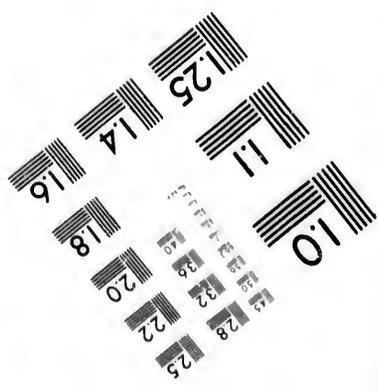
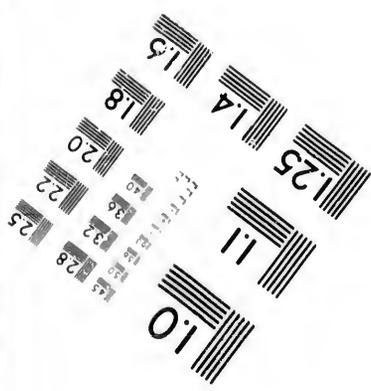
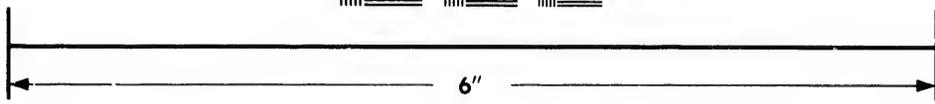
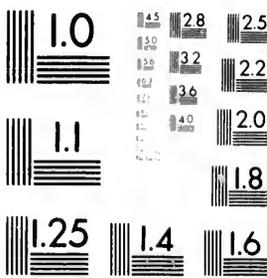


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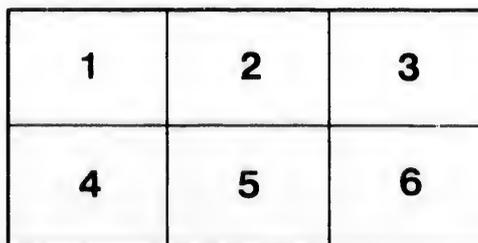
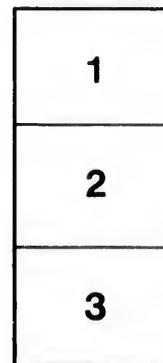
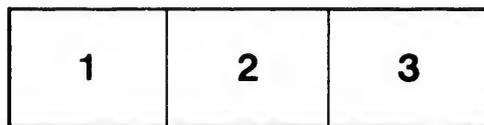
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THE
FREEMASON'S MANUAL

CONTAINING THE
FIRST, SECOND AND THIRD DEGREES
OF FREEMASONRY;
EMBELLISHED WITH
SYMBOLICAL ILLUSTRATIONS,
TOGETHER WITH
INSTALLATION, CONSECRATION,
AND
DEDICATION CEREMONIES, ETC.
ALSO,
Rules and Regulations
FOR
MASONIC TRIALS,
FORMS FOR MINUTES, BY-LAWS, &c.

—
—COMPILED BY—
THOMAS SARGANT, 32°
—

ADAPTED FOR THE DOMINION OF CANADA
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MASONIC PUBLISHING Co.
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PREFACE.



The want of a Manual adapted for the use of the Craft in the Dominion of Canada is my greatest reason for compiling this edition.

A desire to supply this want, and, at the same time, preserve sacred and intact our ancient *landmarks*, has prompted me to present to the Fraternity this present issue, and ask for it a careful perusal, and impartial consideration.

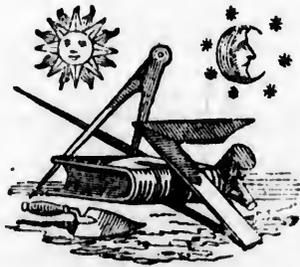
It will be found to contain the full arrangements of Ceremonies for Consecration, Dedication, Institution, and Installation of Officers of Lodges; the Rules and Regulations for Masonic Trials; Forms for keeping Minutes, and By-Laws; also, for making proper returns to Grand Lodge.

In the pleasant labor of compiling this work
I have availed myself of the assistance of many
of our leading Canadian Masons.

Hoping that the advantages anticipated may
be fully realized by my brethren, I respectfully
submit the result of my efforts for their ap-
proval.

THOMAS SARGANT.

Toronto, 1880.





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INTRODUCTION



Freemasonry is a moral institution, established by virtuous men with the praiseworthy design of recalling to our remembrance the most sublime TRUTHS, in the midst of the most innocent and social pleasures,—founded on LIBERALITY, LOVE and CHARITY. “It is a beautiful system of MORALITY, veiled in allegory, and illustrated by symbols.” TRUTH is its centre—the point whence its radii diverge, point out to its disciples a correct knowledge of the *Great Architect of the Universe*,

and the moral laws which he has ordained for their government.

A proper administration of the various ceremonies connected with its RITUAL, is of the first importance, and, worthy of our serious consideration.

The rites and ceremonies of Freemasonry form the distinctive peculiarity of the institution. In their nature, they are simple—in their end, instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create an earnest desire to investigate their meaning, and to become acquainted with their object and design. It requires, however, close application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt in the formation of an exclusive system, which was to pass through the world unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase. In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the craft to admit *no change*. A few words here or there may not in themselves appear of much consequence, yet by frequent allowance, we become habituated to them, and thus open the door to evils of more serious magnitude. There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order. The ceremonies and regulations

are fixed by the rules of the order similar to those governing affairs in social life.

Every FREEMASON is required to bring his portion of good ideas, and contribute to the perfecting of the ceremonies and symbols ; and to the edification of TRUTH, the universal and eternal temple which will one day inclose all humanity within its precincts.



THE LODGE AND ITS GOVERNMENT.

1. The room in which a certain number of Freemasons assemble, for business connected with the institution, is called a LODGE. The assembly or organized body of Freemasons is also called a Lodge, just as the word Church is expressive both of the congregation and the place in which they meet to worship. A Lodge of Freemasons, to be legally constituted, must be in possession of a charter, granted by the *Grand Lodge* in whose jurisdiction it is situated ; the Book of the Law ; Square and Compasses ; the Book of Constitutions ; a code of By-Laws ; its Officers and a sufficient number of members, (in all not less than seven), to perform the ceremonies pertaining to the Order.

2. The constitutional officers of a Lodge are the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Inner Guard and Tyler, to which, for the better regulation of the private concerns of the Lodge, are to be added a Treasurer and Secretary ; a Chaplain, Director of Ceremonies, Organist and Stewards may also be added.

3. A Lodge ought to assemble at least once a month for work and instruction.

4. A Lodge has the right to do all the work of Ancient Craft Masonry ; to be represented at all the Communications of the Grand Lodge (if they are not twelve months in arrears for Grand Lodge dues) to elect and install its

officers ; to increase its members by the admission of new members, and no member can be forced upon a Lodge without its consent, and by a favourable ballot ; to make By-laws for its government ; to exclude a member, on cause shown, temporarily or permanently ; to levy tax on its members ; to appeal to the District Deputy Grand Master from the decision of its Master, and if not satisfied with his decision, then to the Grand Lodge ; to exercise penal authority over its own members, and over all unaffiliated Masons living within the limits of its jurisdiction.

5. A Lodge under dispensation is a temporary and inchoate organization of Freemasons, acting under authority from the Grand Master ; is not entitled to representation in the Grand Lodge until warrant has been recommended to be issued by Grand Lodge ; can not elect or install officers ; is without power to frame By-laws or adopt a Seal



QUALIFICATIONS OF CANDIDATES.

The qualifications which are essential in those who apply for initiation into the mysteries of Freemasonry, are two kinds, *Internal* and *External*.

The Internal qualifications of a candidate are those which lie within his own bosom, and are not known to the world. They refer to his peculiar dispositions toward the institution—his motives and design in seeking an entrance into it. Hence they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declaration.

The External qualifications are those which refer to his outward fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a committee appointed for that purpose.

The person who desires to be a Mason must be a man, believing in the existence of a Supreme Being, and of a future existence; at least twenty-one years of age; of good moral character, temperate, industrious, and capable of earning an honest livelihood; he must come of his own free will and accord, uninfluenced by mercenary or other improper motives; be of sound mind and body; capable of reading and writing; not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have.

THE CHARGES OF A FREEMASON, &c.

I.—CONCERNING GOD AND RELIGION.

A MASON is obliged, by his tenure, to obey the moral law; and, if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that GOD seeth not as man seeth; for man looketh at the outward appearance, but GOD looketh to the heart. A mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

II.—OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A MASON is a peaceable subject to the civil powers wherever he resides or works, and is never to be con-

cerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace and been always injured by war, bloodshed and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honor of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.

III —OF LODGES.

A LODGE is a place where Freemasons assemble to work and to instruct and improve themselves in the mysteries of their ancient science. In an extended sense it applies to persons as well as to place; hence every regular assembly, or duly organized meeting of masons is called a lodge. Every brother ought to belong to some lodge and be subject to its by-laws and the general regulations of the craft. A lodge may be either general or particular, as will be best understood by attending it, and there a knowledge of the established usages and customs of the craft is alone to be acquired. From ancient times no master or fellow could be absent from

his lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the master and wardens that pure necessity hindered him.

The persons made masons or admitted members of a lodge must be good and true men, free born, and of mature and discreet age and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report.

IV.—OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

ALL preferment among masons is grounded upon real worth and personal merit only, that so the lords may be well served, the brethren not put to shame, nor the royal craft despised ; therefore no master or warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and therefore every brother must attend in his place, and learn them in a way peculiar to this fraternity. Candidates may, nevertheless, know that no master should take an apprentice unless he has sufficient employment for him ; and, unless he be a *perfect youth, having no maim or defect in his body* that may render him incapable of learning the art, of serving his master's lord, and of being made a brother, and then a fellow-craft in due time, after he has served such a term of years as the custom of the country directs ; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of

being the warden and then the master of the lodge, the grand warden, and at length the grand master of all the lodges, according to his merit.

No brother can be a warden until he has passed the part of a fellow-craft, nor a master until he has acted as a warden, nor grand-warden until he has been master of a lodge, nor grand-master unless he has been a fellow-craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist descended of honest parents, and who is of singularly great merit in the opinion of the lodges.

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

N.B.—In ancient times no brother, however skilled in the craft, was called a master-mason until he had been elected into the chair of a lodge.

V.—OF THE MANAGEMENT OF THE CRAFT IN WORKING.

ALL masons shall work honestly on working days that they may live creditable on holy days ; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the fellow-craftsmen shall be chosen or appointed the master, or overseer of the lord's work ; who is to be called master by those who work under him. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow ; and to behave themselves courteously within and without the lodge.

