharge his duty with fidelity.

Inst. Officer.—Brother Marshal, you will place our Brother at the altar, there to receive the benefit of prayer, and take upon himself his official obligation.

The Master-elect is placed at the altar facing the East; the Chaplain is conducted to the altar facing the West All rise.

PRAYER BY THE CHAPLAIN

Most Holy and Glorious Lord God, we approach Thee with reverence, and implore Thy blessing on this Brother, elected to preside over this Lodge, and now prostrate before Thee. Fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service; grant him firmness of mind; animate his heart and strengthen his endeavours. May he teach Thy judgments and Thy laws, and be

a true and faithful servant. Bless him, O Lord, and bless the work of his hands.

Accept us in mercy. Hear Thou our prayer. Forgive our transgressions; and, finally, receive us into the Celestial Lodge above where Thou forever reignest. *Amen.*

Response.—So mote it be.

Inst. Officer to Master-Elect, still kneeling.—You will repeat after me your official obligation:—

I, *A. B.* do solemnly promise, on the honor of a Mason, that I will perform the duties of the office of Master to the best of my abilities, agreeably to the Constitution of the Most Worshipful Grand Lodge of New Hampshire, the By-Laws of — Lodge, and the ancient usages and landmarks of Masonry.

The Brethren are seated, and the Marshal conducts the Master-Elect to the East.

Inst. Officer to Master-Elect.—MY BROTHER, previous to your investiture, it is necessary that you should signify your assent

to those ancient charges and regulations which point out the duty of a Master of a Lodge:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regu-

lations, as Masters have done in all ages before you?

The Master assents.

In consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this Lodge, your Brethren having full confidence in your care, skill, and capacity to govern the same.

MY BROTHER, with pleasure I invest you with this jewel of your office,—the SQUARE. As the Square is employed by operative Masons to fit and adjust the stones of a building, that all the parts may properly agree, so you, as Master of this Lodge, are admonished, by the symbolic meaning of the Square upon your breast, to preserve that moral deportment among the members of your Lodge which should ever characterize good Masons; and to exert your authority to prevent ill feeling or angry discussion arising to impair the harmony of their meetings.

I also present to you the THREE GREAT

LIGHTS in Masonry,—the HOLY BIBLE, SQUARE, and COMPASSES

The Bible, the Great Light in Masonry, will guide you to all truth, will direct your paths to the temple of happiness, and point out to you the whole duty of man.

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

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

I also present to you the RULE and LINE. The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and, inclining neither to the right nor to the left, in all our actions have Eternity in view.

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

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

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

You also receive in charge the BY-LAWS and the RECORDS of your Lodge. You are to see that the BY-LAWS are faithfully obeyed, and that the RECORDS are correctly kept, determining what is proper to be recorded.

And lastly, I place in your hand this GAVEL, the use of which you have already been taught. Use it not arbitrarily, but prudently, and, if occasion require, firmly, to the end that good order and harmony be preserved.

* * * *

I now conduct you to the Oriental Chair, and hail you as Master of this Lodge. Call up the Brethren. [Done.]

Master, behold your Brethren !
 Brethren, behold your Master !
 Brethren, salute your Master !

The Brethren salute the Master, who remains seated, with the public or private Grand Honors, as the Installing Officer may direct, and are then seated.

The following words may be sung :

Music—Dundee.

Behold, O Master in the East,
 What glories greet thee there ;
 What floods of radiance earthward stream :
 The sun is rising fair.

Behold, O Master, glorious Arts
 Were cradled in the East,
 Behold what Sciences came forth
 Man's waking mind to feast

O Master, in thy symbolled East,
 Seek WISDOM from above ;
 And spread the light which Heaven shall send
 Within thy Lodge in Love

The Marshal is directed to conduct the Wardens, Treasurer, and Secretary-elect to the altar, where they kneel, facing the East, and, having received their official obligation,—

I, *A B*, do solemnly promise, on the honor of a Mason, that I will perform the duties of the office to which I have been elected to the best of my abilities, agreeably to the Constitution of the Most Worshipful Grand Lodge of New Hampshire, the By-Laws of ——— Lodge, and the ancient usages and landmarks of Masonry,—

they are severally presented to the Installing Officer.

