

THE OFFICIAL MONITOR

of the

Grand Lodge of Ancient Free and Accepted Masons

State of Texas



Adopted December, 1921

APPROVAL OF REVISION

Under date of December 5th, 1907, the Grand Lodge of Texas adopted the following report of Bro. E. E. Douglass for the Committee on Work:

REPORT OF COMMITTEE ON WORK

To the M. W. Grand Lodge of Texas:

We, your Committee on Work, to whom was referred that part of the revision of Taylor's Monitor by R. W. Bro. Sam R. Hamilton, P. G. M., which refers to the ritual, beg leave to report that we have carefully examined this work, so faithfully and judiciously performed, and find that Bro. Hamilton has revised, corrected, rearranged and harmonized the Monitor with our authorized ritual, and that although our former Monitor has served a useful purpose so long, we recognize in this revision quite an improvement, and that it will prove of great practical utility.

Having as actual workers in Masonry long felt the necessity of a thorough re-vision of our Monitor, we feel that Bro. Hamilton (himself for many years an active worker), has in this revision rendered the Craft a great service, and one that merits and should receive at our hands our most grateful approval.

Fully approving this revision ourselves, we recommend the following for adoption:

1. Resolved, That the revision of Taylor's Monitor by Past Grand Master Sam R. Hamilton be, and the same is hereby approved and recommended for use as the latest and most approved monitorial textbook, but not to the exclusion of our former Monitor being used by those now provided with them.
2. Resolved, That this revised Monitor. shall be known as the Taylor-Hamilton Monitor of Symbolic Masonry.

Fraternally submitted,

[Signed]

E. E. DOUGLASS,
W. W. HUNNICUTT,
E. B. REEVE,
C. P. BOON,
GEO. F. MORGAN,
Committee.

This report was referred to a Special Committee composed of Bros. W. S. Fly, Anson Rainey, Geo. W. Tyler, J. Y. Hogsett, Friench Simpson and W. L. Burdette, which committee made the following report, which was adopted:

"We, your Special Committee, to whom was referred the matter of the Taylor-Hamilton Monitor for publication, would report that it is inexpedient for the Grand Lodge to publish same at this time, and recommend that Bro. Hamilton shall publish same, if he so desires, and preserve the copy plate of same, and he is hereby authorized to preserve the copyrights of the same."

During the 1918 Communication of the Grand Lodge a resolution was introduced and adopted, as appears on page 200 of the printed proceedings, calling attention to the fact

that the price of the Taylor-Hamilton Monitor, under the then system of management, had increased from fifty cents to one dollar and fifty cents per copy, and requesting the Committee on Printing to secure the lowest bid from the then publishers. The Grand Secretary, in his 1919 report, stated that he had been unable to secure a satisfactory bid from the publishers who were custodians of the copyright, but had received a satisfactory bid from a concern which proposed to electotype the plates, the same to be the property of the Grand Lodge. (See P. P. 1919, page 138.) This report was referred to the Committee on Grand Officers' Reports, which rendered a detailed report and introduced the following resolution, which was adopted. (See P. P. 1919, Page 314.)

"Your Committee is most thoroughly of the opinion that this Grand Lodge should at once relieve itself of all such co-partnerships and entangling financial alliances. We are fully competent, and every legitimate interest demands, that we should provide our own authorized Monitor, and own outright the copyright and plates for same, as well as for our laws. To meet any existing or possible emergency, we know of no reason why this Grand Lodge may not have published our old Taylor Monitor, which our subordinates are already authorized to adopt and use. This would give us a much smaller volume, and one which we could furnish to the Craft at not to exceed one-third the present cost of the Taylor-Hamilton Monitor. We therefore offer the following, viz:

"Resolved, That the Grand Master appoint a committee of three with our Grand Secretary as its Chairman, whose duty it shall be to make all necessary investigation and secure all needed bids, etc., and to report at our next Annual Communication definite recommendations looking to the securing and printing of a Monitor for this Grand Lodge; said contract whenever made to provide for the copyright and plates to be vested in and retained by this Grand Lodge, and further,

"Resolved, That if in the judgment of the above named Committee, the emergency should demand, they are hereby authorized and instructed to have a sufficient number of the Taylor Monitor published to meet the urgent demand, provided, however, same may be furnished to the purchaser at a price not to exceed 50c per copy, and further that any and all such contracts for printing shall be first approved by the Grand Master.

Fraternally submitted,

W. M. FLY,
NAT M. WASHER,
WILLIAM JAMES,
J. J. DAVIS,
JOHN R. ARNOLD,
GUS BRANDT,
Committee."

The Grand Master then appointed the following committee: M. W. W. B. Pearson, Grand Secretary, Chairman; K. Robey and J. F. Scott.

This committee rendered a full and complete report on revision of the Monitor, By-Laws and Forms at the 1920 Annual Communication of the Grand Lodge, which was referred to the Jurisprudence Committee, as appears on page 171 of the printed proceedings.

The Jurisprudence Committee approved the report of the Revision Committee at the 1921 Annual Communication, and the report was finally approved and adopted on December 7th, 1921.

The By-Laws and Forms have been eliminated from the Monitor and will be found with the Constitution and Digest.

DEDICATION

Believing that we should endeavor to perpetuate the memory of those zealous Craftsmen who, at an early day in the history of Texas Masonry, and since then, labored hard to lay the foundation for the present unexampled prosperity of our Order, the Committee on Revision feels that this work would not be complete without an acknowledgment of their services to the Craft. We therefore desire to enter on perpetual record this tribute to their memory:

Grand Lecturers from 1837 to 1853: Daniel T. Fitchett, John H. Walton, Isaiah Call, D. McFarland, J. H. Holland, N. II.' Darnell, Geo. K. Teulon, A. S. Ruthven, Henry King, W. D. Smith, Wm. M. Taylor, Stephen H. Darden, Wm. D. Goff, W. D. Woods-worth, Peter W. Gray, J. C. Harrison of Texas; and R. W. Bro. John C. Gordy of Louisiana.

To all those D. D. G. Masters who, after the Grand Lecturer system was abolished, January 20th, 1853, faithfully taught the Lodges in their Districts the authorized Work.

To M. W. Bro. William M. Taylor, whose zealous and intelligent labors were appreciated by this M. W. Grand Lodge, as shown in its adoption of the Monitor prepared by him in 1858, the first Monitor printed for Texas and used for many years as the only one, and to M. W. Bros. Benjamin A. Botts, John B. Jones and John Watson, that trio of zealous Craftsmen, through whose faithful and indefatigable labors the adopted esoteric work as well as the Monitor, was preserved and safely handed down, in regular succession, as it were, with the assistance of M. W. Bro. B. F. Frymier, R. W. Bros. Peyton Nowlin, D. J. Eddleman and others, to December, 1895.

To the Committees on Work down to this date, special reference being made to Bros. E. F. Douglass, W. W. Hunnicutt, C. P. Boon, E. B. Reeve, Geo. F. Morgan, J. L. Miller, M. M. Brush, A. W. Campbell, W. W. Peavy, Sam R. Hamilton and others, under whose patient and efficient labors the Ritualistic Work has reached a degree of uniformity second to none.

Finally, for want of time and space in which to enumerate their names, to every zealous and devoted Craftsman who has, since the organization of our Grand Lodge, in 1837, until this good hour, labored faithfully to promote the best interests of Masonry and the glory of God.

To their memory, one and all, is this tribute now offered by your co-laborers and brothers,

W. B. PEARSON,
K. ROBEY,
J. E. SCOTT,
Committee.

I hereby certify that this Monitor was approved and adopted by the Grand Lodge of Texas on December 7th, 1921.

(Signed) W. B. PEARSON,
Grand Secretary.

THE MONITOR

OPENING A LODGE

When the brethren have assembled in the Lodge-room, that is to say, at the place designated in their dispensation or charter for holding the Lodge, and the time or hour for meeting has arrived, the W. Master gives one rap with the gavel, and directs the brethren to be clothed, the officers to assume their Jewels, and repair to their respective stations and places, except the Tiler.

The Tiler's place, when the Lodge is at labor, is without the door. If it is a Stated meeting, the Lodge should be opened in the Master's degree, and all business transacted in the order and manner required by the By-Laws of the Lodge, and the Constitution and Edicts of the Grand Lodge.

A prayer or charge must always be read or offered at the opening or closing of a Lodge. The following prayers and charges are suitable for such occasions:

Prayer at Opening

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. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory and to our advancement in knowledge and virtue; and we beseech Thee, O Lord God, to bless this our present assembling, and to illuminate our minds by the divine precepts of Thy Holy Word, and teach us to walk in the light of Thy countenance; and when the trials of our probationary

state are over, be admitted into THE TEMPLE "not made with hands, eternal, in the heavens." Amen.

Response: So mote it be.

Another Prayer

Great Architect of the Universe: In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime

principles of 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.

Another

Supreme Grand Master of the Universe: We would reverently invoke Thy blessing at this time: Wilt Thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace, and closed in harmony. Amen.

Response: So mote it be.

At Opening in the First Degree

The W. M. says: Brethren, before I declare the Lodge opened, let us invoke the assistance of the Great Architect of the Universe in all our undertakings. May our labors, thus begun in order, be conducted in peace, and closed in harmony. Amen.

Response: So mote it be.

The Master then, in the name of God and the Holy Saints John, declares the Lodge duly opened in the first degree in Masonry.

At Opening in the Second Degree

The W. M. says: Brethren, before I declare the Lodge opened, let us fervently supplicate the Grand Geometrician of the Universe, that the rays of heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science. 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, my 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 practice with assiduity the sacred tenets of our Order; ever remembering that where brethren are, there should be peace and harmony, and each should wish for the good of the whole.