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

Both the master and the masons receiving their wages, justly, shall be faithful to the lord, and honestly finish their work, whether task or journey ; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same ; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of of him that began it

When a fellow-craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work in the master's absence, to the lord's profit ; and his brethren shall obey him.

All masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work be finished.

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

All the tools used in working shall be approved by the grand lodge.

No laborer shall be employed in the proper work of masonry; nor shall freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted masons, as they should teach a brother or fellow.

VI.—ON BEHAVIOUR, VIZ. :

1.—In the Lodge while Constituted.

You are not to hold private committees, or separate conversation, without leave from the master, nor to talk of anything impertinently or unseemly, nor interrupt the master or wardens, or any brother speaking to the master: nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your master, wardens and fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge,

who are the proper and competent judges of all such controversies, (unless you carry them by appeal to the grand lodge,) and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made ; but you must never go to law about what concerneth masonry, without an absolute necessity apparent to the lodge.

2.—Behaviour after the Lodge is over, and the Brethren not Gone.

YOU may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation ; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy, we being only, as masons, of the universal religion above-mentioned ; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will.

3.—Behaviour when Brethren meet without Strangers, but not in a Lodge Formed.

YOU are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction as shall be thought expe-

dient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason : for though all masons are as brethren upon the same level, yet masonry takes no honor from a man that he had before ; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

4.—Behaviour in Presence of Strangers, not Masons.

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

5.—Behaviour at Home and in your Neighborhood.

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

6.—Behaviour towards a Strange Brother.

YOU are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly ; and if he is in want you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother that is a good man and true, before any other people in the same circumstances.

Finally,—All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love the foundation and capstone, the cement and glory of this ancient fraternity; avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge; and from thence you may appeal to the grand lodge, at the annual communication, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided,

and patiently listening to the honest and friendly advice of master and fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may find the affair of masonry with the more alacrity and success ; but with respect to brothers or fellows at law, the master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren ; and if that submission is impracticable, they must, however, carry on their process, or law-suit, without wrath and rancour (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of masonry, as all true masons have done from the beginning of the world and will do to the end of time. Amen. *So mote it be.*



ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry cannot be initiated in any regular lodge, without having been properly proposed at one regular meeting of the lodge, and a committee has been appointed by the W. M., or the petition referred to the E. C., to make the necessary enquiries into the character of the candidate. His name, age, addition or profession, and place of abode shall have been sent to all the members in the summons for the next regular meeting, when, after the committee have reported to the lodge in his favor, he must be balloted for, and if approved, he may be admitted to the first degree of masonry. Should the report be unfavorable he shall be considered a rejected candidate.

FORM OF APPLICATION.

*To the Worshipful Master, Wardens, and Brethern of
—Lodge No.—A.F.A.M.*

I, ——— of the ——— of ——— in the county of
——— aged ——— years, being free by birth, and of
mature age, do declare that unbiassed by the
improper solicitation of friends, and uninfluenced
by mercenary or other unworthy motives, I
freely and voluntarily offer myself a candidate

for the mysteries of masonry; that I am prompted by a favorable opinion conceived of the institution, and a desire for knowledge; that I will cheerfully conform to all the ancient usages, and established customs of the order, and that I have not been rejected by this or any other lodge within twelve months from date of my present application.

Witness my hand this——day of——A.D.,
18—

Recommended by

OPENING AND CLOSING THE LODGE.

In all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country in the world the practice prevails, and is deemed essential.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are

sometimes important. When they inspire awe and reverence on the mind, and engage the attention by external attraction to solemn rites, they are interesting objects.

These purposes are effected by judicious ceremonies when regularly conducted and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons.

To begin well is the most likely means to end well, and it has been properly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremonies of Opening and Closing a Lodge with solemnity and decorum, is therefore, universally admitted among Masons ; and which differ in each of the degrees, —but differ so slightly as not to affect their general character. They must, therefore, be considered in reference to the several purposes which they are designed to accomplish.

To conduct these ceremonies with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are dignified,—every eye is naturally directed for propriety and behaviour, and from them, other brethren, who are less informed will naturally expect to derive an example worthy of imitation. From a share

in these ceremonies no Mason can be exempted. This is the first request of the Master and the prelude to all business. No sooner has it been signified that the lodge is about to be opened than every officer repairs to his station and the intent of the meeting becomes the sole object of attention.

OPENING.

* * * * *

The ceremony of opening is then proceeded with. This relates to the position and duties of the several officers necessary to properly open the Lodge for the dispatch of business.

INVOCATION.

Brethren, the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labors thus commenced in Order, be conducted in Peace, and closed in Harmony.

Response by the brethren: "so mote it be."



* * * * *

The following Ode may be sung.

Air—DUNDEE.

1. Within our temple met again,
With hearts and purpose strong ;
We'll raise our notes of grateful praise,
With union in our song.
2. Around our altar's sacred shine,
May love's pure incense rise,
Bearing upon its mystic flame,
Our music to the skies.



* * * * *

The general business is then proceeded with, after which degrees are conferred in the constitutional manner, and at the proper period of time.

CLOSING.

Previous to closing the brethren are informed that if any desire to offer anything for the benefit of Freemasonry, an opportunity is now afforded to them.



* * * * *

Closing ode may be sung.

Air—SICILIAN HYMN.

1. Now our social labors closing,
Homage of the heart we pay;
Each in confidence reposing,
Kindest thoughts that ne'er decay.
2. Let us each in time's commotion,
Heavenly light and truth implore;
Thus will pass life's stormy ocean,
Landing on a happier shore.

BENEDICTION AT CLOSING.

Brethren, before this Lodge is closed, let us, with all reverence and humility, express our gratitude to the G.A.O.T.U. for the favors already received, and may He continue to preserve our order by cementing and adorning it with every moral and social virtue.

Response by the brethren : " So mote it be."



* * * * *

The Lodge.

1. ENTERED APPRENTICE.
2. FELLOW-CRAFT.
3. MASTER MASON.

Ancient Ceremonies.

CONSTITUTION.

CONSECRATION.

DEDICATION.

INSTALLATION.

LAYING FOUNDATION STONES.

FUNERAL SERVICES.

Rules and Regulations for
MASONIC TRIALS.

Form for keeping Minutes of Lodges.

Form for By-Laws and Regulations.

Form for GRAND LODGE Returns.



ENTERED APPRENTICE DEGREE.

Masonry is an Art. In every art there is a mystery which requires a progress of study, and application, to arrive at any degree of perfection. Without much instruction and more exercise, no man can be skilful in any art ; in like manner, without an assiduous application to the various subjects treated of in Masonry, no person can be sufficiently acquainted with its true value. From this remark it must not be inferred that persons who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business are to be discouraged in their endeavours to gain knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, is not absolutely necessary that he should be acquainted with all its intricate parts. These are only intended for persons who may have leisure and opportunity to indulge such pursuits. Some may be more able than others ; some more eminent ; some more useful ; but all in their different spheres may prove advantageous to the community, and our necessities, as well as our consciences bind us to cherish one another. It must be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying all the advantages of a well cultivated mind and retentive memory. All men are not blessed with the same powers and talents ; all men therefore, are not equally to govern. He who wishes to teach must submit to learn, and no one is qualified to support the higher

offices of the Lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor; all men rise by gradation, and merit and industry are the first steps to preferment:

Masonry was originally an operative society, and in that form those who worked as Entered Apprentices were styled *first-class*, but in speculative, or Free Masonry, the degree of which we are now treating, has for centuries been regarded as the first of the order.

Its reception places the novitiate in possession of the Masonic alphabet, and discloses to him the fundamental principles of this time-honored institution.

SYMBOLISM OF THE DEGREE.

The first or Entered Apprentice degree of Masonry, is intended, symbolically, to represent the entrance of man into the world, in which he is afterward to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day, as its foundation, but that moral and intellectual light which emanates from the primal source of all things, from the Great Architect of the Universe—the Creator of

the sun, and all it illuminates. Hence the great, the primary object of the first degree, is to symbolize that birth of intellectual light into the mind ; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for that light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

The first approach of a candidate to a Lodge of Freemasons, teaches him the pernicious tendency of Infidelity, and shows him that the foundation on which Masonry rests, is the belief and acknowledgement of a Supreme Being ; that in him alone a sure confidence can be placed, to protect his steps in all dangers and difficulties he may be called to encounter in his progress through life. That that Supreme Being will punish vice and reward virtue, and that that Supreme Being has revealed his divine will to man, which assures him that if his faith is well founded on that Supreme Being, he may confidently pursue his course without fear and without danger



INITIATION.



SECTION I.

Every candidate, immediately after his reception, is required to give his free and full assent to the following interrogations :

1. Do you seriously declare, upon your honor, that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other

unworthy motives you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry ?

2. Do you seriously declare, upon your honor, that you are prompted to solicit these privileges from a favorable opinion preconceived of the institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow creatures.

3. Do you further seriously declare, upon your honor, that avoiding fear on the one hand, and rashness on the other, you will steadily persevere through the ceremony of your initiation, and, if once admitted, you will cheerfully conform to the ancient usages and established customs of the Order.



PRAYER USED AT INITIATION.

Vouchsafe thine aid Almighty Father and Supreme Governor of the Universe, to this our present convention, and grant that this candidate for masonry may so dedicate, and devote

his life to thy service, as to become a true and faithful brother among us. Endow him with a competency of thy divine Wisdom, that assisted by the secrets of our Masonic art, he may the better be enabled to display the beauties of true godliness to the honor and glory of thy holy name.

Response—So mote it be.



* * * * *

Music may be introduced, or the following ode be sung :

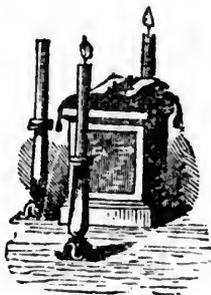
Air—Auld Lang Syne.

1. 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 !

2. For there the Lord of light and love,
A blessing sent with power ;
Oh may we all this blessing prove,
E'en life for evermore ?
On friendship's altar, rising here.
Our hands now plighted be,
To live in love, with hearts sincere
In peace and unity.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the institution ; and while he informs him that it is founded on the purest principles of virtue ; that it possesses great and invaluable privileges ; and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required ; he will at the same time assure him that nothing will be expected of him incompatible with his civil, moral or religious duties.

* * * * *



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

* * * * *

The three * * * are the Volume of the Sacred Law, Square and Compasses.