SENIOR WARDEN.

MY BROTHER, you have been elected Senior Warden of this Lodge, and I now invest you with this jewel and the implement of your office.

The LEVEL demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope ; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren ; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard ; and a time will come, and the

wisest knows not how soon, when all distinction but that of goodness shall cease, and death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on the meetings of your Lodge is essentially necessary. In the absence of the Master, you are to govern the Lodge. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust. *Look well to the West.*

The Senior Warden is conducted to the West by the Marshal, and the following words may be sung —

O Warden, with thy LEVEL poised,
What lesson dost thou give?
Are all men equal? Shall the worm
On king and peasant live?

O Warden, where King Hiram stood,
Like him, seek STRENGTH above;
Sustain the East, pay all their due,
Protect the weak in love.

JUNIOR WARDEN.

MY BROTHER, you have been elected Junior Warden of this Lodge, and I now invest

you with this jewel and the implement of your office.

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

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

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present position. *Look well to the South.*

The Junior Warden is conducted to the South by the Marshal, and the following words may be sung —

O Warden, with the PLUMB upraised,
 What doth thy emblem teach?
 Do all the Craft uprightly walk,
 And practice what they preach?

O Warden, where the Faithful One
 Observed the glorious sun,
 Like him adorn with BEAUTY still
 The work by him begun.

TREASURER.

MY BROTHER, you have been elected Treasurer of this Lodge, and it is with pleasure that I invest you with the jewel of your office. It is your duty to take charge of the stock and other property of the Lodge, receive all moneys, keep a just and true account of the same, and pay them out by order of the Worshipful Master and consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

My BROTHER, you have been elected Secretary of this Lodge, and I now invest you

with the jewel of your office. It is your duty to carefully observe the proceedings of the Lodge, keep a true and perfect record of the same, receive all moneys from the hands of the Brethren and pay them to the Treasurer, taking his receipt therefor. Your good inclination to Masonry and this Lodge will induce you to discharge the important duties of your office with fidelity, and by so doing you will merit the esteem and applause of your Brethren.

The Marshal is directed to conduct the remaining officers to the altar, and, having received their official obligation,—

I, *A B*, do solemnly promise, on the honor of a Mason, that I will perform the duties of the office to which I have been appointed to the best of my abilities, agreeably to the Constitution of the Most Worshipful Grand Lodge of New Hampshire, the By-Laws of ——— Lodge, and the ancient usages and landmarks of Masonry,—

they are severally presented to the Installing Officer.

CHAPLAIN.

MY BROTHER, you are appointed Chaplain of this Lodge, and I invest you with this jewel.

It is your special duty to conduct the devotions of the Lodge, and bear before the throne of Heavenly Grace the spiritual needs of your Brethren. In all your intercourse with your Lodge, it is expected that you will "allure to brighter worlds and lead the way."

DEACONS.

BRETHREN, you are appointed [or, have been elected] Senior and Junior Deacons of this Lodge, and I invest you with the jewels of your office, and place in your hands these black rods, which you will bear in the performance of official duty, as symbols of your deputed authority.

It is your duty to attend on the Master and Wardens, and to act under their direction in the active duties of the Lodge, such as in the reception of candidates into the different de-

grees of Masonry, and the introduction and accommodation of visitors; and, as from you the first impression of our Institution is received by the candidates, you should be particularly careful, by the seriousness of your deportment, to properly prepare them for the dignified and important ceremonies of initiation.

MARSHAL.

MY BROTHER, you are appointed Marshal of this Lodge. I invest you with this jewel, and place in your hands this baton as the badge of your office. It is your duty to organize the Lodge, form and conduct all processions, and attend to such other interests, in the practice of our rites, as the Worshipful Master shall direct.

STEWARDS.