Prayer at Closing

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

Response: So mote it be.

At Closing in the First Degree

Master: Brethren--Before I declare the Lodge closed, let us, with all reverence and humility, express our gratitude to the Great Architect of the Universe, for the favor already received.

May He continue to preserve the Order, by cementing and adorning it with every social and moral virtue. Amen.

Response: So mote it be.

At Closing in the Second Degree

Master: Brethren--Before I declare the Lodge closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity. Let us remember that wherever we are, and whatever we do, He is with us, that His "All-Seeing Eye" observes us. While, then, we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties toward Him with fervency and zeal. Amen.

Response: So mote it be.

At Closing in the Third Degree

Master: Brethren--Before I declare the Lodge closed, let us unite in humbly acknowledging our dependence on the Most High. May His right hand be as a shield and buckler to us against the assaults of our enemies; and, at the final day, may each and every one of us be raised, through the merits of the Lion of the tribe of Judah, to the celestial Lodge above, where the Supreme Grand Master forever presides--forever reigns. Amen.

Response: So mote it be.

Charge at Closing

Brethren: You are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties 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." Remember it more "especially to the household of the FAITHFUL."

Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you. Amen. Response: So mote it be.

Benediction

May the blessings 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.

Duties in the Lodge

While the Lodge is open for work, Masons must not hold private conversation or committees without leave from the Master; nor talk of anything foreign or impertinent; nor interrupt the Master or Wardens, or any' brother addressing himself to the chair; nor behave inattentively, while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master and the Wardens, and all his fellows.

Every brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

No private offenses, or disputes about nations, families, religion or politics, must be brought within the doors of the Lodge.

ENTERED APPRENTICE

SECTION I

[The first section of this degree teaches the candidate, by Symbols, many important lessons, and among other things, that Masonry is a moral institution, founded upon the morality as taught in the Bible, and that he has to take the Holy Bible as the rule and guide to his faith and practice; it being the great light in Masonry and the source whence we, as Masons, derive all our ethics.

The ceremonies as taught in this section not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are thoroughly investigated and understood.]

Prayer Used at the Initiation of a Candidate

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

[The following passage of Scripture may be used during the ceremony:]

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

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

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

[Since the more general introduction of music into the Lodges, the following hymn is sometimes used as a substitute for this passage of Scripture, with excellent effect:]

(Music)-- "AULD LANG SYNE"

Behold how pleasant and how good,
For brethren such as we,
Of the Accepted brotherhood,
To dwell in unity!
'Tis like the oil on Aaron's head,
Which to his feet distills;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of light and love
A blessing sent with pow'r;
Oh! may we all this blessing prove.
E'en life for evermore; [p. 23](#)
On friendship's altar rising here,
Our hands now plighted be,
To live in love with hearts sincere,
In peace and unity.

[In the course of this section the badge of a Mason is introduced and explained.]

The Lambskin, or white leather apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that could be conferred, at this, or any future period, by king, prince or potentate, or any person, except he be a Mason; and which every one ought to wear with equal pleasure to himself and honor to the Fraternity.

[This Section closes with a moral explanation of the Twenty-four Inch Gauge and Common Gavel.]

The Twenty-Four Inch Gauge

Is an instrument made use of by operative Masons to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day; which we are taught to divide into three parts, whereby we find a portion for the service of God and a distressed worthy brother; a portion for our usual vocations, and a portion 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 of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting ourselves as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECTION II

[This section rationally accounts for the ceremony of initiating a candidate into our ancient institution, and fully explains the first section.]

The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lambskin as the badge of a Mason is constantly reminded of that purity of heart and uprightness of conduct so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

SECTION III

[This section sets out with the definition of a Lodge, and contains instructions relative to the form, supports, covering, furniture, ornaments, lights, jewels, situation and dedication of Lodges. We also here derive instruction as to the tenets of a Mason's profession, the manner in which our ancient brethren served their Masters, and the section closes with an explanation of the four cardinal virtues. Much of this section is monitorial, and is open and free to the perusal of any and all persons. By a perusal of our monitors the uninitiated may learn much of the workings of Masonry.]

The Form of a Lodge

A Lodge is said to be supported by Wisdom, Strength and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.

The Covering of a Lodge

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

Of these, Charity is the greatest; for Faith may be lost in sight; Hope end in fruition; but Charity extends beyond the grave, through the bound-less realms of eternity.

The Furniture of a Lodge

is the Holy Bible, Square and Compasses.

The Bible is dedicated to the service of God, it being the inestimable gift of God to man; * * * * the Square to the Master, it being the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds towards all mankind, more especially, a Brother Mason.

The Ornaments of a Lodge

Are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground-floor of King Solomon's Temple, and is emblematical of human life, checquered with good and evil. The Blazing Star represents the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to all mankind. The Indented, or Tesselated border, refers to the Planets which, in their revolution, form a beautiful border around that grand luminary, and are emblematical of the blessings and comforts which surround us.

There are three lights belonging to the Lodge, situated in the East, West and South; but there is none in the North.

Jewels of a Lodge

There are six Jewels belonging to a Lodge, three immovable and three movable. The immovable Jewels are the Square, Level and Plumb; these are said to be immovable, because they have fixed stations in a Lodge.

The movable Jewels are the Rough Ashlar, Perfect Ashlar, and the Trestle-Board.

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

[By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board, we are 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, as Speculative Masons, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great volume of nature and revelations, which is our moral and Masonic Trestle-Board.]

Dedication

Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master; but Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two eminent patrons of Masonry; [and since their time, there is represented in every regular and well-governed Lodge, a certain Point within a Circle (the Point represents an individual brother, the Circle the boundary-line of his duty), embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist; upon the top rest the Holy Scriptures.

In passing around this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps his desires circumscribed within their precepts, it is impossible that he can materially err.]

The principal tenets of our profession are three: Brotherly Love, Relief and Truth, and are thus explained:

Brotherly Love

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

Relief

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

Truth

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

Manner of Service

Our Ancient Brethren served their Masters with

The Four Cardinal Virtues,

Temperance, Fortitude, Prudence and Justice, are * * * * * in this manner:

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 vicious habit, which might lead him to betray his trust, and subject him to the contempt 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 should be deeply impressed on the mind of every Mason, as a safeguard against any

attack that may be made to extort from him any of those valuable secrets with which he has been so solemnly entrusted upon his first admission into the Lodge.

Prudence teaches us to regulate our lives and actions agreeably to the dictate of reason, and is that habit by which we wisely judge, and prudently determine, on all things relative to our present, as well as our future happiness. This virtue, particularly attended to, in all strange and mixed companies, will prevent us from letting fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue, in a great measure, constitutes the real good man; and it should be the invariable practice of every Mason, never to deviate from the minutest principles thereof.

This closes the Third Section, and finishes the degree, with the exception of the charge, which is as follows:

Charge

My Brother:--Having passed through the ceremonies of your initiation, I congratulate you on your admission into this ancient and honorable Order; ancient, as having existed from time immemorial; honorable, as tending to make all men so, who are strictly obedient to its teachings and 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 pre-eminent 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 scepter for the trowel, to patronize our mysteries, and join in our assemblies.

As a Mason, you are to regard the Holy Scriptures as the great light in your profession; they are the unerring standard of truth and justice; and you are to regulate your life and actions by the divine precepts therein contained. No institution was ever raised on better principles, or a more solid foundation than that of ours, which takes the Holy Bible as its corner-stone; nor were ever more excellent rules or useful maxims laid down, than are inculcated in the several Masonic Lectures, which you will learn at your leisure, by conversing with well-informed Brethren, who will be always as ready to give as you will to receive instruction.

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

A zealous attachment to these duties will insure public and private esteem.

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

Your prompt attendance at our meetings, when at labor in the Entered Apprentice Degree, is earnestly solicited; yet it is not meant that Masonry should interfere with your necessary vocations, for these are, on no account, to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

Finally, be faithful to the trust committed to your care, and manifest your fidelity to our principles, by a strict observance of the Constitutions and Ancient Landmarks of our Order; and by refraining to recommend any person to a participation in our privileges, unless you are satisfied, and have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor and credit on our ancient and honorable institution.

FELLOW-CRAFT'S DEGREE

[Masonry, like all other sciences, is progressive, and can only be acquired by degrees, and at intervals. When an Entered Apprentice has served the proper time, and learned properly the Ritual of the first degree, he can, and it is his duty (if he is a good and true Apprentice), to apply through a member of the Lodge for the second, or Fellow-Craft's Degree.

This application can be made orally, at a stated meeting, but before the applicant can be balloted for, he must be examined in an Entered Apprentice Lodge as to his proficiency in the first degree, and if (after closing the E. A. Lodge, and calling to labor in the Master's Degree), said examination is declared satisfactory, by the vote of the brethren present, the Lodge will proceed to ballot upon said application.]

[This degree is divided into two sections, the first of which is entirely ceremonial, and the Lecture pertaining to the same is but a recapitulation of the ceremonies used on the occasion, and should be well understood by every member of the Lodge, but more especially, by the officers.]

SECTION I

[The following passage of Scripture is rehearsed during the ceremony of the first section:]

"Thus he shewed me; and behold the Lord stood upon a wall made by a plumb line, with a plumb line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb line, Thus saith the Lord, Behold, I will set a plumb line in the midst of my people Israel; I will not again pass by them any more."

Or the following Ode may be sung:

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

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

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

The Working Tools of a Fellow-Craft

Are the Plumb, Square and Level.

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

[This section closes with a practical illustration of the manner in which Our Ancient Brethren gained admission into the middle chamber of King Solomon's Temple.]

SECTION II

The Second Section * * * * * and treats of Masonry under two de nominations, Operative and Speculative.