The Volume of the Sacred Law is to rule, and govern our Faith, the Square to regulate our actions, and the Compasses to keep us in due bounds with all mankind, but more particularly with our brethren in Masonry.

* * * * *

The three * * * are the Sun, Moon, and Master of the Lodge. The Sun to rule the day, the Moon to rule the night, and the Master of the Lodge, to rule and govern his Lodge.

* * * * *

That ancient and spotless ensign of Masonry, the lambskin apron, is presented in behalf of the Lodge, and the Fraternity in general.

It is more ancient than the Golden Fleece, or Roman Eagle; more honorable than the Star and Garter, or any other order in existence, being the badge of innocence, and the badge of a Mason. The candidate is strongly recommended ever to wear and consider it as such, and is assured that if he never disgraces it. it will never disgrace him.

The *lambskin*, or *white leather apron* was used by operative Masons, to protect their garments from spot or stain. But we as Free and Accepted Masons make use of it for a more noble purpose. From its whiteness and the innocence of the animal from which it is procured, we are constantly admonished to observe that blame-

less purity of life and conduct which will alone enable us hereafter to stand before T. G. A. T. U. unstained by vice, and unspotted by sin.

* * * * *

The newly-initiated brother is then conducted to his proper station, * * * * * where he receives his first lesson in moral architecture, teaching him ever to walk uprightly before GOD and man.



In the course of this section is exhibited a beautiful and impressive illustration of one of the grand principles of the institution, and concludes with a moral application.



THE WORKING TOOLS OF AN E. A. MASON.

The *Twenty-four Inch Gauge*, *Common Gavel* and the *Chisel*.

The *Twenty-four Inch Gauge* is the first implement put into the hands of the workman, to enable him to measure, and ascertain the size and extent of the work in which he is about to engage; thus to compute the time and labor it may cost.

The *Common Gavel* is an important instrument of labor, and highly esteemed as an implement of art. Though recognized by various artists under different appellations, it is yet admitted by them all, that no work of manual skill can be completed without it.

The *Chisel* is a small instrument, though solid in its form, and of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make an impression on the hardest substance, and the mightiest structures have been indebted for their fine polish to its aid. But as we are not operative

but rather Free and Accepted or Speculative Masons, we apply these tools to our morals. in this sense.

From the *Twenty-four Inch Gauge* we derive a lesson of daily admonition and instruction ; for as it is divided into twenty-four parts, it recalls to our mind the division of the day into twenty-four parts, and directs us to apportionate them to their proper objects, namely, prayer, labor refreshment, and sleep.

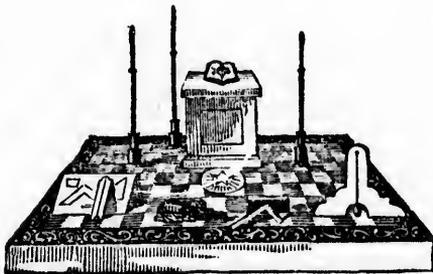
From the *Common Gavel* we learn that skill without exertion is of little avail,—that labor is the lot of man ; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

From the *Chisel* we learn that perseverance is necessary to establish perfection ; that the rude material receives its fine polish, but from repeated efforts alone that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral ; that knowledge grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair. and establish happiness to the paths of science.



SECTION II.



This section fully explains the manner of constituting and the proper authority for holding a Lodge. Here, also, we learn where Lodges were anciently held; their FORM, SUPPORT, COVERING, ORNAMENTS, LIGHTS, and JEWELS, how selected and to whom dedicated, as well in former times as at present.

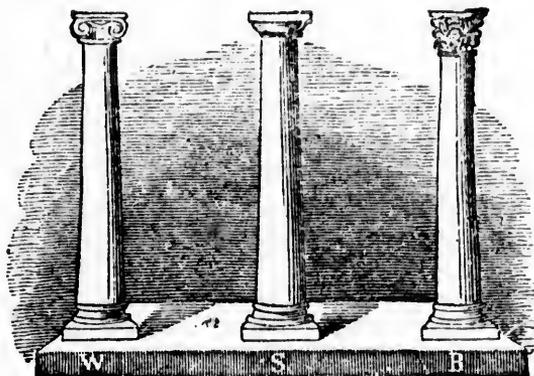
A Lodge is an assemblage of Masons duly congregated, having the Holy Bible, Square and Compasses, and a Warrant authorizing them to work.

Lodge meetings at the present day are usually held in upper chambers, probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews, of

building their temples, schools, and synagogues on high hills, a practice which seems to have met the approbation of the ALMIGHTY, who said unto the prophet EZEKIEL, "upon the top of the mountain the whole limit thereof round about shall be most holy." Before the erection of temples the *celestial* bodies were worshipped on *hills*, and the *terrestrial* ones in *valleys* at a later period. The Christians, when it was practicable, erected their churches on eminences.

The form of a Lodge is * * * * Its dimensions from east to west, embracing every clime between north and south. In fact, its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends.

* * * * *



The Masonic Lodge bounded only by the extreme points of the compass, the highest heavens, and the lowest depth of the central abyss, is metaphorically supported by three great pillars, WISDOM, STRENGTH, and BEAUTY ; because their should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the DEITY whom we serve ; Wisdom, Strength and Beauty are about His throne as pillars of His work ; for His wisdom in infinite, His strength is omnipotent, and His beauty shines forth through all His creatures in symmetry and order.

Wisdom is represented by the Ionic column and the W. M., because the Ionic column wisely combines the strength without

the massiveness of the Doric ; with the grace, without the exuberance of ornament of the Corinthian ; and because it is the duty of the W. : M. : to superintend, instruct, and enlighten the craft by his superior wisdom. Solomon, King of Israel, is also considered as the column of wisdom that supported the temple.

Strength is represented by the Doric column and the S. : W. :, because the Doric is the strongest and most massive of the Orders, and because it is the duty of the S. : W. : by an attentive superintendence of the craft, to aid the W. : M. : in the performance of his duties, and to strengthen and support his authority. Hiram, King of Tyre, is also considered as the representative of the column of strength which supported the temple.

Beauty is represented by the Corinthian column and the J. : W. : because the Corinthian is the most beautiful and highly finished of the Orders, and because the situation of the J. : W. : in the S. : enables him the better to observe that bright luminary which, at its meridian height, is the beauty and glory of the day. Hiram Abiff is also considered a representative of beauty which supported the temple.



Its Covering is no less than the clouded canopy or starry decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which JACOB in his vision saw from earth to heaven, the three *principal rounds* of which are denominated FAITH, HOPE and CHARITY, which admonishes us to have *faith* in GOD, *hope* in immortality and *charity* to all mankind. The greatest of these is CHARITY. For our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave through the boundless realms of eternity.

The Furniture of a Lodge consists of the Holy Bible, Square, and Compasses. The Bible to rule and govern our Faith; the Square to square our actions, and the Compasses to keep us within due bounds, more especially with our Brethren in Masonry.

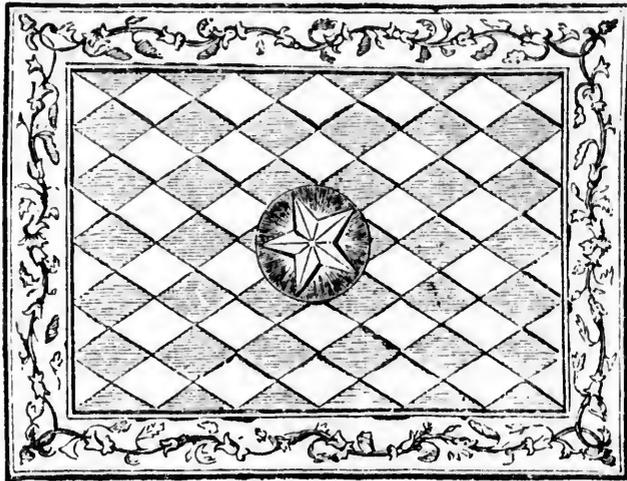
The following appropriate illustrations of the * * * of Masonry may be given with beautiful effect:

As more immediate guides for a Freemason, the Lodge is furnished with unerring rules, whereby he shall form his conduct.

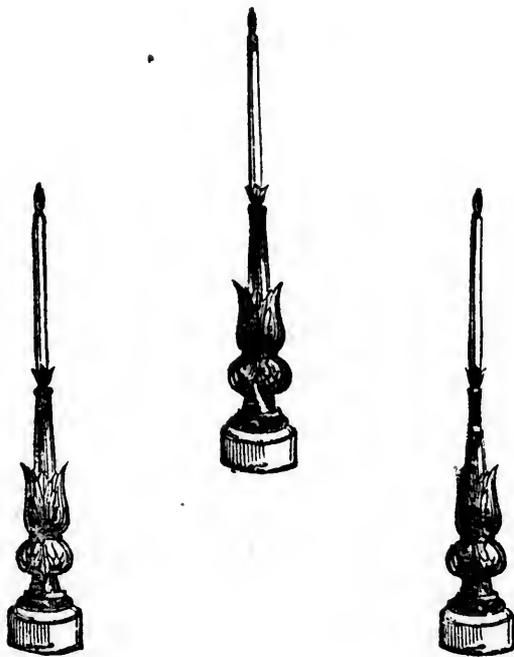
The Book of the Law is laid before him, that he may not say, through ignorance he erred ; whatever the Great Architect of the world hath dictated to mankind, as the mode in which he should be served, and the path in which to tread, is to obtain his approbation ; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the Book of the Law of Masonry. That book reveals the duties which the Great Master of all exacts from us ; open to every eye, comprehensible to every mind. Then who shall say amoi ; us that he knoweth not the acceptable service ?

The Rule, the Square, and the Compasses, are emblematical of the conduct we should pursue to society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations which we owe to God and our neighbor ; to be upright in all our dealings ; to hold the scale of justice in equal poise ; to square our actions by the unerring rule of God's sacred word ; to keep within compass and bounds with all mankind, particularly with a brother ; to govern our expenses by our incomes ; to curb our sensual appetites ; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Freemason ; to recall to our minds that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Freemasons should be, who is most wise, who is most good ? For the time will come, and none of us know how soon, when death, the great leveler of all human greatness, will rob us of our distinctions, and bring us to a level with the dust.

The Ornaments of a Lodge are the MASONIC PAVEMENT, the INDENTED TESSEL, and the BLAZING STAR.