BRETHREN, you are appointed [or, have been elected] Senior and Junior Stewards of this Lodge, and I invest you with the jewels of your office, and place in your hands these

white rods, which you will bear in the performance of the duties of your office,—which are to assist the Deacons and other officers in performing their respective duties. You are also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

TYLER

MY BROTHER, you are appointed Tyler of this Lodge, and I invest you with this jewel and the implement of your office. As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing every unworthy thought, word, or deed, and preserving consciences void of offence towards God and towards man.

CHARGE.

WORSHIPFUL MASTER:—

The superintendence and government of the Brethren who compose this Lodge having been committed to your care, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties of your position.

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

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. 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 man is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

BROTHER SENIOR AND JUNIOR WARDENS:—

You are too well acquainted with the principles of Masonry to warrant any distrust

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

BRETHREN OF — LODGE:—

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

Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children

celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The officers are severally conducted to their stations by the Marshal, as each is installed, and, when all have been installed, by direction of the Installing Officer the Marshal proclaims as follows.

I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens, and other officers, elected and appointed, of — Lodge, have been regularly installed into their respective stations. This proclamation is made from the EAST [*W. M. gives one blow with gavel*], the WEST [*S. W. gives one blow with truncheon*], the SOUTH [*J. W. gives one blow with truncheon*], ONCE, TWICE, THRICE; all interested will take due notice, and govern themselves accordingly.

There may be an oration, music, etc.

BENEDICTION.

May the blessing of Heaven rest upon us and all regular Masons. May Brotherly Love prevail, and every moral and social virtue cement us *Amen.*

Response.—So mote it be.

BURIAL SERVICE.

No one below the degree of Master Mason can be buried with, or participate in, Masonic funeral ceremonies. None but Master Masons who are members of a Lodge are *entitled* to Masonic burial, but a Lodge may, if it sees fit, bury with Masonic honors an unaffiliated Mason.

No Masonic clothing or jewels can be worn at the funeral of a Brother unless a Lodge be first regularly opened.

The Masonic services should in all respects be conducted exclusively by the Lodge having jurisdiction, and as if none but Masons were in attendance. A Masonic Lodge should not take part in funeral services conducted by any other organization.

Whenever civic societies, the military, or other organizations may constitute a part of a funeral procession, or otherwise unite with the assembly, the body of the deceased must be in charge of the Lodge having jurisdiction.

The Brethren should be dressed with as much uniformity as practicable, in dark clothes, with white gloves and aprons, the officers and Past Masters wearing their jewels. Black crape should be worn on the left arm, above the elbow.

The Secretary should have prepared an "obituary

roll," on which should be inscribed the name, date of birth, age, date of initiation, passing and raising, or affiliation, also date of death of the deceased Brother; that the funeral ceremonies were performed by the Lodge, and any matters which may be deemed appropriate or of special interest to the Lodge

The Master, in his discretion, may omit portions of either service, or may use portions of all three, according as circumstances may require. The "Lodge Service" may be used at the house, or either the "Lodge Service" or "House Service" may be used at the grave, making the necessary changes, and always remembering that out of the Lodge-room only the *public* Grand Honors can be given

LODGE SERVICE.

The Brethren being assembled at the Lodge-room or some other convenient place, the presiding officer opens the Lodge in the third degree, with the usual forms; and, having stated the purpose of the meeting, the service begins

MASTER (OF CHAPLAIN).—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

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

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

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

MASTER.—The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

The Master, taking the ROLL in his hand, says,—

May we die the death of the righteous, and may our last end be like his.

The Brethren answer,—

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

The Master reads the roll, and says,—

Almighty Father! Into Thy hands we commend the soul of our departed Brother.

The Brethren answer three times, giving the Grand Honors each time

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

The Master delivers the roll to the Secretary, to be deposited in the archives.

PRAYER BY THE CHAPLAIN.

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

RESPONSE.—*So mote it be.*

The procession is formed by the Marshal, and the Brethren proceed, left in front, to the house of the deceased.

HOUSE OR CHURCH SERVICE

Immediately after the benediction, the Master will take his station at the head of the coffin, with the Senior Warden on his right and the Junior Warden on his left; the Chaplain takes his place at the foot of the coffin, while the Deacons and Stewards cross their rods over it.