[The Terrestrial and Celestial Globes, the Orders of Architecture, the Human Senses and the Liberal Arts and Sciences are here introduced and explained, and the learned and accomplished Mason may display his talents and skill in their elucidation.]

Operative Masonry

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

science and industry is implanted in man, for the best, most salutary and beneficent purposes.

Speculative Masonry

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.

Our ancient brethren, in obedience to God's law, labored six days and rested on the seventh, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore the Great Creator.

[The emblems of Unity, Peace and Plenty are explained in connection with these pillars.]

The Globes

Are two artificial spherical bodies * * * * *, upon the convex surface of which are delineated various portions of the earth's surface, the planetary revolutions, fixed stars, and other particulars.

[The five orders of Architecture next require attention. By order in Architecture is meant a system of all the members, proportions and ornaments of columns and pilasters.

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

THE FIVE ORDERS OF ARCHITECTURE

Are the Tuscan, Doric, Ionic, Corinthian and Composite.

The Tuscan

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

The Doric

Which is plain and natural, is the most ancient, and was invented by the Greeks. [Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this Order gives it a preference in structures where strength and noble simplicity are chiefly required.]

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

The Ionic

Bears a kind of mean proportion between the more solid and delicate orders. [Its column is nine diameters high; its capital is adorned with volutes, and its cornices have dentals. There are both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her hair, in contrast to the Doric order, which was formed after that of a strong, robust man.]

The Corinthian

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

The Composite

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

Three of these orders, the Doric, Ionic and Corinthian, are only revered by Masons, for these alone show invention and were invented by the Greeks; the others differ only by accident, and were added by the Romans. Hence it is to the Greeks, and not to the Romans, that we are indebted for all that is great, judicious and distinct in architecture.

THE FIVE HUMAN SENSES

Are Seeing, Hearing, Feeling, Smelling and Tasting, (and are next in order for explanation):

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. [By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which minister to this sense, render the eye a peculiar object of admiration, and the most astonishing part of the animated creation.]

Hearing

Is that sense by which we distinguish sounds and are capable of appreciating the agreeable charms of music. [By it, we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.]

Feeling

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

Smelling

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

Tasting

Enables us to make a proper distinction in the choice of our food. [The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they are intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting;

and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.]

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

Three of which, Seeing, Hearing and Feeling, are principally revered by Masons.

THE SEVEN LIBERAL ARTS AND SCIENCES

Are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy (and are illustrated in this section as follows):

Grammar

Is the key by which alone a door can be opened to the understanding of speech. [It is Grammar which reveals the admirable art of language and unfolds its various constituent parts, its names, definitions and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision and purity.]

Rhetoric

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

Logic

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude, or resemblance. [Of all the human sciences, that concerning man is certainly most worthy of man. The precise business of Logic is to explain the nature of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation, or ground-work of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.]

Arithmetic

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. [We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic.]

Geometry

This science usually treats of the magnitude of bodies. [Magnitude has three dimensions, length, breadth and thickness.]

Music

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

Astronomy

Is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength and beauty of the great Creator in the heavens. [How nobly eloquent of the Deity is the celestial hemisphere!--spangled with the most magnificent heralds of His infinite glory! They speak to the whole universe; for there is neither speech so barbarous but their language is understood, nor nations so distant but their voices are heard among them.

The heavens proclaim the glory of God;
The firmament declareth the works of his hands."

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

The fifth of these sciences, Geometry, is deemed principally essential in Masonry.

By it 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 durations of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics.

The Moral Advantages of Geometry

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions.

By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye.

Numberless worlds are around us (all framed by the same Divine Artist), which roll through the vast expanse, and all are conducted by the same unerring laws 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.

Corn, Wine and Oil

This closes the second section, and finishes the degree, with the exception of the charge, which is as follows:

Charge to the Candidate

My Brother: Being advanced to the degree of Fellow-Craft, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in Masonic knowledge you will improve in social intercourse.

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

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

The study of the liberal arts and sciences, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your careful consideration; especially the science of Geometry, which is established as the basis of our art.

Geometry, or Masonry (originally synonymous terms), being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior, and regular deportment, have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of our order, by steadily preserving in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow-Craft, and to these duties you are bound by the most sacred and solemn ties.

MASTER MASON

[Freemasonry, as before stated, is progressive, and a knowledge of its philosophy and teachings can only be acquired by time, patience, perseverance and close application.

In the first degree, we are taught the duties we owe to God, our neighbor and ourselves.

In the second, we are more thoroughly inducted into the mysteries of moral science and learn to trace the goodness and majesty of the Creator, by minutely analyzing His works.

But the third degree cements the whole, and is calculated to bind men together by mystic ties of fellowship, as in a bond of fraternal affection and brotherly love.

It is among brethren of this degree that the Ancient Landmarks of the Order are preserved, and it is from them the rulers of the Craft are selected. It is in a Master's Lodge that all business of a legislative character is transacted and all ballots take place.]

[The candidate, after serving his proper time as a Fellow-Craft, orally applies for the Master's degree; and, after being examined in a Fellow-Craft's Lodge, as to his proficiency, a Master's Lodge is as called to labor (it being a stated meeting), and the Lodge approving his examination, a ballot is taken upon his application for the Third degree; and if elected, and there be no objection, he is prepared for his introduction into the first section of the Master's Degree.]

[This Degree is divided into three sections.]

SECTION I

[During the ceremonies of this section the following passage of Scripture is repeated:]

"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 keeper 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."--
Ecclesiastes 12:1-7.

[The following hymn is occasionally introduced as a substitute for this Scripture:]

Music--BONNIE DOON

Let us remember in our youth,
Before the evil days draw nigh,
Our great Creator, and His Truth!
Ere mem'ry fail, and pleasures 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.

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.

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; [p. 58](#)
For man to his long home cloth go,
And mourners group around his urn;
Our dust to dust again must flow,
And spirits unto God return.

This section closes with an explanation of

The Working Tools of a Master Mason

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

The Trowel is an instrument made use of by operative Masons to spread the cement which unites a building in 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 emulation, of who can best work and best agree.

SECTION II

[This section, like the first, is altogether ceremonial, and recites a legend of the utmost importance to the Order; and should be well understood by all, and forcibly and impressively illustrated at the raising of every Candidate, as much depends upon the impression made upon him at the time he receives the degree. In its symbolical interpretation, it testifies our faith in the resurrection of the body and the immortality of

the soul, and places integrity and firmness upon a lofty pedestal in strong contrast with those passions which debase and ruin those who indulge in them.]

Funeral Dirge

Hymn, C. M.

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

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

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

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

Or, if preferred, the following may be used:

Funeral Dirge

Music--PLEYEL'S HYMN

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below,
Thro' a pilgrimage of woe.

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

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

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

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

[The following prayer is offered just before the candidate is raised:]

Prayer

Thou, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth 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.

SECTION III

[The third section explains the various classes of emblems belonging to this degree, and is principally all monitorial.]

The third section sets out--

The three steps usually delineated on the Master's Carpet are emblematical of the three principal stages of human life, namely: Youth, Manhood and Old Age.

[In Youth, as Entered Apprentices, we ought 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 duties to God, our neighbor and ourselves, so that, in Old Age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality.]

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great beneficent Author of our 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 endowed as rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

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

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

The Book of Constitutions, Guarded by the Tiler's Sword

Reminds us that we should 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

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

The Hour Glass

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

The Scythe

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

The Ninth, or Last Class of Emblems

Thus we close the explanations of this degree with the solemn thought of death, which, without Revelation, is dark and gloomy; but the good Mason is suddenly revived by the ever-green and ever living sprig of Faith in the merits of the Lion of the tribe of Judah; which strengthens him with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body will rise and become as incorruptible as his soul.

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

This closes the Third Section, and finishes the degree, except the charge, which is as follows:

Charge

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. In this respectable character, you are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices.

To preserve unsullied the reputation of the Fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity.

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 pretense, 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.

ADDRESSES

Address to a Brother Upon the Presentation of a Lambskin Apron by the Lodge

My brother, in behalf of the Lodge, I now present to you this white Lambskin Apron. It may be, that in the coming years, upon your brow shall rest the laurel leaves of victory; it may be that, pendant from your breast, may hang jewels fit to grace the diadem of some Eastern potentate.

Aye! more than these, for light, added to coaling light, may enable your ambitious feet to tread round after round the ladder that leads to fame, in our Mystic Order; and even the purple of our Fraternity may rest upon your honored shoulders; but never again, from mortal hands, never again, until your enfranchised spirit shall have passed upward and inward, through the pearly gates, can a greater honor be bestowed, or one more emblematical of purity and innocence, than that which has been conferred upon you tonight.

This Apron, the special gift of this Lodge, is yours to wear upon all proper occasions throughout an honorable life, and at your death, it is to be placed upon the coffin that contains your lifeless remains and with them shall be laid beneath the silent clods of the valley. May the pure and spotless surface of this Apron be an ever-present reminder of that "purity of heart and uprightness of conduct so essentially necessary," thus keeping pure your thoughts, and inspiring nobler deeds and greater achievements!

Then, when at last, your weary feet shall have come to the end of life's toil-some journey, and, from your nerveless grasp, shall drop, forever, the working tools of life, may the record of your life and actions be as pure and spotless as this Apron now is; and when your soul, freed from earth, shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him who sits thereon, the welcome plaudit: Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

Address at Initiation of a Clergyman

You, brother, are a preacher of that religion which inculcates universal benevolence and unbounded charity. You will, therefore, be fond of the Order, and zealous for the interests of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good-will among mankind. So that whoever is warmed with the spirit of Christianity must esteem, must love, Freemasonry.