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



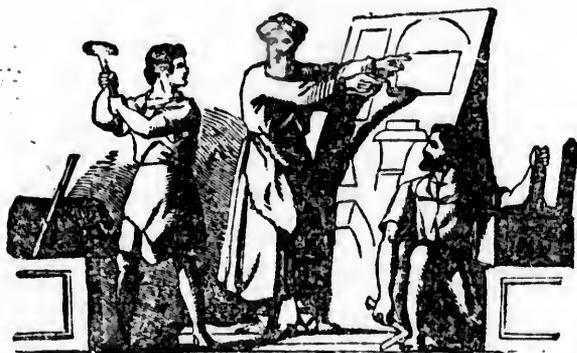
A Lodge has three symbolic lights ; one in the East, one in the West, and one in the South. A Lodge has six jewels ; three movable and three immovable.



The movable jewels are the SQUARE, LEVEL and PLUMB.

The Square inculcates morality ; the Level equality ; and the Plumb rectitude of conduct.

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

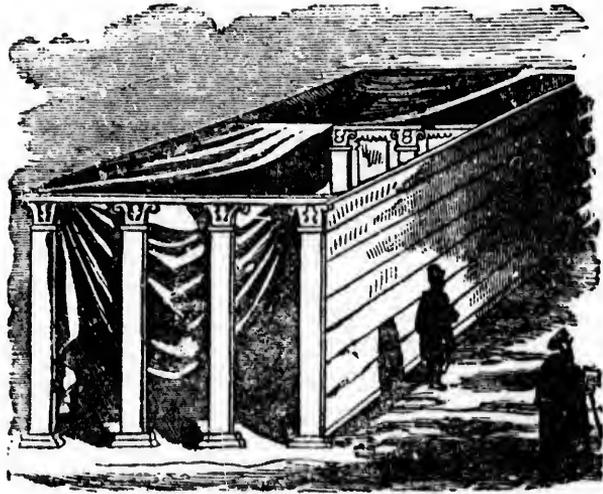


The Rough Ashlar is a stone as taken from the quarry in its rude and natural state.

The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft.

The Trestle Board is for the Master workman to draw his designs upon.

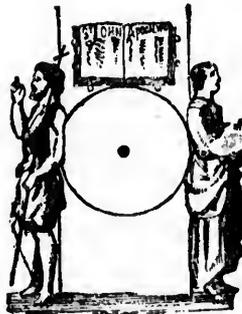
By the Rough Ashlar we are reminded of our rude and imperfect state by nature ; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God ; and by the Trestle Board we are also reminded that, as the operative workman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



The Lodge is situated due East and West.

* * * * *

The Lodges were anciently dedicated to KING SOLOMON, as he 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 representing an individual brother ; the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him on any occasion. The Circle is embordered by two perpendicular parallel lines representing these two Saints, who were perfect parallels in Christianity, as well as in Masonry and upon the vertex rests the Holy Scriptures which point out the whole duty of man. In going round this circle we necessarily touch upon these two lines, as well as upon the Holy

Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should err.

The three great tenets of a Mason's profession inculcate the practice of those truly commendable virtues, BROTHERLY LOVE, RELIEF and TRUTH.

BROTHERLY LOVE.

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

RELIEF.

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

sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, is the great aim we have in view. On this basis, we form our friendships and establish our connection.

TRUTH.

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

An explanation of the four **CARDINAL VIRTUES**, which are **FORTITUDE**, **PRUDENCE**, **TEMPERANCE** and **JUSTICE**.

FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger when prudently deemed expedient.

This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every mason as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extract from him any of those valuable secrets with which he is entrusted, and which were emblematically represented upon his first admission into the Lodge.

PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudently determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad on the world.

It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or work, whereby the secrets of Masonry might be unlawfully obtained.

TEMPERANCE

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

JUSTICE.

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

* * * * *

Such is the arrangement of the sections in the first degree, which with the form adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry.

This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity.



CHARGE, FIRST DEGREE.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable society. Ancient, as having subsisted from time immemorial, and honorable because, by a natural tendency it conduces to make all those honorable who are strictly obedient to its precepts. Indeed no institution can boast a more solid foundation than that on which freemasonry rests—*the practice of social and moral virtue*, and to so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been promoters

of the art ; have not thought it derogatory from their dignity to exchange the sceptre for the gavel ; have patronized our mysteries, and have joined our assemblies. As a mason, I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support, to your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses by soothing his afflictions, and by doing to him, as in similar cases, you would wish he should do unto you ; and to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal

and mental faculties in their fullest energy ; thereby enabling you to exert those talents wherewith God has blest you, as well as to his glory as to the welfare of your fellow creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society ; by paying due obedience to the laws of any state which may for a time become the place of your residence or afford you its protection ; and, above all, by never losing sight of the allegiance due to the Sovereign of your native land ; ever remembering that nature has implanted in your breast a sacred and indissoluble attachment to that country from which you derived your birth and infant nature.

As an individual, I am further to recommend the practice of every domestic as well as public virtue. Let prudence direct you ; temperance chasten you ; fortitude support you ; and justice be the guide of all your actions, and be especi-

ally careful to maintain, in their fullest splendor, those truly masonic ornaments *benevolence and charity*.

Still, however, as a mason there are other excellencies of character to which your attention may be peculiarly and forcibly directed ; among the formost of these are *secrecy, fidelity* and *obedience*.

Secrecy may be said to consist in the inviolable adherence to the obligations you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may at any future time be, entrusted to your keeping, and cautiously to shun all occasions which might inadvertently lead you so to do.

Your *fidelity* must be exemplified by a strict observance of the constitutions of the fraternity ; by adhering to the ancient landmarks of the order ; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a simi

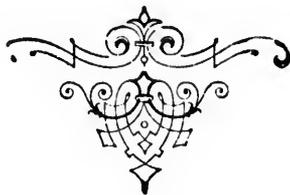
lar fidelity, he will ultimately reflect honor on our choice.

So must your *obedience* be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of religious or political discussions; by ready acquiescence in all votes and resolutions duly passed by the brethren, and by perfect submission to the master and his wardens whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member: that you will more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will con-

sider yourself called upon to make a daily advancement in masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellency of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honour, and virtue.



LECTURE ON THE TRACING BOARD.

The usages and customs of masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Priests or Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But masonry, however, is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the lodge has a moral tendency, and tends to inculcate the practice of virtue.

Let me first call your attention to the form of the Lodge, which is of an oblong square : in the length from east to west, in breadth between

north and south, in depth from the surface of the earth to the centre, and even as high as the heavens. The reason that a Freemason's Lodge is represented of this vast extent is to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence. Our Lodge stands on holy ground ; because the first Lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation : first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead ; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, *owing to his inadvertently having had them numbered* : and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which Solomon King of Israel made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service. Those three did then, have since, and I trust, ever will, render the

ground-work of Masonry holy. Our Lodge is situated due east and west ; because all places of divine worship, as well as Masons' regular, well-formed, and constituted Lodges are, or ought to be, so situated : for which we assign three Masonic reasons : first the sun, the glory of the Lord, rises in the east and sets in the west ; second, learning originated in the east, and from thence spread its benign influence to the west ; a third, last, and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our Lodge is supported by three grand pillars. They are called *wisdom, strength and beauty*. Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings ; strength to support us under all our difficulties, and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve—wisdom, strength and beauty, are both his throne and pillars of his works ; for his wisdom is infinite, his strength is omnipotent, and beauty shines through the

whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy ; the earth he has planted as his footstool ; he crowns his temple with stars, as with a diadem ; and his hands extend their power and glory. The sun and the moon are messengers of his will, and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represents, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. Solomon King of Israel for his wisdom in building, completing, and dedicating the temple at Jerusalem to God's service ; Hiram King of Tyre for his strength in supporting him with men and materials ; and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength, and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of diverse colours, even as the

heavens. The way by which we, as masons, hope to arrive at it is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed of many staves, or rounds, which point out as many moral virtues. Three are principle ones—*Faith*, *Hope*, and *Charity*. Faith in the great Architect of the universe; hope in salvation; and to be in charity with all men. It reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our faith and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last being charity, comprehends the whole; and the Mason who is possessed of that virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; emblematically depicted here by seven stars, which have an al-

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lusion to as many regularly made Masons, without which number no Lodge is perfect, nor can any candidate be legally initiated into the order.

The interior of a Freemason's Lodge is composed of ornaments, furniture, and jewels. The ornaments of the Lodge are the Mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemason's Lodge; the blazing star, the glory in the centre; and the indented or tessellated border, the skirtwork round the same. The mosaic pavement may justly be deemed the beautiful flooring of the Lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to the grand luminary of the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets, which, in their various revolutions, form a beautiful border of skirtwork round that

grand luminary the sun, as the other does round that of a Freemason's Lodge. The furniture of the Lodge is the volume of the sacred law, the compasses and the square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compass and square when united to regulate our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the Lodge are three moveable and three immoveable. The moveable jewels are the square, level, and plumb-rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form; the *level*, to lay levels and prove horizontals; and the *plumb-rule* to try and adjust all uprights while fixed on their proper basis. Among free and accepted Masons, the square teaches morality, the level equality; and the plumb-rule justness and uprightness of life and actions. They are called moveable jewels because they

are worn by the Master and his Wardens, and are transferable from them to their successors on nights of installation. The Master is distinguished by the square ; the Senior Warden by the level ; and the Junior Warden by the plumb-rule. The immoveable jewels are the *tracing board* and the *rough* and *perfect ashlers*. The tracing board is for the Master to lay lines and to draw designs on. The rough ashler for the entered apprentice to work, mark, and indent on ; and the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because they lie open for the brethren to moralize upon. As the *tracing board* is for the Master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing board of the great Architect of the universe, in which are laid down such divine laws and moral plans, that were we conversant therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone, rough

and unhewn, as taken from its quarry, till by the industry and ingenuity of the workman it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society. The *perfect ash'er* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of a man in a decline of years, after a regular and well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the square of God's word, and the compasses of his own self-convincing conscience.

In all regular, well-formed, constituted Lodges, there is a point within a circle round which a Mason cannot err. This circle is bounded between north and south by two grand parallel lines, and one represents Moses, the other King Solomon. On the upper part of this circle rests

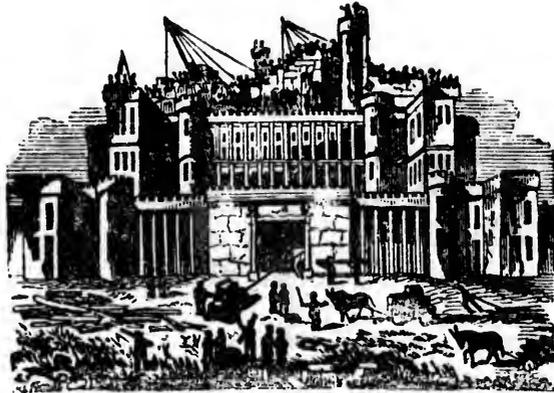
the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens ; and were we as adherent to the doctrines therein contained as both those parallels were, it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis* denotes strength and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. *Lewis* likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their old age, ought to be exempt ; to help them in time of need, and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, *Temperance, Fortitude, Prudence,* and *Justice*, the whole of which tradition informs us were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good Freemason are virtue, honour, and mercy ; and should those be banished from all other societies, may they ever be found in a Mason's breast !