MASTER.—Death and the dead are with us again, my Brethren, teaching us the brevity and uncertainty of human life and the instability of human fortune, and demanding of us the last sad offices of charity and Brotherhood. Again we lament the loss of a Brother, who sleeps the sleep that knows no waking on this earth.

The body of our beloved Brother — lies before us, overtaken by that relentless fate which is sooner or later to overtake us all, and which no worth or virtue, no wealth or honor, no tears of friends or agony of loving ones, can avert or delay; teaching us the impressive lesson, continually repeated, yet always soon forgotten, that every one of us must ere long dwell in the house of darkness.

S.: W.—In the midst of life we are in death: of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayer.

J.: W.—Lord, let me know my end and the number of my days, that I may be certified how long I have to live.

MASTER.—Very eloquent, my Brethren, are the pale, still lips of the dead. With a pathos and impressiveness that no living lips can equal or even approach, these lips of marble preach to us sermons that cannot be translated into words. Most eloquently they tell us how vain and empty are all ambitions, hatreds, jealousies, the disputes and rivalries, the struggles for wealth and place and power, for rank and reputation, of human life. How indifferent now to praise or censure, undeserved eulogy or equally undeserved blame, to all the prizes of human ambition, to all the glories of human greatness, to all the beatitudes of human love, is this cold and

wax-like body, no longer one with a living soul.

But this body over which we now mourn is not our Brother, but only that which was his human and material part until God laid His finger upon him and he slept. He was mortal, but now has put on immortality. He sleeps, but he shall wake again.

S.: W.—I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though, after my skin, worms 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.

J.: W.—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.

MASTER.—My Brethren, it is an act of grace and wondrous mercy that we are admitted to speak to the Eternal God; to make plaint to Him as to a Father. Wherefore, since this calamity has fallen upon us, and He

hath commanded us in such cases to pray unto Him, let us ask of Him power and assistance to do our duty, and His favor for those who are afflicted in even greater measure than ourselves.

CHAPLAIN or MASTER.—Let us pray.

O Thou, Who art the Father of us all! We humbly invoke Thy blessing upon us who have assembled here to pay the last tribute to the memory of our Brother,—our Brother not only because he was one of Thy children, but also because he was bound to us by the ties of our Fraternity. Impress upon us the uncertainty of life and the certainty of death; teach us the vanity of things earthly and the glory of things heavenly, so that when Thou dost call us to follow our Brother hence, we may be prepared to say, “Thy will be done.”

Inspire us with thankful praise that Thou hast revealed to Thy children that, though we commit this body of our Brother to our Mother Earth, he is not lost, but is gone before to a world which death can never enter.

We especially pray that Thou wilt bless and comfort his mourning relatives; enable them to look with the eye of faith beyond the gloomy scenes of to-day, to that world whose skies are never darkened by sin or clouded by sorrow; and fill them with the cheering hope of meeting their loved friend beyond death's dark river, where parting shall be no more.

ALL.—Our Father, Who 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 trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

RESPONSE.—*So mote it be.*

The procession is formed, and is reversed on arriving at the grave. The Brethren form a circle around it, the officers of the Lodge take their station at the head and the mourners at the foot.

MASTER.—Here we view a striking in-

stance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the daily mementos of mortality, notwithstanding death has established his empire over all the works of nature, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death when we least expect him, and at an hour which we may think to be the meridian of our existence.

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

all fallacies are detected, all ranks levelled, and all distinctions done away.

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

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful

Judge, to whom the secrets of all hearts are known.

While in this state of existence let us support with propriety the character of our profession, consider the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine Grace, to ensure the favor of that eternal Being whose goodness and power know no bounds; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns.

PRAYER BY THE CHAPLAIN.

Almighty and most merciful Father, we adore Thee as the God of time and of eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we

may glorify Thee in all our ways. May we realize that Thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to faithfully perform the duties assigned to us here, so that we may ever enjoy Thy divine approbation. And when our work on earth shall cease, and we are called to depart this life, may we be cheered by the enjoyment of Thy presence, and the assurance of immortal life in that world where faith and hope shall end, and love and joy prevail through eternal ages.