Here, virtue, the grand object in view, luminous as the meridian sun, shines effulgent on the mind; enlivens the heart, and warms with sympathy and affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both private and public, yet it is a full recommendation of a society, to have these pursuits continually in view, as the sole object of their associations; and these are the laudable bonds which unite us in one indissoluble Fraternity.

Address at Initiation of a Soldier

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It, in every nation, opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinction, prejudices and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has taught the pride of victory to give way to the dictates of an honorable connection.

Should your country demand your services in foreign wars, and should captivity be your portion, may you find affectionate brethren where others would only find enemies.

In whatever nation you travel, when You meet a Mason, you will find a brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness.

Address at Initiation of a Foreigner

You, brother, the native and subject of another nation, by entering into our Order, have connected yourself, by sacred and affectionate ties, with thousands of Masons in this and other countries. Ever recollect that the Order you have entered into bids you always to look upon the world as one great republic, of which every nation is a family, and every particular person is a child. When, therefore, should you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be universal, and extend to every branch of the human race. At the same time, remember that, besides the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your Brother Masons, of whatever stations, country, or religion.

RECITATION

[The following was composed by the compiler of this Revised Monitor, many years ago, to follow immediately after the delivery of "Morris' Masonic Poem." It has been so favorably received, that it is now given to the Craft, in printed form, so that they may receive any benefit it may be to them.]

An Apostrophe to "Hope"

Brethren: If Masonry teaches us anything, it teaches us the Fatherhood of God, and the Brotherhood of Man! It teaches us Life, Death, a Resurrection, and a Future Life!

Brethren, the Covering of a Lodge is no less than "the clouded-canopy, or starry-decked heavens, where all good Masons hope at last to arrive by the aid of the theological ladder, which Jacob, in his vision, saw extending from Earth to Heaven; the three principal rounds of which are denominated, Faith, Hope, and Charity, teaching faith in God, hope in Immortality, and charity to all Mankind."

Yes, "Hope!" With silv'ry tongue and dainty fingers, Hope plays upon the golden strings, and sings to us the cheering melody of

"A Final Resurrection and An Endless Life!"

The comforting strains of her angelic music reverberate through all the corridors of our ancient and mystic Temple; its sweet cadences cheer us while we live--comfort us when we come to die--and linger, like a pleasant requiem, about our newly-made graves, when we sleep the sleep of death!

Yes, Hope is an anchor to the soul,--both sure, and steadfast! and is anchored to that within the vail! Yes, Hope plants the Sprig of Evergreen, at the head of our graves, and sits there, through all the intervening years, singing the

Paeans of Immortality!

and proclaiming that our lifeless clay shall be raised * * * * and that, in a land far brighter and happier than this, our bodies and souls, reunited, shall forever bloom in Eternal Spring!

Brethren, for this, let us hope, and to this, let us press forward! Amen!

Response: So mote it be!

INSTALLATION CEREMONY OF THE GRAND LODGE

[The following Installation Ceremony was prepared by Past Grand Master John Sayles, in 1879, was approved, and has been since then used by the M. W. Grand Lodge in installing its officers. By special permission of his widow, Mrs. Mary E. Sayles, and son, Henry Sayles, of Abilene, Texas, this form is incorporated in this edition, with the Official Titles as pre-scribed in the Constitution, and some necessary preliminary instructions by the compiler.]

The Grand Master-elect may be installed by a Present, or a Past Grand Master, and if by the latter, he does so by request of the retiring Grand Master.

It is the prerogative of the newly installed Grand Master to install the other Grand Officers; but this right is usually waived, and the officer who installed him, Proceeds to install the remaining Grand Officers.

The hour for installation having arrived, the Installing Officer takes the chair, calls the Grand Lodge to order, and states the order of business. He directs the Grand Marshal to have the jewels and other insignia of office collected and arranged in proper order, and instructs the Grand Secretary to call the roll of the Grand Officers elected and appointed. As the name of each is called, he should come forward and take his seat according to his rank. The installation then proceeds as follows:

Installation Ceremony

The Grand Marshal presents the Grand Master-elect, and says:

Most Worshipful Grand Master: I present you Bro. A. B., who has been duly and constitutionally elected Grand Master of the Grand Lodge of Texas for the ensuing Masonic year. He has signified his willingness to accept the office. I therefore ask that he be duly and constitutionally installed therein.

The Grand Master-elect is then placed at the Altar, facing the East; the Grand Chaplain is conducted to the Altar, facing the West; the Grand Lodge is then called up, and the Grand Chaplain says:

Brethren, let us pray:

Prayer

Eternal source of life and light, we ask Thy blessing upon Thy servant now before Thee, as he is to enter upon new and responsible duties, and assume new and important relations to his brethren. Invest him with Thy choicest gifts; may heavenly wisdom illuminate his mind; may heavenly power give strength to his exertions; may heavenly goodness fill and enlarge his breast; may his feet rest upon the rock of justice, and from his hands may streams of beneficence continually flow; may his administration of the affairs of the Fraternity redound to Thy glory, to the good of the Craft, and to the welfare of mankind.

Add Thy blessing upon the officers associated with him. May they be faithful and zealous in upholding the hands of their chief in all good deeds, and with a just sense of their accountability to Thee, and to the Craft, may they labor for the advancement of the Institution.

Bless the Grand Lodge and its subordinates, and all the Brotherhood, wherever dispersed! Make them more helpful and beneficial to each other and to all Thy children; and inspire them with an ardent love to Thee, to their brethren, and to the whole human family. In Thee, we place our trust! Guide us, we pray Thee, through all the vicissitudes of life, and at last bring us to dwell in Thy presence forever! Amen.

Response: So mote it be.

The Grand Chaplain is conducted to his station, but the Grand Master-elect remains kneeling at the Altar, and the Installing Officer, addressing him, says:

You will repeat after me your official obligation:

"I, A. B., do promise, upon the honor of a Mason, that I will serve as Grand Master of the Grand Lodge of Texas for the term for which I have been elected and until my successor is duly and constitutionally installed, and will perform all the duties of that office to the best of my ability."

The Brethren are seated.

Installing Officer: Brother Grand Marshal, you will conduct the Grand Master-elect from the Altar to the East.

Installing Officer: Brother A. B., you having been duly elected Grand Master of Masons, and having taken on obligation to discharge the duties of that office, it is with much pleasure that I now invest you with this Jewel as the badge of your office. It will silently admonish you always to do justice to the cause of Masonry; and to consult, as the exalted rank you now hold demands of you, the real interests of the Institution. It will instruct you to infuse into the many Lodges of which you are now the head, the true spirit of our Order; to make wise decisions for the good of the Fraternity; to give due commendation to the worthy; and to rebuke those who act contrary to our laws.

By immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well-nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions which, I doubt not, you have formed in your mind, that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise.

To rule has been the lot of many, and it requires neither strength of intellect nor soundness of judgment. To rule WELL has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm, or the iron will, that obedience and order, the chief requisites of good government, are secured; but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a man, he should be of approved integrity and irreproachable morals, freed from the dominion of hasty temper and ill-governed passions; of good repute in the world, and practicing, as an example to the Craft, the cardinal virtues of Temperance, Fortitude, Prudence and Justice.

As a citizen, he should be loyal to his government; obedient to its laws; prompt in the duties he owes to society; and a pattern of fidelity in all social and domestic relations.

As a Mason, he should cling to the old landmarks and be sternly opposed to their infringement; be a proficient in the laws, language and literature of the Fraternity; be desirous to learn, and apt to teach; though not, for the time, a workman, yet the master of the work, and qualified to earn his wages; be prompt to give aid, and slow to demand it; be ever mindful, that though elevated for a time above his fellows, yet he is elevated by them, and that he is still a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief and Truth.

As an officer, he should remember, first of all, that he is an individual Mason, sharing in that respect, a common lot with his brethren, and therefore interested in the welfare of each and all. He should be devoid of undue ostentation and haughty overbearing; accessible to all; cultivating the closest friendship and the most unlimited confidence with his associate officers; eager to take counsel with his brethren and ready to give it; patient in investigation and hearing; deliberate in judgment; prompt in execution; forbearing long and much with evil-doers; ready to reward good; devoid of favoritism and wholly impartial; watchful over the treasury; having an eagle-eye upon every portion of his jurisdiction, and breasting ever the restless spirit of innovation.

Such are some of the most important qualifications which a Grand Master should possess, and the leading errors which he should avoid.

While the tools of operative Masonry (to us the most expressive symbols), the Book of Constitutions, and the Holy Writings, are all placed in your charge, I would call your attention specially to the latter. In this you find the principles upon which Masonry is founded; from this it derives its Wisdom, Strength and Beauty; this will confirm your faith, strengthen your hope, encourage your charity, and direct you to that Temple where all is harmony, love and peace.

I also deliver to you the emblem of that power with which you are now invested. In your hands it must never be sounded in vain. Use it only for the good of the Craft.

I now seat you, Most Worshipful, in the Grand East, at the head of an Order which is calculated to unite men by true friendship, to extend benevolence, and to promote virtue. And allow me to say that the honor with which you are invested is not unworthy of a man of the highest position or most distinguished abilities.

May you do honor to your exalted station, and late, very late, in life, may you be transmitted from the fading honors of an earthly Lodge, to the mansions prepared for the faithful in a better world!

The Grand Lodge is called up, and the Installing Officer says:

Brethren, salute your Grand Master!

The Grand Honors are given, after which the following Installation Ode should be sung:

Master's Installation Ode

Music--DUNDEE

Behold, O Master, in the East,
What glories greet thee there!
What floods of radiance eastward 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 symbol'd East
Seek wisdom from above,
And spread the light which heaven shall send
Within thy Lodge in love.