FELLOW CRAFT'S DEGREE



SYMBOLISM OF THE DEGREE.

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after

his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that "hieroglyphic light which none but craftsmen ever saw."

SECOND LECTURE.

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

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the varied subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at

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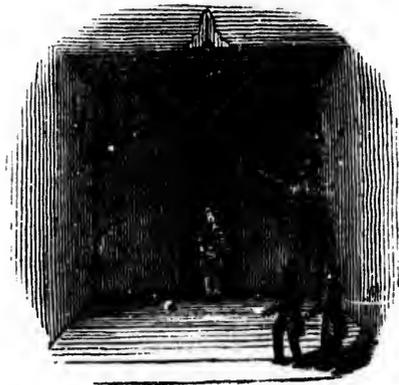
first seem insurmountable. Perseverence and application remove each difficulty as it occurs ; every step he advances, new pleasures open to his view, and instruction of the noblest kind attend his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of GOD and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here, practice and theory join, in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

SECTION I.

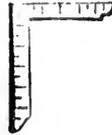
The first section of the second degree accurately elucidates the mode of introduction into that particular class, and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to

every established usage of the Order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section ; and an opportunity is given to make such advances in Masonry, as will always distinguish the abilities of those who have arrived at preferment.



The candidate having been properly prepared and answered the various interrogations correctly is then admitted.

RECEPTION.



The square is an important emblem in this degree. The Fellow Craft is instructed, on his entrance, that he should always act upon the square with all mankind, but especially with his brethren in Masonry.

INVOCATION.

We supplicate the continuance of thine aid, O merciful God, on behalf of ourselves, and of him who kneels before thee. May the work begun in thy name, be continued to thy glory, and evermore established in us by obedience to thy holy precepts.

Response by the brethren, *so mote it be.*



ODE.

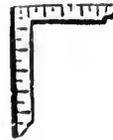
* * * * *

Come craftsmen assembled, our pleasures to
share,
Who work by the plumb, and remember the
square,
While travelling 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 anthem we
sing.

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

The candidate is conducted through the ceremonies and mysteries of the Fellow Craft degree and after the secrets are imparted to him he is invested in the prescribed form, he is then placed in the proper position, and the working tools of the second degree are then presented.



THE SQUARE, LEVEL, AND PLUMB-RULE.

The Square is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form.

The Level is to try levels and prove horizontals, and the Plumb-rule is to try and adjust all uprights, while fixing them on their proper bases.

But as we are not all operative, but rather Free and Accepted or Speculative—we apply these tools to our morals, in this sense :—

The Square teaches morality, the Level equality, and the Plumb-rule justness and uprightness of life and action ; so that by square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions, whence all goodness emanates.



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TRACING BOARD.

At the building of King Solomon's Temple an immense number of * * * were employed. They consisted chiefly of E.A. and F.C.

The E.A. received a weekly allowance of corn, wine, and oil. The F.C.'s were paid their wages in specie. At the porch of the Temple stood two great pillars.

* * * .. * * * * * * * * * * * * *

The height of these pillars was eighteen cubits, the circumference twelve, the diameter four. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass, and were cast on the plains of Jordan, in the clay ground between Succoth and Zeradathah. The superintendent of the casting was H. A. B. Those pillars were adorned with two chapters, each five cubits high.

The chapters were enriched with net work, lily work, and pomegranates. Net work from the connection of its meshes, denotes *unity*. Lily work from its whiteness, denotes *peace*,

and pomegranates from the exuberance of their seeds denotes *plenty*. These pillars were placed at the entrance of the Temple as a memorial to the children of Israel of the miraculous pillars of fire and cloud which had two wonderful effects—the fire gave light to the Israelites during their escape from their Egyptian bondage; while the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of Temple as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, while going to and returning from Divine worship.

After our ancient brethren had passed those two great pillars, they ascended a winding staircase consisting of three, five, seven or more steps. Three rule a Lodge, five hold a Lodge, seven or more make it perfect.

The three who rule a Lodge are * * * * *

The five who hold a Lodge are * * * * *

The seven who make it perfect are two added to the other five.

Three rule a Lodge, because there were but three Grand Masters who bore sway at the building of the first Temple at Jerusalem.

Five hold a Lodge in allusion to the five noble orders of Architecture, viz. : the Tuscan, Doric, Ionic, Corinthian, and Composite.

Seven or more make it perfect because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service.

They have likewise an allusion to the seven liberal acts and sciences, viz. : Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

After our ancient brethren had gained the summit of the winding staircase, they passed into the middle chamber of the Temple, where their attention was particularly called to certain Hebrew characters which are depicted in a
* * * * * by the letter G denoting * *
* * * * * to whom we must all submit, and
whom we ought humbly to adore.

* * * * *



SECTION II.

The second section of this degree has recourse to the origin of the institution, and views Masonry under two denominations—operative and speculative. • These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been

carefully preserved among Masons, and transmitted from one age to another, by oral tradition.

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

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

OPERATIVE MASONRY.

We work in speculative Masonry, but our ancient brethren wrought both in operative and speculative. They worked at the building of

King Solomon's Temple and many other sacred and Masonic edifices.

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 secresy, and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the DEITY, which at once constitutes

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

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

The doctrine of the SPHERES is included in the science of astronomy, and particularly considered in this section.

OF THE GLOBES.

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

THE USE OF THE GLOBES.

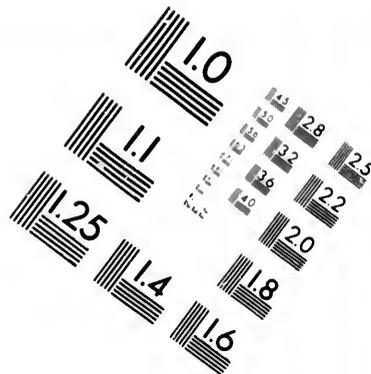
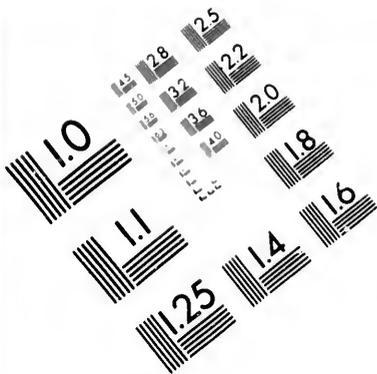
Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the DEITY and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

THE ORDERS OF ARCHITECTURE

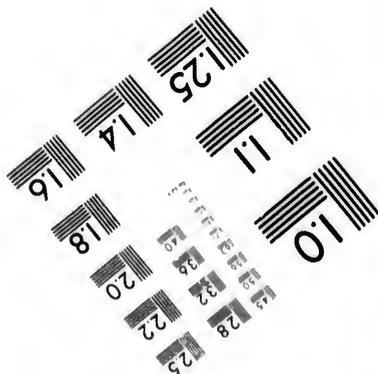
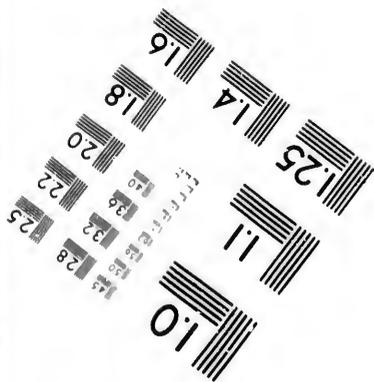
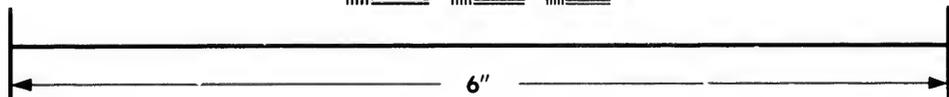
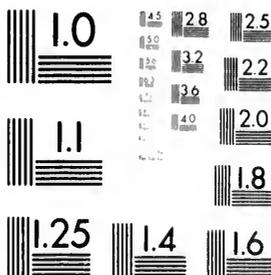
Come under consideration in this section ; a brief description of them may, therefore, not be improper.

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments



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

OF ITS ANTIQUITY.

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

The five orders are thus classed ; the TUSCAN, DORIC, IONIC, CORINTHIAN and COMPOSITE.

THE 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 the triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required.

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

was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

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

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious

devices, the cornice with dentils and modillions. This order is used in stately and superb structures.

It was invented at Corinth, by CALLIMACHUS, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance :—Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until arriving at the tile, they met with an obstruction, and bent downwards. 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

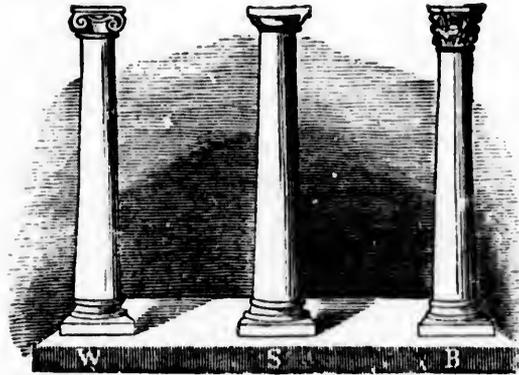
Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric order ; is ten diameters high, and its cornice has dentils, or

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

OF THE INVENTION OF ORDER IN ARCHITECTURE.

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

Of these five orders the Ionic, Doric and Corinthian, as the most ancient, are most esteemed by Masons.



OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention.

The senses we are to consider as the gifts of nature, and though not the acquisition of our reasoning faculty, yet, in the use of them, are still subject to reason. Reason, properly employed, confirms the documents of nature, which are always true and wholesome ; she distinguishes the good from the bad ; rejects the last with modesty, adheres to the first with reverence. The objects of human knowledge are innumerable ; the channels by which this know-

ledge is conveyed are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of nature, given by the senses, as well as in human testimony, given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original preceptions, have the same signification in all climates and nations, and the skill of intercepting them is not acquired, but innate

Having made these observations, we shall proceed to give a brief description of the five senses.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to

communicate to each other our thoughts and intentions, our purposes and desires ; 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.

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 will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature, for performing all its various external and internal motions ; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of nature's works.