Our Father, who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

All the Brethren should join audibly in the repetition of the Lord's prayer

HYMN, TO BE SUNG WHILE DEPOSITING
THE BODY.

Music—Windham.

I.

Unveil thy bosom, faithful tomb !
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust

II.

Nor pain, nor grief, nor anxious fear,
Invades thy bounds, no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose

AFTER THE BODY IS DEPOSITED IN THE
GRAVE.

CHAPLAIN.—Unto the grave we commit the body of our deceased Brother, earth to earth [*here the Senior Warden, with a trowel, casts earth upon the coffin*], ashes to ashes [*more earth*], dust to dust [*more earth*]; and to the merciful Father above we commend his soul. We can cheerfully leave him in the hands of a Being who doeth all things well.

The Public Honors are thrice given.

DEPOSITING THE APRON.

MASTER. — THIS LAMB-SKIN, or White Leather Apron, is an emblem of innocence and the badge of a Mason. It reminds us of that purity of life and conduct so essentially necessary to gaining admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides.

The Master deposits the Apron in the grave, and, holding the Evergreen in his right hand, continues,—

This Evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave, and which shall never, never, never die. By it we are admonished that though like our Brother, whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through the merits of a divine and ascended Saviour, we may confidently hope that our souls will bloom in eternal spring.

The Master then extends his right-hand palm downwards over the grave, depositing the Evergreen, then carries it above his head, pointing to heaven, brings it down upon his left breast, and then drops it by his side,* then he leads the Brethren around the grave, who, as they pass, deposit the Evergreen with the same sign given by the Master, but without stopping.

HYMNS THAT MAY BE USED WHILE DEPOSITING THE EVERGREEN.

No. I

Music—Pleyel's Hymn

I

Clay to clay, and dust to dust !
Let them mingle,—for they must
Give to earth the earthly clod,
For the spirit 's fled to God

II.

Thither let us turn our view ;
Peace is there, and comfort too :
There shall those we love be found,
Tracing joy's eternal round

* Signifying that we consign the body of our departed Brother to the tomb, commend his spirit to Him who gave it, and that his memory is faithfully cherished within our hearts

No II.

Music—Bangor.

I.

Our labors done, securely laid
In this our last retreat,
Unheeded o'er our silent dust
The storms of earth may beat.

II

Yet not thus buried, or extinct,
The vital spark shall lie,
For o'er life's wreck that spark shall rise
To seek its kindred sky

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

In conformity to this usage, and at the request of our deceased Brother, whose memory we revere and whose loss we now deplore, we have assembled in the character of Masons to offer up to his memory, before the world, the last tribute of our affection, thereby dem-

onstrating the sincerity of our past esteem for him, and our steady attachment to the principles of our Fraternity.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement. But in the beautiful spirit of the Christian's theology, we dare to say that He who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the same Saviour who wept while on earth will fold the arms of His love and protection around those who put their trust in Him.

Then let us improve this solemn warning, that at last, when the "sheeted dead" are stirring, when the "great white throne" is set, we shall receive from the omniscient Judge the thrilling invitation, "Come, ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world." *Amen.*

RESPONSE.—*So mote it be.*

HYMNS THAT MAY HERE BE USED.

No I.

Music—Walsall, or Bangor.

I.

Here Death his sacred seal hath set
On bright and bygone hours;
The dead we mourn are with us yet,
And more than ever ours.

II.

Ours by the pledge of love and faith;
By hopes of heaven on high;
By trust triumphant over death,
In immortality

No. II.

Music—Pleyel's Hymn

I.

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

II.

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

BENEDICTION.

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace.

And unto Him, the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. *Amen.*

RESPONSE.—*So mote it be.*

The Lodge escorts the mourners to the house or to the entrance of the cemetery, and, having taken leave of them there, returns to the hall and closes.

THE DEDICATION OF A MASONIC HALL.

The dedication of Masonic Halls may be in public, if deemed desirable.

The Grand Lodge having been opened in a room near the new hall, a committee from the Lodge waits upon the Grand Master and escorts him with his Grand Officers to the Lodge-room. The officers of the Grand Lodge having assumed their several stations, the following words are sung:

I.