The Grand Marshal is directed to conduct the Grand Officers-elect to the East, where, standing with the right hand on the left breast, they take the official obligation as follows:

"I, A. B., do promise, upon the honor of a Mason, that I will serve the Grand Lodge of Texas in my office for the term for which I have been elected and until my successor is duly elected and installed, and that I will faithfully observe the laws and Constitution of the Grand Lodge of Texas, all ancient Masonic usages, and perform all the duties of my office to the best of my skill and ability."

The Installing Officer proceeds as follows:

Deputy Grand Master

If. W. Sir: You are invested with this Jewel as the badge of the office of R. W. Deputy Grand Master.

The office to which you have been elected by your brethren is one of great dignity and importance. In many cases your powers and prerogatives are co-extensive with those of your chief. At all times, if he be present, you are to assist him with your counsel and cooperation; and in his absence, death, incapacity or inability to act, the whole duties of his office devolve upon you. In case of the Grand Master's absence from the State, or his disability to act, you are empowered by the Constitution of this Grand Lodge to preside, when present, in any Lodge under her jurisdiction; to grant dispensations for new Lodges; install and constitute Lodges to whom Charters are ordered to issue; to suspend Lodges for un-Masonic conduct, and to instruct in the Ritual of Masonry. But while your powers and privileges are thus extensive, remember that they will bring with them a heavy share of responsibility.

The honor thus conferred, and the trust reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let, therefore, no effort of yours be wanting in the faithful discharge of the duties of your office, so that you may have honor, and the Craft profit thereby.

The Deputy Grand Master is then conducted to his seat, to the left of the Grand Master.

Grand Senior Warden

R. W. Sir: You are invested with the Jewel of Grand Senior Warden. The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance. In the Grand Lodge, to control, practically, under the direction of the Grand Master, the admission of all visitors; to announce specially those who are of rank or eminence; to aid in the preservation of order; and at all times to render counsel and ad-vice to the Grand Master, are high and responsible duties, requiring circumspection, vigilance and reflection; but when to these is super-added the more onerous labor, in conjunction with the Grand Junior Warden, of diligently preserving the ancient land-marks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft.

Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your brethren, and it will be your duty and pleasure to so act as to justify their confidence. Look well to the West.

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

Grand Senior Warden's Installing Ode

Music--DUNDEE

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 dues,
Protect the weak in love.

Grand Junior Warden

P. W. Sir: As the duties of your office and the qualifications for it are almost identical with those of the Grand Senior Warden, except as it respects the introduction of visitors, I will only add to the charge given to that officer, that you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the Jewel of your office, and repair to the South, being ever watchful, whether in labor, or at refreshment, that the high twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed.

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

Grand Junior Warden's Installing Ode

Music--DUNDEE

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.

Grand Treasurer

R. W. Sir: You are invested with this Jewel as the badge of the office of Grand Treasurer.

It is your duty to receive all moneys due the Grand Lodge from the Grand Secretary or other officers, giving your receipt for the same; to enter all moneys in regular accounts, with the purposes for which they are intended; to keep regular accounts with all officers, charging them with all fees, dues or other moneys received by them and known to you; to make disbursements only on legal orders from the Grand Lodge, or of the Grand Junior Warden on Grand Stewards' accounts, or to Lodges entitled to distribution from the grand charity fund; and to keep accurate accounts thereof; to make regular reports to the close of each Annual Communication, and whenever required by the Grand Lodge.

The keys forming the Jewel of your office have a two-fold significance; they are instruments to bind as well as to loose; to make fast as well as to open; they will never, I am confident, be used by you in any other manner than the Constitution, laws, rules and regulations of the Grand Lodge shall direct.

The Grand Treasurer is then conducted to his proper place in the Grand Lodge.

Grand Secretary

R. W. Sir: Usage as well as positive enactments from time to time have rendered the duties of Grand Secretary more onerous and varied than those of any other officer.

Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill and industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic brethren of every State and country, upon him devolves, in a large degree, the good name and credit of the Masonic family of this State.

The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our Constitutions, my brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official Jewel, the pens, I am persuaded that they will make an enduring record, not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

He is then conducted to his seat at the Grand Secretary's desk.

District Deputy Grand Masters

R. W. Sirs: You have been appointed District Deputy Grand Masters of the Grand Lodge of Texas.

It is your duty to assist the Most Worshipful Grand Master in the discharge of his duties during the recess of the Grand Lodge; to visit all the Lodges in your respective districts; to examine their records and see that they are properly kept; to correct any errors you may observe, and to make a full report of all your acts and doings to the Grand Master before the next Annual Communication of this Grand Lodge.

In the discharge of your respective duties you will have many serious and important questions propounded to you, the solving of which will require each of you to be well skilled in Masonic jurisprudence. The office to which you have been appointed embraces an important trust, and the choice of you by the Grand Master is an evidence of the high opinion he entertains of your fidelity and discretion. Labor, therefore, to discharge the duties of your respective offices in such a manner as not to bring censure or dishonor upon the head of your illustrious chief.

They are then seated, and the Grand Marshal presents the Grand Chaplain, and the Installing Officer proceeds as follows:

Grand Chaplain

R. W. and Rev. Sir and Brother: The sacred position of Grand Chaplain of the Grand Lodge of Texas has been intrusted to your care by our Grand Master, and you are now invested with the Jewel of your office.

It will be your duty to conduct the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. In faithfully performing these duties, it may be the means of refining the souls, strengthening the virtues, and purifying the minds of our Masonic brethren and thereby preparing them for admission into the society of those above, whose happiness will be as endless as it is perfect. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing.

He is then conducted to the Grand Chaplain's desk, to the right of the Grand Master.

Grand Orator

R. W. Sir and Brother: You have been appointed Grand Orator of the Grand Lodge of Texas, and you are now invested with the badge of your office.

It is your duty to attend the Annual Communications of this Grand Lodge, and at public installations, dedications, or other public occasions, to deliver a suitable address.

To do this, it is necessary that you should be familiar with the operations of Masonry, both at home and abroad, and well versed in Masonic lore. And from your known zeal and attachment to the Order, I have no doubt but that you will perform your duties with credit to yourself and pleasure to the Fraternity.

He is then seated.

Grand Marshal

R. W. Sir and Brother: You have been appointed Grand Marshal of the Grand Lodge of Texas. The office with which you are intrusted is one of great importance, and requires much skill and attention in the discharge of its duties.

You are to superintend all processions of the Grand Lodge, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions.

You will ever be attentive to the commands of the Grand Master and always near at hand to see them duly executed. You are now invested with the badge of your office, and I presume that you will give to your duties all that study and attention which their importance demands. I now present you this sword as the appropriate implement of your office.

Grand Senior and Junior Deacons

W. Sirs and Brothers: You have been appointed Grand Deacons of this Grand Lodge. It is your province to attend upon the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge; to see to the introduction and accommodation of visitors, and such other duties as may be assigned you by these officers.

The badges of your office are intrusted to your care, without doubt of your vigilance and attention.

Grand Stewards

W. Sirs and Brothers: You have been appointed Grand Stewards of this Grand Lodge. The duties of your office are to assist the Deacons and other officers in performing their respective duties, and to see that none are admitted into the refreshment rooms but such as are justly entitled to be there by the regulations of the Grand Lodge.

Your regular and early attendance will afford the best proof of your zeal and attachment to our Grand Lodge.

Grand Pursuivant

W. Sir and Brother: You have been appointed Grand Pursuivant of the Grand Lodge of Texas, and you are now invested with the badge of your office.

It is your duty to announce all applicants for admission into the Grand Lodge by their names and Masonic titles; to take charge of the Jewels and regalia of the Grand Lodge; to attend all communications of the Grand Lodge, and to perform such other duties as may be required of you by the Grand Master or presiding officer. I presume that your respect and attachment to the Grand Lodge, and your earnest solicitude for the good of the Order, will prompt you to the faithful discharge of the duties of your office.

Grand Tiler

W. Sir and Brother: You have been appointed Grand Tiler of the Grand Lodge of Texas, and are now invested with the implement of your office. As the Sword is placed in the hands of the Grand Tiler to enable him to effectually guard against the approach of cowans and eaves-droppers, and permit none to pass except those who are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense towards God and towards man.

The Installing Officer then calls up the members of the Grand Lodge (and only the members should rise, as the address is exclusively for them), and delivers the following:

Address to the Members of the Grand Lodge

Brethren, Members of the Grand Lodge of Texas: Behold the officers of this Grand Lodge for the ensuing Masonic year.

Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty.

The officers who have been elected and appointed to govern this Grand Lodge are sufficiently conversant with the rules of propriety and the laws of this 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 to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Grand Annual Communication has been conducted thus far with so much unanimity and concord, in which we greatly rejoice, so may it continue to the end. 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. 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 this Grand Lodge, pure and unimpaired, from generation to generation.

The Installing Officer then calls up the entire Grand Lodge, and the Grand Marshal, by his direction, makes the following:

Proclamation

Grand Marshal: I hereby proclaim that the Most Worshipful Grand Master and other Grand Officers, elected and appointed, of this Grand Lodge, have been regularly installed into their respective stations.

This proclamation is made from the East (one blow with gavel), from the West (one blow with gavel), from the South (one blow with gavel), once, twice, thrice. All interested will take due notice, and govern themselves accordingly.

The Installing Officer then surrenders the East and the gavel to the Grand Master. who seats the Grand Lodge.

[If the installation is public, a Program, with music and an address, may be readily arranged. If the time allows, the ceremonies should always be interspersed with appropriate music.]