FEELING

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

These three senses, *hearing, seeing, and feeling*, are deemed peculiarly essential among Masons.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. 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 the 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. Every thing that enters into the stomach must undergo the scrutiny of tasting ; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

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

The proper use of these five senses enables us to form just and accurate notions of the operations of nature ; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

The senses, and indeed all the operations of the mind, are so difficult to understand and to

analyse, that the most judicious may fail in the attempt to explain them. The mind is ultimately affected by the senses ; when that is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful ; the faculties of the one are adapted to their several ends with equal wisdom and no less propriety, than the organs of the other. The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its power over every branch of science ; and is, therefore, a theme peculiarly worthy of attention. In the arts and sciences which have the least connexion with the mind, its faculties are still the engines which we must employ ; the better we understand their nature and use, their defects and disorders, we shall apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace parti-

cular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and is the only means by which any real discovery in philosophy can be made.

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

To sum up the whole of this transcendent measure of GOD's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES

Are also illustrated in this section. A brief analysis of the character of each, may not, therefore, be inappropriate in this place.

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 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. All the works of the Almighty are made in number, weight and measure ; there-

fore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a *point* to a *line*, from a line to a *superfices*, and from a *superfices* to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* is a continuation of the same.

A *superfices* is length and breadth without a given thickness.

A *solid* is length and breadth with a given thickness, which forms a cube and comprehends the whole.

OF THE ADVANTAGES OF GEOMETRY.

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

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 elegant 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 enflames ; it melts us in tenderness, and excites us 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 no speech so barbarous, but their language is understood ; nor nation 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.

OF THE ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness of the GRAND ARTIFICER of the universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which

roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design ; and the plans which he laid down, being improved by time and experience, 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. Free-masonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the

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


C H A R G E .

BROTHER,—Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal not the external qualifications of a man are what Masonry regards ; as you increase in knowledge, so you will consequently improve in social intercourse. It is unnecessary for me to recapitulate the duties which, as a Mason, you are now bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that as your past beha-

viour and regular deportment have merited the honor which we have conferred, in your new character it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every virtue. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration—especially geometry, which is established as the basis of our art. (Geometry or Masonry originally synonymous terms, is of divine and moral nature, enriched with the most useful knowledge so that while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.)

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour at our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration

The laws and regulations of the order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of the brethren, but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprehend with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society; and like a skilful craftsman, strive to excel in what is good and great.

You are to encourage industry and reward merit, supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability, and on no account wrong them or see them wronged, but apprise them of approaching danger, and view their interests as inseparable from your own.

Such is the nature of your engagements as a craftsman ; and these duties you are now bound, by the most sacred ties, to observe.

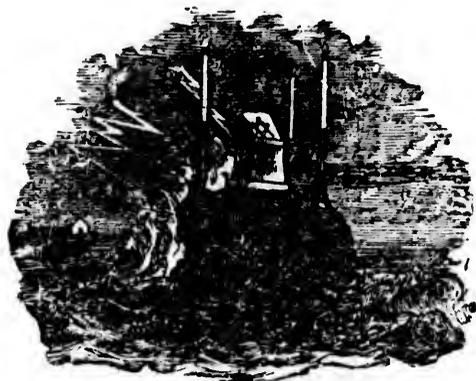


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MASTER MASON'S DEGREE.



SYMBOLISM OF THE DEGREE.

We have seen the type of man complete in moral worth and intellectual culture—not left to acquire knowledge, but first prepared to use that knowledge well when it shall have been obtained. What more is left? Communion with our Maker. The mere knowledge of the Deity, as given us heretofore, is that of an august Creator whom we are to reverence, and in whom alone we are to place our trust. But we have not yet seen him walking upon the earth, and holding open communion with the sons of men. Man has not yet been ennobled by personal contact with the All-Holy.

Let us imagine a conception perfectly in accordance with the ideas and opinions of our early brethren "Who has at any time seen God and lived?" "Adam, our first progenitor." "But only in the days of his innocence. Since the day when all mankind was corrupted by his fall, no living man has looked upon the face of the Almighty."

Now, what would be the natural opinion of our ancient brethren as to the means of securing God's actual presence. We know that, for a thousand years, men labored to find the true name of JEHOVAH, which they believed would be a talisman, giving them power over all the secrets of the Universe. Union, of the most unselfish nature, formed the grand characteristic of our fraternity. Ambition, desire for fame—every passion which appeals to the self-love of man, was merged in the perfect union engendered by an adherence to the tenets of the Order to such a degree, that the names even of our great architects have not come down to us, though their works still stand to attest their excellence. All was the work of brethren, and each was allowed his share of the glory.

Now, with this perfect union, and with the knowledge that the belief existed that it was through the weakness of man only that he could not endure the presence of his Creator, what so natural as to suppose that if three brethren be found as types respectively of moral, intellectual and physical perfection, and they be joined together in

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holy fellowship which should make their very souls as one, they might, in mystic union, call upon the great and sacred name of the Deity, and receive an answer to their prayer? That this idea did prevail we have sufficient proof, and it is to this, rather than to any more utilitarian views, that we are to look for the rule which, in a purely speculative institution, so sternly demands physical, as well as moral and intellectual integrity.

We know that the wise and good of the days of SOLOMON regarded his idolatry as an evidence that the countenance of the All-Holy had been darkened to him—that he no longer held the interviews with the Only Wise God, through which they deemed that his superhuman wisdom came. And indeed it would seem to them a thing monstrous and wholly unnatural, that the being whose intellect had been illuminated from above, and to whom JEHOVAH had promised wisdom beyond that of men, should grovel in adoration before false gods, did they not also believe that it was only through direct and constant communion with the Almighty that this wisdom could continue; and now that he no longer sought that presence, he was given over to the blind guidance of his passions.

This degree is a type of the communion of man with GOD. Long before the incarnation of that great Being, was the hope entertained of seeing him with mortal eyes, and no exertions were deemed too great to ensure that consummation. With us these ideas are but a type, for

we have that realization so longed for by the brethren of old. And yet, as a type, how interesting it is in looking back upon their struggles, to look forward into what is now bright and clear.

The practical lesson is to be found in the full exposition of the * * * Like the * * * they require us to be complete in our duty to our neighbor before we can venture to direct him. Step by step, mounting from the lowest to the highest, we must prove to ourselves that we would serve him—pray for him—sympathize with his inmost feelings, and sustain him from falling, before we can venture to counsel him even to his good—far less, dictate to him.

We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires.

THIRD LECTURE.

FREEMASONRY in every degree, as before remarked, is progressive. A knowledge of it can only be attained by time, patience and 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 is the cement of the whole. It is calculated to bind men together by mystic points 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 that we derive that fund of information which none but ingenious and expert Masons can supply.

It is also from brethren of this degree, that the rulers of the craft are selected ; because it is only from those who are capable of giving instruction, that we can reasonably expect to receive it.

SECTION I.

Previous to the B. being admitted for the Third degree, it is necessary that he should undergo a rigid examination as to his proficiency in the preceding degrees, which, if satisfactory, he is then introduced and received.

* * * * *

The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically

sure to be enclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason. Friendship, Morality, and Brotherly Love.

* * * * *



INVOCATION.

Almighty and Eternal Being, the glorious Architect and Ruler of the universe, at whose creative fiat all things first were made, we, the frail creatures of thy providence, humbly implore Thee to pour down on this convocation, assembled in Thy holy name, the continued dew of Thy blessings : more especially, we beseech Thee, to impart Thy grace to this Thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason, endue him with such fortitude, that in the hour of trial he fail not ; but pass him safe-

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ly, under Thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression to shine as the stars for ever and ever. *So mote it be.*

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The solemn and impressive ceremony is then proceeded with and the candidate is then addressed by the W. M. My Bro. * * * * *

It is now my duty to call your attention to a retrospect of those * * * through which you have already passed, by which you will be the better enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts.

Your admission in a state of helpless indigence was an emblematic representation of the entrance of all men upon this their mortal existence. It inculcated a useful lesson of natural equality and mutual dependence. It instructed you in the proper exercise of universal beneficence and charity, to seek the solace of your own distress by extending relief and consolation to your fellow creatures in the hour of their affliction, it enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the dust. But above all it taught you to bend with humility and resignation to the will of

T. G. A. O. T. U. and to dedicate your heart, thus purified from every baneful and malignant passion, and filled only for the reception of truth and wisdom, as well to His glory as to the welfare of your fellow creatures.

Proceeding onwards, and still guided in your progress by the principles of moral truth, you were led in the S. Deg. to contemplate the intellectual faculties, and to trace them from their development through the paths of heavenly science even unto the throne of God himself. The secrets of nature and the principles of moral truth were then unveiled to your view,—you learned a just estimate of those wondrous faculties with which God has endowed the being formed after His own image ; and feel the duty which he has thereby imposed on you, of cultivating this Divine attribute with the most diligent and unremitting care and attention ; that you may be enabled to show forth His glory and render yourself useful to the happiness of mankind.

To your mind thus moulded by virtue and science, nature however presents one great and useful lesson more, the knowledge of yourself. She prepares you by contemplation for the closing hour of your existence, and when by means of that contemplation she has conducted you through the intricate windings of this your mortal state, she finally instructs you how to die.

Such, my brother, is the peculiar object of this degree. It invites you to reflect upon this awful subject, and

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teaches you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonor.

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The following passage of scripture is introduced during the ceremonies :

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be

a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it."

INVESTMENT.

Bro. —, I must state that the B with which you have now been invested not only points out your rank as a Mason, but is meant to remind you of those important duties which you have just solemnly engaged yourself to observe ; and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior degrees.

* * * * *

ORNAMENTS.

The ornaments * * * * * are the Porch, Dormer, and Square Pavement. The Porch is the entrance to the T., the Dormer the window which admitted light to the sanctum sanctorum, and the Square Pavement for the High Priest to walk upon.

* * * * *

WORKING TOOLS.

The Skirret, Pencil and Compasses. The Skirret is an implement which acts on a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure. With the Pencil the skilful artist delineates the building in a draft or plan, for the instruction and guidance of the workmen. The Compasses enables him with accuracy and precision, to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative or F. and A., we apply these tools to our morals. In this sense the Skirret points out to us that straight and undeviating line of conduct laid down for our guidance in the volume of the sacred law. The *Pencil* teaches us that all our words and actions are not only observed but are recorded by the Most High, to whom we must render an account of our conduct through life. The Compasses reminds us of his unerring and impartial justice, which having defined for our instruction the

limits of good and evil, will either reward or punish us as we have obeyed or disregarded his Divine commands.