All hail to the morning that bids us rejoice ;
 The Temple's completed, exalt high each voice ;
 The copestone is finished, our labor is o'er,
 The sound of the gavel shall hail us no more.

II

Almighty Jehovah, descend now and fill
 This Lodge with Thy glory, our hearts with good-will :
 Preside at our meetings, assist us to find
 True pleasure in teaching good-will to mankind

III

Thy WISDOM inspired the great Institution ;
 Thy STRENGTH shall support it till nature expires ;
 And when the creation shall fall into ruin,
 Its BEAUTY shall rise through the midst of the fire

After the opening prayer has been offered, the Architect thus addresses the Grand Master :

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, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

After the Square, Level, and Plumb have been delivered to the Grand Master, the Master of the Lodge addresses the Grand Master as follows :

MOST WORSHIPFUL GRAND MASTER, the Brethren of — Lodge, being animated with a desire to promote the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the Most Worshipful Grand Lodge, and, if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

After the dedication to Freemasonry, the following words are sung

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

After the dedication to Virtue,—

Bring with thee Virtue, brightest maid,
 Bring Love, bring Truth and Friendship here ;
 While kind Relief will lend her aid
 To smooth the wrinkled brow of care.

After the dedication to Universal Benevolence,—

Come, Charity, with goodness crowned,
 Encircled in thy heavenly robe,
 Diffuse thy blessings all around,
 To every corner of the globe

After the invocation by the Grand Chaplain,—

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.

After the proclamation and the address of the Grand Master, the following words may be sung

I.

O God, Thou hast reared, in Thy glorious might,
 The Temple of Nature, whose arch is the sky,
 Exalted its pillars, and covered it o'er
 With starry-decked heavens, in beauty on high.

II.

With faith like the Fathers we humbly uprear
 This lowlier temple of Brotherly Love,
 Thy Book on its altar, Thy trust in our hearts,
 We consecrate all to the Master above

III.

Oh! ever may WISDOM be found in the East,
 Contriving for all in true Friendship and Love;
 The STRENGTH of King Hiram abound in the West,
 Supporting the fabric with faith from above.

IV.

May the South glow with BEAUTY, the whole to adorn,
 And ever remind us of Him who was slain;
 Like Him may we suffer, like Him when we die,
 Be raised from the grave unto glory again.

At the close of the ceremonies the Committee of the Lodge should escort the Grand Lodge from the hall.

THE CONSTITUTION OF A NEW LODGE.

The Grand Lodge having been opened in a room contiguous to the hall of the Lodge to be constituted, the Brethren who have been designated as Master and Wardens of the new Lodge are admitted, and the Master thus addresses the Grand Master :

MOST WORSHIPFUL GRAND MASTER, the Brethren of — Lodge, now assembled in their Lodge-room, have instructed me to inform you that they are now convened for the purpose of being constituted, under the Warrant which has been granted them by the Grand Lodge, into a regular Lodge, agreeably to the ancient usages and customs of the Craft.

After the Grand Officers are seated in their several stations, the following words are sung :

I.

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

II.

'T is like the oil on Aaron's head,
Which to his feet distils ;
Like Hermon's dew, so richly shed
On Zion's sacred hills.

III.

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

IV.

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

* * * * *

Words to be sung after the CORN is poured upon the Lodge,—

When 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.

After the WINE is poured upon the Lodge,—

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.

After the OIL is poured upon the Lodge,—

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

After the constitution by the Grand Master,—

I.

Thou, Who art God alone,
Accept before Thy Throne
Our fervent prayer.
To fill with light and grace
This House, Thy dwelling-place,
And bless Thy chosen race,
O God! draw near!

II.

As through the universe
All nature's works diverse
Thy praise accord;—

Let Faith upon us shine;
Let Charity combine
With Hope to make us Thine,
Jehovah, Lord!

III

Spirit of Truth and Love!
Descending from above,
Our hearts inflame,
Till Masonry's control
Shall build in one the whole,
A Temple of the soul,
To Thy great Name.