INSTALLATION CEREMONY FOR A SUBORDINATE LODGE

The Marshal presents the Master-elect to the Installing Officer, and says:

Worshipful Master: I present you Bro. A. B., who has been duly and constitutionally elected W. Master of Lodge, No. ..., Ancient Free and Accepted Masons, for the ensuing Masonic year. I believe him to be well qualified to discharge the duties of that office. He has also signified his willingness to accept the same. I therefore ask that he be duly and constitutionally installed therein.

Wor. Sir and Bro.--I take pleasure in installing you into this honorable office, with the usual ceremonies; but, previous to being invested with the insignia of your office, 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, viz:

"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 magistrate, to work diligently, live creditably, and act honorably by all men.

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

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

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

"VIII. You promise to respect genuine brethren and to discountenance 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 groundwork of Masonry.

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

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

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

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

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

These are the regulations of Free and Accepted Masons.

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

"Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?"

The new Master having signified his cordial submission as before, the Installing Officer thus addresses him:

"Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this (new) Lodge, in full confidence of your care, skill and capacity to govern the same."

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

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

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

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

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

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

The Line teaches 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 to ignorance of the excellent precepts it enjoins.

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

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

The Master is then seated with his officers on his right.

Senior Warden

Presented by the Marshal to the Installing Officer, with the same ceremony, only changing the name of W. Master to Senior Warden, and the same with all the other officers. After the Warden is properly presented, the him with his Jewel and Gavel, e and says:

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

Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. "Look well to the West!"

He is then seated to the right of the W. Master.

The Junior Warden

Brother E. F.: You have been elected Junior Warden of Lodge, No. ..., and are now invested with the badge of your office.

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

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

The Treasurer

Brother G. H.: You have been elected Treasurer of Lodge, No. It is your duty to receive all moneys from the Secretary, make due entries thereof and pay them out by order of the Worshipful Master and consent of the Lodge.

I trust your regard for the welfare of the Order will prompt you to a faithful discharge of your duties.

The Secretary

Brother E. F.: You have been elected Lodge, No. It is your duty to carefully observe all the proceedings of the Lodge; make a correct record of all things proper to be written, receive all moneys due the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

I trust your good wishes for the welfare of this Lodge will prompt you to discharge the duties of your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren.

The Chaplain

Rev. Sir and Brother: You have been appointed Chaplain of this Lodge. It is your duty to perform those solemn services which we should constantly render to our Creator; and which, when offered by one whose profession is "to point to heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, where happiness will be as endless as it is perfect.

Senior and Junior Deacons

Brothers A. B. and C. D.: You have been appointed Deacons of Lodge, No. ..., and I invest with you the badges of your office. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and the immediate practice of our rites.

The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

Stewards

Brothers O. P. and R. S.: You are appointed Stewards of this Lodge or Masters of the Ceremonies. It is your duty to assist the Deacons and other officers in performing their respective duties, to see that the tables are properly furnished at refreshment, and the brethren suitably provided for. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

Tiler

Brother S. A.: You are elected Tiler of Lodge, No. ..., and I invest you with the implement of your office. As the sword is placed in the hands of the Tiler, to enable him effectually to guard against the approach of cowans and eaves-droppers, and permit none to pass except those who are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing

the approach of every unworthy thought and deed, thus preserving consciences void of offense toward God and man.

Charge to the W. Master

Worshipful Sir and Brother: To your care is committed the Charter of this Lodge and the government of the brethren who compose the same and are within the jurisdiction of said Lodge. You cannot be insensible of the obligations which devolve on you as their head nor of your responsibility for the faithful discharge of the important duties annexed to said station.

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

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

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 as that the Craft may never suffer for the 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.

To the Members of the Lodge

Brethren, such is the nature of our Constitution that some must, of necessity, rule and teach, while others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are elected and appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of Masonic order, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment.

I, therefore, trust that you will have but one aim, and that will be, to try to please each other and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as the business of this Lodge has been conducted in peace and harmony, so may it long continue. May you and your associates 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 Marshal then proclaims the officers of Lodge, No. ..., duly and constitutionally installed.

The following is the order of a procession for installing the officers of a sub-ordinate Lodge publicly, viz:

Procession of a Subordinate Lodge on Occasions of Public Installation

Tiler with drawn sword;
Musicians (if Masons--if not, they precede the Tiler);
Stewards, with white rods;
Master Masons;
Senior and Junior Deacons with black rods;
Secretary and Treasurer;
Senior and Junior Wardens;
Past Masters;
Royal Arch Masons;
Knights Templar;
Orator and Chaplain;
Holy Writings;
W. Master.

CONSTITUTING A LODGE

The ceremony of installing the officers and putting the Lodge at work under a Charter for the first time, is the same as the preceding, except the preliminary steps, which are as follows:

The Installing Officer, who by the Constitution of the Grand Lodge of Texas, must be the Grand Master, Deputy Grand Master, one of the Grand Wardens, or one of the District Deputy Grand Masters, or some Past Master duly authorized by proxy by one of them, convenes the new Lodge at the Lodge room, at such time as may suit the convenience of himself and the brethren, opens the Lodge in the Master's degree, and informs the brethren present of the object of the meeting; that meeting, be it on whatever day it may, is a stated meeting.

He then calls upon the brethren to know if they are satisfied with the officers named in the Charter. If they answer in the affirmative, he asks the brethren named in the Charter to consult together and appoint the other officers. And when that is done he names a Marshal for the occasion, and directs him to present the officers for installation, or he may call to refreshment and then install. If, in response to the inquiry about the satisfaction, as to the officers named in the Charter, the brethren should say they are not satisfied, he at once orders an election and then installs the officers elected according to the ceremony of installation, heretofore given for a subordinate Lodge.

CEREMONY AT LAYING CORNER-STONES

At the time appointed, the Grand Lodge is convened at some suitable place, approved by the Grand Master, the brethren appearing in the insignia of the Order, with white gloves and aprons.

The Lodge is then opened in ample form, and the rules for regulating the procession are read by the Grand Secretary. The Lodge is then called from labor in the Lodge room, and placed in charge of the Grand Marshal, and sets out to perform the ceremony of laying the corner-stone in the following manner, viz:

MARSHALL

Entered Apprentices;
Fellow-Crafts;
Two Tilers, with drawn swords;
Tiler of the oldest Lodge, with a drawn sward;
Two Stewards of the oldest Lodge;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Mark Masters;

Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges;
Music; p. 119
Grand Tiler with a drawn sword;
Grand Stewards, with white rods;
Grand Pursuivant;
Members and Delegates of Grand Lodge in double file;
Grand Treasurer and Secretary;
District Deputy Grand Masters;
A Brother with a golden vessel containing Corn;
Two Brethren, with silver vessels, one containing Wine and the other Oil;
Principal Architect, with Square, Level and Plumb;
Bible, Square and Compasses, carried by a Master of a Lodge, supported by two Stewards;
Grand Chaplain;
The Five Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Grand Orator;
Grand Wardens;
Deputy Grand Master;
Master of the oldest Lodge, bearing the Book of Constitutions, on a Velvet Cushion;
G. Deacons, with black rods, on a line, 7 feet apart.
GRAND MASTER;
Grand Sword Bearer, with a drawn sword;

Two Stewards, with white rods. The procession having arrived at the proper place, it will halt and open to the right and left, facing inward, and the Grand Master and his officers pass through and take their proper places on a platform prepared for the occasion. An ode is then sung. The Grand Master commands silence, and the ceremonies proceed as follows, viz:

The Grand Master says:

"R. W. G. S. Warden: The Grand Lodge of Texas having been invited to lay the corner-stone of this edifice, and having assembled for that purpose, I now order that this, the representation of the Grand Lodge of Texas, do now assist me in the performance of this work. This my will and pleasure you will, therefore, proclaim to the Grand Junior Warden, that the brethren and others present may have due notice thereof."

The Grand Senior Warden says:

"Bro. Grand Junior Warden: It is the order of the M. W. G. Master that the corner-stone be now laid with Masonic honors; this you will proclaim to all present, that the occasion may be observed with due order and solemnity."

The Grand Junior Warden then says:

"Brethren and all persons present will take notice that the M. W. G. Master will now proceed to lay this corner-stone in due Masonic form. You will, therefore, observe the

order and decorum becoming the important and solemn ceremonies in which we are about to engage."

The Grand Master then says:

"R. W. G. Treasurer: I now order you to deposit the corn, medals and papers in the place prepared for their reception."

The principal Architect then presents the working tools to the G. Master, who directs the G. Marshal to present them to the Deputy G. Master and Grand Senior and Junior Wardens.

The G. M., D. G. M., and G. Wardens then descend from the platform; the G. M. with the Trowel, the D. G. Master with the Square, the G. S. Warden with the Level, and the G. J. Warden With the Plumb--the G. M. standing at the East of the stone, his Deputy on his right, the G. S. Warden at the West and the G. J. Warden at the South side of the stone. The Grand Master then spreads the cement, and when done, directs the G. Marshal to order the Craftsmen to lower the stone by three motions.

The Public Grand Honors are then given. The Square, Level and Plumb are then applied to the stone by the proper officers.

G. M.--R. W. D. G. Master: What is the proper Jewel of your office?

A.--The Square.

G. M.--Have you applied the Square to those parts of the stone that should be squared?

A.--I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.--R. W. G. S. Warden: What is the proper Jewel of your office?

A.--The Level.

G. M.--Have you applied the Level to the stone?

A.--I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.--R. W. G. J. Warden: What is the proper Jewel of your office?

A.--The Plumb.

G. M.--Have you applied the Plumb to the several edges of the stone?

A.--I have, M. W. G. M., and the Craftsmen have done their duty.