Thus, my Brother, the working tools of a * * * teach us to bear in mind, and to act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode, we may ascend to the 'Grand Lodge above, where the worlds great Architect lives and reigns for ever and ever.



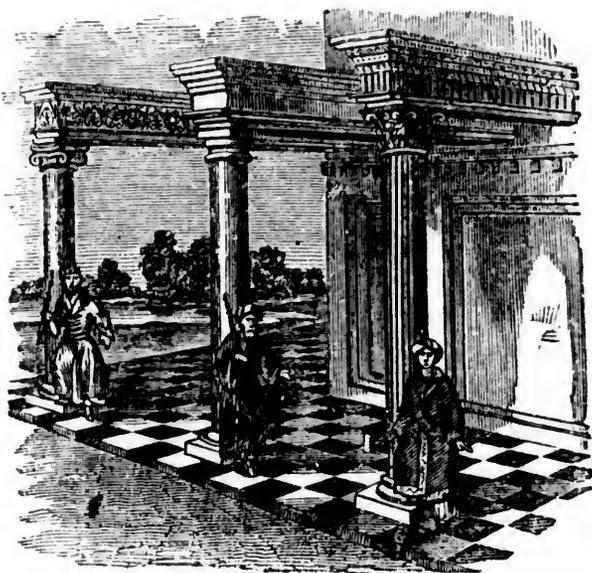
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SECTION II.

This section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent structure was founded in the fourth year of the reign of SOLOMON, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where ABRAHAM was about to offer up his son ISAAC, and where DAVID met and appeased the destroying angel. JOSEPHUS informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the day time, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of axe, hammer, or any tool of iron, heard in the house while it was building. It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.



It was symbolically supported, also, by three columns—WISDOM, STRENGTH and BEAUTY. **

There were employed in its building three Grand Masters ; three thousand and three hundred Masters or Overseers of the work ; eighty thousand Fellow Crafts ; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of SOLOMON, that

neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

In front of the magnificent porch, were placed the two celebrated pillars—one on the left hand and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to PHARAOH and his host, and retarded their pursuit. King SOLOMON, therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

* * * * *

In this section are also explained a variety of appropriate emblems, with which the skillful brother will not fail to make himself familiarly acquainted, and they are thus explained :



THE THREE STEPS,

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz : *Youth*, *Manhood* and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge ; in *Manhood*, as Fellow

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Crafts, we should apply our knowledge to the discharge of our respective duties to GOD, our neighbor, and ourselves ; that so, in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

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

THE BEE HIVE

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

our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation ; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth, to have made man independent of all other beings ; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of GOD ; and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

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



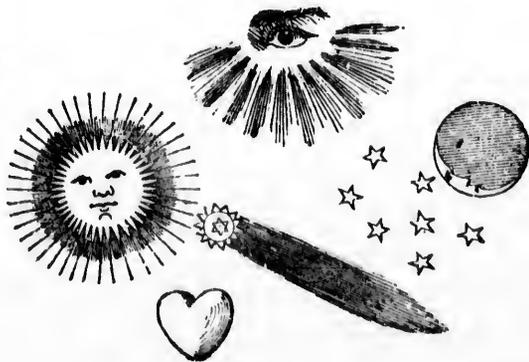
Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

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



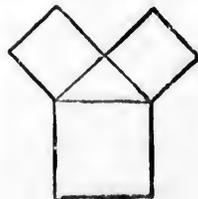
Are emblems of a well-grounded *hope*, and a well-spent life. They



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 our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise phi-



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

THE HOUR-GLASS

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

greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

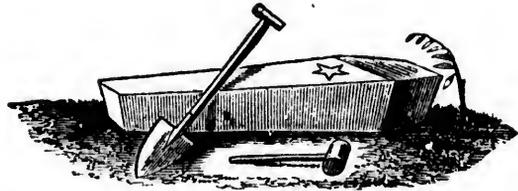
THE SCYTHER

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.



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

Then let us imitate the good man 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, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the universe presides.

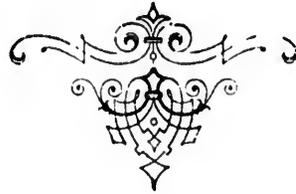
CHARGE TO THE NEWLY RAISED
CANDIDATE.

BROTHER,—Your zeal for the institution of Free Masonry, the progress you have already made, and your conformity to our general regulations, have pointed you out as a fit object of esteem and favor. In the character of a master mason you are henceforth authorized to correct the errors and irregularities of your younger brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society ought to be your constant care. You are to inculcate universal benevolence, and by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the order you are to preserve sacred and inviolable, and never suffer an infringement of our customs, or a deviation from established usages.

Duty, honor and gratitude, now bind you to your trust, let no motive, therefore, ever make you swerve from your duty, but be true and faithful, and imitate the example of that cele-

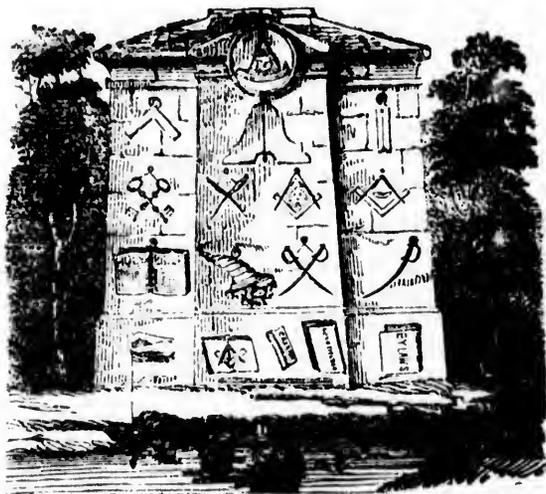
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ANCIENT CEREMONIES.



These ceremonies should be carefully studied, and well understood by every Master of a Lodge. They treat of the government of our society, the disposition of our rulers, and illustrate their requisite qualifications. They include the form of Petition and directions for organizing Lodges ; Consecrating, Dedicating and Constituting new Lodges ; Installing officers of subordinate Lodges ; Laying Foundation-stones, Dedication of Masonic Halls, Funeral Services, etc.

ILLUSTRATION OF THE CEREMONIES OF
CONSECRATING, DEDICATING, AND
CONSTITUTING A LODGE.

I.—CONSECRATION.

The ceremony of consecrating religious edifices to the sacred purposes for which they are intended, by mystic rites, has been transmitted to us from the remotest antiquity.

“History,” says Dudley, “both ancient and modern, tells us that extraordinary rites, called rites of consecration or dedication, have been performed by people of all ages and nations, on the occasion of the first application of altars or temples, or places, to religious uses.”

Thus Moses consecrated the tabernacle, Solomon the first temple, and the returned exiles from Babylon the second.

Among the Pagans, ceremonies of the most magnificent nature were often used in setting apart their gorgeous temples to the purposes of worship.

A masonic lodge is, in imitation of these ancient examples, consecrated with mystic ceremonies to the sacred purposes for which it has been constructed. By this act it is set apart for a holy object, the cultivation of the great tenets of a Mason's profession, and becomes, or should

become, in the mind of the conscientious mason, invested with a peculiar reverence, as a place, where, as he passes over its threshold, he should feel the application of the command given to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

On this occasion a small box or chest is to be used as the *symbol of the lodge*. It is placed in the centre of the room, and is a representation of the Ark of the Covenant which was deposited in the holy of holies of the ancient temple.

In the course of the ceremony this symbolized lodge is sprinkled with *Corn, Wine and Oil*, which are the masonic elements of consecration, being to the mason symbolic of the many gifts and blessings for which we are indebted to the bounty of T.G.A.O.T.U.; for the first is emblematic in masonic symbolism of *Health and Plenty*, the second of *Joy and Cheerfulness*, and the third of *Comfort and Consolation*.

The ancient altars were thus consecrated by the offerings of barley cake, and libations of wine and oil, and the Jewish ritual gives ample directions for a similar ceremony.

The rite of masonic consecration is accompanied by a prayer in which the lodge is solemnly consecrated "*to the honor and glory of God.*"

II.—DEDICATION.

The ceremony of dedicating a lodge immediately follows that of its consecration. This, too, is a very ancient ceremony, and finds its prototype in the religious ceremonies of antiquity.

Every temple among the Pagans was dedicated to some particular deity, oftentimes to the conjoint worship of several, while the Jews dedicated their religious edifices to the one supreme Jehovah. Thus David dedicated with solemn ceremonies the altar which he erected on the threshing floor of Araunah (or Ornan) the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirtieth psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses; and Clarke tells us, in reference to a passage on this subject in the book of Deuteronomy, that "it was a custom in Israel to dedicate a new house to God with prayer, praise and thanksgiving; and this was done in order to secure the divine presence and blessing; for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

According to the learned Seldan, there was a distinction among the Jews between consecration and dedication; for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was therefore

a less sacred ceremony than consecration. This distinction has also been preserved among Christians, many of whom, and in the early ages all of whom, consecrated their churches to the worship of God, but dedicated them to, or placed them under the especial patronage of, some particular Saint

A similar practice was introduced into masonic institutions by formerly dedicating lodges to King Solomon, and subsequently to either of the two Saints John, as the patrons of masonry; there is, however, neither historical proof nor any other authentic evidence that either of the Saints John was a freemason. The most rational mode, therefore, of dedicating freemasons' lodges is to dedicate them to *freemasonry*, without any addition of patrons or of Saints.

By these acts of consecration and of dedication the lodge is set apart as something sacred, in which to cultivate the principles of freemasonry

III.—CONSTITUTION

The consecration and dedication may be considered as the religious formularies which give a sacred character to the lodge, and by which it is to be distinguished from a profane association, intended only for the cultivation of good fellowship.

The ceremony of constitution which immediately follows, is of a legal character. It is intended to give

legality to the lodge, and constitutional authority to all its acts. It is of course dependent on the preceding ceremonies, for no lodge can be rightfully constituted until it has been consecrated and dedicated.

The two preliminary ceremonies refer to the *place*; the latter to the *persons* assembled,

The lodge is consecrated and dedicated as a place wherein the science of freemasonry is to be cultivated; by its constitution the members then present and their successors are authorized to cultivate that science in the legal and acknowledged mode.

The ceremony of constitution is a simple one, and consists merely in the enunciation of the fact by the Grand Master, or his special proxy under his authority, as representing the Grand Lodge, which body alone can give this legal character to an assembly of masons.

The Grand Master (or his proxy) constitutes the lodge "in the name of the Most Worshipful the Grand Lodge."