G. M.--Having full confidence in your skill in the Royal Art, it remains with me to finish the work.

The G. Master then gives three knocks upon the stone and says:

"I find this foundation-stone well formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen, according to the Grand Plan, in Peace, Love, and Harmony."

The D. G. M. then receives from the Grand Marshal the vessel containing Corn, and, spreading the corn upon the stone, says:

"May the health of the workmen employed in this undertaking be preserved to them, and the Supreme Grand Architect bless and prosper their labors."

Response: So mote it be.

The G. S. Warden then receives from the Grand Marshal the vessel containing Wine, and, pouring it upon the stone, says:

"May plenty be showered down upon the people of this State, and may the blessing of the bounteous Giver of all things attend their philanthropic undertakings."

Response: So mote it be.

The G. J. Warden then receives the vessel containing Oil, and pours it upon the stone, saying:

"May the Supreme Ruler of the World preserve the people in peace, and vouchsafe to them the enjoyment of every blessing."

G. M.--"May the Corn of nourishment, the Wine of refreshment, the Oil of joy, and all the necessaries of life abound among men throughout the world, and may the blessing of Almighty God be upon this undertaking, and may this structure here to be erected be preserved to the latest ages, in order that it may promote the useful purposes for which it is designed."

Response: So mote it be.

The Grand Master then presents the implements to the Architect, saying:

"To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that, by your skill and taste, a fabric shall arise which shall add new luster to your fame as a Master Builder; may it endure for many ages, a monument of the liberality and benevolence of its founders."

Response: So mote it be.

An oration suitable to the occasion is then delivered. An ode sung, and a prayer concludes the ceremonies; when the Lodge returns, in the same form as above set out, to the place whence it came, and is closed in due form.

CONSECRATION OF A SUBORDINATE LODGE

On the day appointed for the ceremony of dedication, the Grand Lodge meets in a convenient room near the place, and opens in ample form in the third degree. The Master of the Lodge wishing to be dedicated, rises and says:

Most Worshipful G. M.: The Brethren of Lodge, No, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the M. W. Grand Lodge; and if it meets their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form.

A grand procession is then formed under the direction of the Grand Marshal as follows, viz:

Tiler with a drawn sword;
Two Stewards, with white rods;
Entered Apprentices;
Fellow-Crafts;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens; [p. 126](#)
Senior and Junior Wardens
[Mark Masters;]
Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges.

THE NEW LODGE.

Tiler with drawn sword;
Stewards with white rods;
Entered Apprentices;
Fellow-Crafts;
Master Masons;.
Deacons;
Secretary and Treasurer;
Two Brethren, carrying the Lodge [1](#)
Junior and Senior Wardens;
The Holy Writings, carried by the oldest
Member, not in office;

The Master;
Music;

THE GRAND LODGE.

Grand Tiler, with a drawn sword;
Grand Stewards, with white rods;
A Brother, carrying a golden vessel of corn; [2](#)
Two Brethren, carrying silver vessels,
one of wine, the other of oil;
Grand Secretary;
Grand Treasurer;
A Burning Taper, borne by a Past Master;
A Past Master, bearing the Holy Writings;
Square and Compasses, supported by, two Stewards, with rods;
Two Burning Tapers, borne by two Past Masters;
Clergy and Orator;
The Tuscan and Composite Orders;
The Doric, Ionic and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Grand Junior and Senior Wardens;
Right Worshipful Deputy Grand Master;
The Master of the oldest Lodge, carrying the book of Constitutions;

THE M. W. GRAND MASTER.

The G. Deacons, on a line seven feet apart, on the right and left of the
Grand Master, with black rods;
Grand Sword Bearer, with a drawn sword;
Two Stewards with white rods.

The procession moves on to the house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others, in succession, pass through and enter the house.

A platform is erected and provided with seats for the accommodation of the Grand Officers.

The Grand Master calls all to order; prayer is then made by the Grand Chaplain and an anthem sung, after which the Architect addresses the Grand Master, as follows:

Most Worshipful: Having been entrusted 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 up the implements which were committed to my care, when the foundation of this fabric was laid, hoping the exertions thus made will be crowned with your approbation and that of this Most Worshipful Grand Lodge.

The Grand Master replies:

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

An ode is then sung--

The Deputy Grand Master then says:

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

The Grand Master then requests all who are not Master Masons to retire.

A procession is then formed as follows, viz:

Grand Sword Bearer;
Grand Standard Bearer;
A Past Master, with a Light;
A Past Master, with Bible, Square and Compasses;
Two Past Masters, each with a Light;
Grand Secretary and Treasurer, with emblems;
Grand Junior Warden, with Pitcher of Corn;
Grand Senior Warden, with Pitcher of Wine;
Deputy Grand Master, with Pitcher of Oil;
Grand Master;
Two Stewards, with White Rods.

All the other brethren keep their places and assist in performing an ode, which continues during the procession, excepting at intervals of dedication. The Lodge or Master's Carpet, which is spread in the center of the Hall with the Lodge furniture and lights upon it, is then uncovered, and the procession marches around it, when the Grand Junior Warden presents the Pitcher of Corn to the Grand Master, who, striking thrice with his mallet, pours it out upon the Lodge, at the same time saying:

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

The Grand Honors are then given.

The procession then passes around the Lodge, and the Grand Senior Warden presents the Pitcher of Wine to the Grand Master, who sprinkles it upon the Lodge, saying:

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

The Grand Honors are then thrice given.

The procession again passes around the Lodge for the third time. when the Deputy Grand Master presents the Pitcher of Oil to the Grand Master, who, sprinkling it upon the Lodge, says:

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

The Grand Honors are then twice given An invocation is made to the Throne of Grace by the Grand Chaplain. The Lodge is then covered and the Grand Master again takes his seat upon the platform, and those who have retired are invited in, after which an oration is delivered and the ceremonies concluded with music. A grand procession is again formed as at first, and the Grand Lodge returns to the room where it was opened and closes in ample form.

Footnotes

[126:1](#) Generally the floor or carpet.

[126:2](#) Wheat.

MASONIC BURIAL SERVICE

The custom of interring the dead with some solemnity is general among all nations-- whether savage and ignorant, or civilized and enlightened. In discharging a duty we owe to all, it insures proper respect to the mortal remains of a deceased brother, whatever may have been his failings; and it affords an opportunity for the happy recollection of his virtues, as well as of giving a testimony of the estimation in which they were held. It also chiefly serves to remind those who participate in it of their own mortality, and of the importance of being prepared for Death, which must come upon all. The ceremonies observed on such occasions vary in different nations and societies. Those observed by Masons have an ancient origin, and refer to one of the most important traditions of the Order. They are uniform throughout the Masonic World, in some general and essential matters; and, though they differ in details, being subject to regulations by the legislative authority of the Order, they should be uniform in each Grand Lodge jurisdiction, and to that end--

The Grand Lodge of Texas hereby establishes the following as the Burial Service to be used by Subordinate Lodges in Texas:

Rules

1. No Mason can be interred with the formalities of the Order, nor is entitled to join the procession on such occasions, unless he has been advanced to the third degree of Masonry.
2. The Brethren should observe uniformity in dress; black coats, hats and pants are most appropriate. The proper Masonic clothing is white gloves and aprons. Each brother should also wear a sprig of evergreen on the left lapel of his coat, and black crepe around the left arm.
3. The Holy Bible, Square and Compasses should be covered with crepe.

4. The Deacons' and Stewards' Rods should be trimmed with a black silk knot, or with black ribbon at the upper end.
5. The Officers of the Lodge wear their jewels trimmed with black crepe or black ribbon.
6. Under no circumstances should dress aprons or sashes be worn.
7. If the Grand Master, Deputy Grand Master, or either of the Grand Wardens attend any funeral procession, they will preside over and conduct the ceremonies, unless they desire otherwise. Their place in the procession is always after the Master of the Lodge officiating.
8. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In case of a stranger or sojourner, the Master of the senior Lodge present will preside.
9. The Brethren having assembled at the Lodge Room, or some other suitable place, a Master Mason's Lodge is opened, and the Worshipful Master states the object of the meeting. The Ante-Burial Service is then read (the brethren all standing), unless the Master should deem it most appropriate to have it read at the church or residence of the deceased, in which event the Lodge should be at once called from labor and placed in charge of the Marshal, and a burial procession formed.
10. When the Ante-Burial Service is read at the house of the deceased, the Master will take his station at the head of the coffin (which may be uncovered), the Wardens at the foot, and the brethren around it. If the service be held in a church, the Master, Wardens and brethren will place themselves as above directed, and the service will begin immediately after the close of the religious services.

The Ante-Burial Service

Master: 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 must he return.

[The Master here takes in his hand a copy of the roll, which should be carefully prepared by the Secretary before the service begins, and says:]

Master: Let us live and die like the righteous, that our last end may be like his!

Response: God is our God forever and ever; He will be our guide even unto death!

[The Master then deposits the roll in the archives of the Lodge, or hands it to the Secretary to deposit, and says:]

Master: Almighty Father! in Thy hands we leave with humble submission the soul of our deceased brother.

[The Brethren answer three times, giving the Public Grand Honors each time:]

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

[When this service is read at the house of the deceased, the coffin being closed, the following, or some other suitable psalm or hymn, may be sung:]

Funeral Dirge

90 PSALM, L. M.

Thro' ev'ry age, eternal God
Thou art our rest, our safe abode;
High was Thy throne ere heav'n was made,
Or earth Thy humble footstool laid.

Long hadst Thou reigned e'er time began,
Or dust was fashioned into man;
And long Thy kingdom shall endure,
When earth and time shall be no more.

But man, weak man, is born to die,
Made up of guilt and vanity;
Thy dreadful sentence, Lord, was just,
"Return, ye sinners, to your dust."

Death, like an overflowing stream,
Sweeps us away; our life's a dream;
An empty tale; a morning flower,
Cut down and wither'd in an hour.

[The Master or Chaplain will then offer one of the following prayers:]

Prayer

"O Almighty and Eternal God! There is no number of Thy days or of Thy mercies. Thou hast sent us into this world to serve Thee, but we wander far from Thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that enclose us on every side. The days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understandings weak, and our wills perverse. Look Thou upon us, our Father, in mercy and pity. We adore Thy majesty, and trust like little children to Thine infinite mercies. Give us patience to live well, and firmness to resist evil. Give us, O merciful Father, faith and confidence in Thee, and enable us so to live, that, when we come to die, we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God! Bless our beloved Fraternity throughout the world; may we live and emulate the example of our beloved brother; and, finally, may we in this world attain a knowledge of Thy truth, and in the world to come, life everlasting. Amen."

Response: So mote it be.

Or this:

Prayer

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

[Should this service have been conducted in the Lodge Room, the Lodge is now called from labor, and placed in charge of the Marshal, to repair in procession to the house of the deceased, or wherever his body may be, to accompany it to the place of interment. If the service has been held at the house or church, the procession will be re-formed for this purpose. During the marching of the procession the strictest silence should be observed. While the procession is moving it is under the control of the Marshal (subject to the direction of the Worshipful Master), and he should be promptly obeyed. The General Rules in regard to processions prescribed by the Grand Lodge, so far as they are applicable to burials, must be observed.]

The following is the order for burial processions of a subordinate Lodge. The procession immediately precedes the corpse:

Order of Procession at a Burial

MARSHAL

Tiler with drawn Sword;
Stewards with white Rods;
Musicians, if they are Masons (otherwise they precede the Tiler);
Master Masons;
Senior and Junior Deacons;
Secretary and Treasurer;
Senior and Junior Wardens;
Past Masters of Chartered Lodges;
The Holy Writings, on a cushion covered with black cloth, carried by the oldest member of the Lodge;
The Master;
Clergy;
The body, with the insignia placed upon the coffin.

[After the procession is formed, the brethren should not leave the ranks, but keep their proper places. When it arrives at the place of interment, the members of the Lodge form a circle around the grave, the clergy and officers of the Lodge taking their stations at the head, the family and other mourners at the foot, and the burial service proceeds as follows:]

Burial Service

[To be conducted by the Worshipful Master, or officer officiating as Master.]

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

"Notwithstanding the various mementoes of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature; yet through some unaccountable infatuation we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed at the approach of Death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

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

"While we drop the sympathetic tear over the grave of our deceased Brother, 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 infirmities 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 all-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, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, then, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine Grace, to insure the favor of that Eternal Being, whose goodness and power know no bounds; that, when the awful moment shall arrive, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that distant country, from whose bourne no traveler returns."

[The following invocations are then made:]

Master: May we be true and faithful; and may we live and die in love!

Response: So mote it be!

Master: May we profess what is good, and always act agreeably to our profession!

Response: So mote it be!

Master: May the Lord bless and prosper us; and may all our good intentions be crowned with success! Response: So mote it be!

Master: May all the influences of our brother for good, that do survive him, be continually expanded and increased, to bless his fellowmen; and may our Father who is in heaven, in His wisdom, counteract all those that tend to evil!

Response: So mote it be!

Master: Glory be to God in the highest! on earth, peace! and good will towards men!

Response: So mote it be, now, from henceforth and forever more!

[The coffin is then lowered into the grave.]

[The apron is taken from the coffin and handed to the Master. The MASTER, holding it in his hand, says:]

"This white apron (or lambskin) is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the star and garter, when worthily worn."

[The Master drops the apron into the grave, and continues:]

"This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death. The arm of friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies moulder into dust. Then how important for us that we should know that our 'Redeemer liveth, and that He shall stand at the latter day upon the earth.'"

[The Master, holding the sprig of evergreen in his hand, continues:]

"This evergreen, that once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul! By it we are reminded that we have an immortal part within us which shall survive the grave, and which shall never, never, never die. Though like our brother whose remains now lie before us, we shall soon be clothed in the habiliments of Death, and deposited in the silent tomb, yet, through the mercy of God, we may confidently hope that our souls will bloom in eternal Spring."

[The Brethren then move in procession around the grave. The Master, and each of the Brethren successively, as he reaches the head, will throw in a sprig of evergreen.]

[The evergreen should be thrown in at the head of the grave only.]

[The procession should pass three times around, but if the number of Brethren present be very large, or the situation of the grave render this inconvenient, it will suffice to pass once around. While the procession is formed around the grave, one of the following hymns may be sung, or some other appropriate hymn, with which the Brethren are familiar:]

Funeral Dirge

HYMN, C. M.

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

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

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

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

HYMN

8's and 7's.

Brethren of the Mystic Order,
Bound together by a tie,
Old, and sacred, and enduring,
Come and see a Craftsman die.

Breathe no formal sigh of sorrow,
O'er the ashes of the dead!
Only plant the priceless symbol,
Freshly blooming at his head.

When death's gavel-blow shall call us
Off from Labor unto Rest;
May each Brother find refreshment
In the mansions of the Blest.

[After this the Public Grand Honors are given. (Masters should be very careful to instruct the Brethren as to giving these before they leave the Lodge. They should be given together, and with much solemnity.) The Master then takes a spade, and, throwing a small quantity of earth into the grave, says:]

"The dust shall return to the earth as it was, and the spirit shall return unto God who gave it."

[He then hands the spade to the Brother next him on his left, who throws earth into the grave in a similar manner, repeating the same words. This should be done by every Brother present, unless the number should be great, when it may be done only by the Officers of the Lodge and those Brethren nearest the grave.]

[The Master then continues, as follows:]

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

"In conformity to this usage, and in the performance of a duty we owe to our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

"The great Creator having been pleased, out of His mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and there-by to weaken the chain by which we are united man to man; may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"For as much as it has pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection at the last day and the life of the world to come, when the earth and the sea shall give up their dead."

[The Master, or other Brother, will then say:

"Let us pray:"

when the following prayer may be offered:]

Prayer

"Almighty and most merciful God, in whom we live, and move, and have our being, and before whom all men must appear to render an account for the deeds done in the body, we do most earnestly beseech Thee, as we now surround the grave of our fallen brother, to impress deeply, upon our minds the solemnities of this day. May we ever remember that 'in the midst of life we are in death,' and so live and act our several parts as we will desire to have done when the hour of our departure is at hand.

"And oh! Gracious Father, vouchsafe us, we pray Thee, Thy Divine assistance, to redeem our misspent time; and in the discharge of the duties Thou hast assigned us, in the erection of our moral edifice, may we have wisdom from on high to direct us; strength commensurate with our task to support us; and the beauty of holiness to adorn and render our performances acceptable to Thy sight. And, at last, when our work on

earth is done, when the mallet of Death shall call us from our labors, may we obtain a blessing and everlasting rest in that Spiritual House, not made with hands, eternal in the Heavens." Amen.

Response: So mote it be.

[The Lord's Prayer shall always be said by all the Brethren as follows:]

The Lord's Prayer

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

Response: So mote it be.

[The Master will pronounce the following:]

Benediction

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

Response: So mote it be.

[The grave will be closed, and the procession is then re-formed and moves to the Lodge Room, where the Lodge is closed in due form.]

RULES FOR MASONIC PROCESSIONS

The following General Rules to be observed in Masonic processions, are inserted as an appendix to the eight foregoing sections, which provisions appear for the public appearance of the Order. Too much attention cannot be paid to public processions. They should always appear in strict order, and the course of the procession should be in straight lines, and all turns at right angles. Brethren walking two and two may either be with locked arms or with elbows touching, and the divisions of two should be at six feet distance from each other. When music is used, attention should be paid to keeping the step. It is proper that brethren who appear as Master Masons should wear white gloves and white sashes in all processions, though blue sashes may be used. Brethren should always be clothed according to the degree they assume in the procession. A Knight Templar, clothed as a Master Mason, should walk in that part of the procession. Brethren in procession ought always to be dressed in black coat, hat and pantaloons.

When two or more Lodges walk in procession, they form either in one body, or in separate Lodges; if separately, the youngest Lodge precedes the other. The cushion on which the Holy Writings are carried is covered with velvet.

Marshals are to walk on the left of the procession.

All officers of Lodges, in procession, should wear the badges of their office.

If a Past or present Grand Master should join the procession of a subordinate Lodge, or Deputy Grand Master, or the Grand Wardens, attention is to be paid to them. They take place after the Master of the Lodge. Two Deacons with black rods, one on the right and another on the left, attend a Grand Warden, and when a Grand Master is present, or Deputy Grand Master, the Book of Constitutions is borne before him; a Sword Bearer follows him, and the Deacons, with black rods, are placed on his right and left, at an angular distance of five feet.

Musicians, if they are of the Fraternity, walk in the procession, after the Tiler; if not, they precede the Tiler, walk to the right and left of the procession. When there is but one band, and the Grand Lodge attends, they follow the Grand Tiler.

In the order of procession for funerals, the cushion on which is carried the Holy Writings is covered with black silk or cloth, a black silk knot is placed at the end of each Steward's rod--the same on the musical instruments. The procession immediately precedes the corpse.

The brethren all walk two and two, excepting such officers as, from their stations, are to walk otherwise.

When a new Lodge is to be consecrated, etc., that Lodge is always to form separately; its place in procession is immediately preceding the Grand Lodge.

On entering public buildings, etc., the Bible, Square and Compasses, Book of Constitutions, etc., are placed before the Grand Master. The Grand Marshal and Grand Deacons keep near him.

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