By this ceremony the lodge is taken out of its inchoate and temporary condition as a lodge under dispensation, and is placed among the permanent and registered lodges of the jurisdiction.

After the ceremony of constitution follows the *Installation and Investiture of Officers*, whereby the officers chosen are duly invested with the power to exercise the functions confided to them.

CEREMONIES.

The lodge being opened, the Grand Master and Grand Officers having assembled in a convenient room and opened a Grand Lodge, the new lodge sends to the Grand Master the following message :

“ M. W. Sir,

“ The Worshipful Master, Wardens, Officers and Brethren of.....lodge are now assembled at.....and have instructed me to inform you that under the dispensation which you were pleased to grant them, bearing date the..... day of..... A.L. 58.., authorizing them to form and open a lodge of Free and Accepted Masons in the.....of....., they have regularly assembled and conducted the business of masonry according to the best of their abilities ; that their proceedings having received the approbation of the Most Worshipful the Grand Lodge, they have obtained a warrant of constitution, and are desirous that their lodge should be consecrated, dedicated and constituted, their Worshipful Master installed, and their Wardens and other officers invested, agreeably to the ancient usages and customs of the fraternity, for which purpose they are now assembled and await your pleasure.”

The Grand Lodge now moves in procession to the hall of the new lodge, the lodge receives them with the grand honors, the officers resigning their seats to the Grand Lodge Officers.

D. G. M. addresses the G. M.

“M. W. Sir :—A number of brethren, duly instructed in the mysteries of freemasonry, having assembled together at stated periods for some time past, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular lodge, agreeably to the ancient usages and customs of the fraternity.”

The W. M. presents the dispensation and the minute book to the G. M., who examines the same, and if found correct, proclaims :

G.M.—“The records appear to be properly entered, and are approved. Upon due deliberation, the Grand Lodge has granted the brethren of this new lodge a warrant of constitution, confirming them in the rights and privileges of a regularly constituted lodge, which the Grand Secretary will now read.”

(Grand Secretary reads the warrant.)

G.M.—“We shall now proceed according to ancient usage to constitute these brethren into a regular lodge.”

CONSECRATION.

The brethren form a procession two and two, the Ark of the Covenant, covered with white linen, representing the lodge, is carried in front of the procession by four Past Masters.

The Grand Master and the other Grand Officers stand around the altar, the D. G. M. holds the golden vessel with *corn*, G. S. W. holds the silver vessel with *wine*, G. J. W. holds the silver vessel with *oil*; Grand Chaplain before the procession moves invokes a blessing.

PRAYER.

GRAND CHAPLAIN.—“Grand Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!”

“We humbly invoke Thee to give us, at this and at all times, *wisdom* in all our doings, *strength of mind* in all our difficulties, and the *beauty of harmony* in all our communications!

“And permit us, Thou great author of light and life! great source of love and happiness! to erect this our lodge, and now solemnly to consecrate the same to Thy honor and glory!

“Glory be to God on high!”

(Response by the brethren).

“As it was in the beginning, is now, and ever shall be, world without end! So mote it be.”

After this prayer the first procession is made around the altar, during which, the organist leading at the organ, the brethren sing the first verse of the following hymn; that verse being sung, the “lodge” is placed on the altar. During the second procession the second verse is sung, and during the third procession the third verse is sung.

HYMN.—(TUNE, GOD SAVE THE QUEEN).

I.

Thou! who art God alone!
Accept before the throne
Our fervent prayer
To fill with light and grace
This house, Thy dwelling place,
And bless Thy chosen race,
O, Lord! draw near.

II.

As through the universe,
All nature's works diverse
Thy praise accord;
Let *Faith* upon us shine,
And *Charity* combine
With *Hope* to make us Thine,
Jehovah, Lord!

III.

Spirit of truth and love !
Descending from above,
Our hearts inflame ;
Till Masonry's control
Shall build in one the whole,
A temple to the soul,
To Thy great name !

The "lodge" being placed on the altar after the first procession, the D. G. M. presents the vessel with corn to the G. M.

G. M. giving iii. k. sprinkles corn on the "lodge" and says : " In the name of the great Jehovah, to whom be all honor and glory, I *consecrate* this lodge with *corn*, the emblem of *health* and *plenty*, and symbolic of the many gifts and blessings for which we are indebted to the bounty of the Great Architect of the Universe."

The brethren now give the grand honors thrice, the procession moves the second time, music and hymn, the "lodge" is again placed on the altar, the G. S. W. presents the vessel with wine to the G. M.

G. M. giving iii. k. pours wine on the "lodge" and says : " In the name of the great Jehovah, to

whom be all honor and glory, I *consecrate* this lodge with *wine*, the emblem of *joy* and *cheerfulness*."

The brethren again give the grand honors thrice, the procession moves the third time, music and hymn, the "lodge" is again placed on the altar, the G. J. W. presents the vessel with oil to the G. M.

G. M. giving iii. k. pours oil on the "lodge" and says : "In the name of the great Jehovah, to whom be all honor and glory, I *consecrate* this lodge with *oil*, the emblem of *comfort* and *consolation*."

And I *consecrate* this lodge to the *honor* and *glory* of T.G.A.O.T.U."

The brethren respond, "So mote it be"; and they again give the grand honors thrice.

[END OF THE CONSECRATION CEREMONY].

DEDICATION.

Three processions, same as at Consecration. After the first procession, the G. M. giving iii. k. says : "In the name of the G.A.O.T.U., to whom be all honor and glory, I *dedicate* this lodge to *Freemasonry*."

The brethren give the grand honors thrice.

After the second procession, the G. M. giving iii. k. says : " In the name of the G.A.O.T.U., to whom be all honor and glory, I *dedicate* this lodge to *Virtue*."

The brethren give the grand honors thrice.

After the third procession, the G. M. giving iii. k. says : " In the name of the G.A.O.T.U., to whom be all honor and glory, I *dedicate* this lodge to *Universal Benevolence*."

The brethren give the grand honors thrice.

GD. CHAPLAIN.—" Glory be to God on high."

The brethren respond : " As it was in the beginning, is now, and ever shall be, world without end. So mote it be."

The brethren of the new lodge (after G. M. and other G. L. officers have resumed their seats) advance in procession to salute the Grand Master, giving the sign of Fidelity, and bowing as they pass ; they then take their places and stand as before.

G. M. giving i. k., all resume their seats.

[END OF THE DEDICATION CEREMONY].

CONSTITUTION.

G. M. giving iii. k. says : " In the name of the Most High, and of the Most Worshipful the Grand Lodge, I now *constitute* and form you, my good brethren, into a *lodge of Free and Accepted Masons*, under the name of the lodge, and numbered on the register of the Grand Lodge. From henceforth I empower you to act as a regular lodge, constituted in conformity to the rites, ceremonies and charges of our honorable fraternity ; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings."

The brethren respond, " So mote it be," and give the grand honors thrice ; the brethren of the new lodge advance and salute the G. M. as at close of the Dedication. [An ode or hymn may be sung after the salute by new lodge].

G. M. giving i. k., all resume their seats.

[END OF THE CONSTITUTION CEREMONY].

INSTALLATION.

After confirmation of the minutes so far as relates to the election of Master, the installing Master assumes the chair and gavel, AND OPENS THE LODGE IN THE SECOND DEGREE.

I.M.—“Brethren, are you still satisfied with your choice of Worshipful Master of your lodge?” The brethren replying in the affirmative, the I. M. addressing the P. M., who is to present the candidate for the chair, says: “Brother P. M.—, has the Master elect been examined, and has he been found well skilled in our noble science and royal art, and duly instructed in our mysteries?”

P.M.—“He has, W. Sir (*or* V.W. Sir *or* R. W. Sir).”

I.M.—“You will now present him to me.”

The candidate is placed in front of the altar.

P.M.—“W. Sir, I present to you this my worthy brother —, the Master elect of this lodge, to receive at your hands the benefit of installation, the better to qualify him for the discharge of the duties of his high and important office. I know him to be of *good morals* and of great skill, true and trusty, and a lover of the whole fraternity wheresoever dispersed over the face of the earth.”

I.M.—“Brother (naming him): From time immemorial it has been an established custom among Free and Accepted Masons, for each lodge, once in every year, at a stated period, to select from among those brethren who have served the office

of Warden, an expert craftsman to preside over them in the capacity of Master. He must have been regularly elected by the Master, Wardens and Fellows in open lodge assembled, and must have been presented to a Board of Installed Masters for examination."

NOTE.—If it is the first installation, then add: "To this rule exception only can be made in case of the first Worshipful Master of a new lodge, it being the prerogative of the Grand Lodge, in its discretion, to appoint any brother Master Mason as the Master of a new lodge."

I.M.—"You having been so elected and presented, I claim your attention while I recite to you those qualifications which are essential in every candidate for that high office :

NOTE.—If it is the first installation, say: "appointed," instead of "elected."

" He ought to be of good report, true and trusty, and held in high estimation by his brethren and fellows.

" He must have been initiated, passed and raised in the three established degrees, be a lover of our noble science, and have duly served the office of Warden in a warranted lodge.

NOTE.—If it is the first installation, omit the latter qualification.

“He ought to be exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, and able and willing to undertake the management of the work, and well skilled in the ancient charges, regulations and landmarks.

“Can you, my brother, conscientiously undertake the duties of Master of this lodge under these qualifications?”

CANDIDATE.—“I can.”

I.M.—“Then I shall direct your attention to the Secretary while he reads to you a summary of the Ancient Charges and Regulations, to each of which your unqualified assent is required, which you will signify by the sign of Fidelity, at the same time bending the head forward in token of submission.”

Secretary reads the charges from the Book of Constitution.

CHARGES.

1. You agree to be a good man and true, and strictly to obey the moral law.
2. You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

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

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

5. You agree to hold in veneration the original rulers and patrons of the order of freemasonry, and their regular successors, supreme and subordinate, according to their stations ; and to submit to the awards and resolutions of your brethren in general lodge convened, in every case consistent with the constitution of the order.

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

7. You agree to be cautious in your carriage and behaviour, courteous to your brethren, and faithful to your lodge.

8. You promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the original plan of freemasonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to pro-

pagate the knowledge of the mystic art, as far as your influence and ability can extend.

10. 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.

11. You admit that it is not in the power of any man, or body of men, to make innovation in the body of masonry.

12. You promise a regular attendance on the communications and committees of the grand lodge upon receiving proper notice thereof ; and to pay attention to all the duties of freemasonry, upon proper and convenient occasions.

13. You admit that no new lodge can be formed without permission of the grand master and that no countenance ought to be given to any irregular lodge, or to any person initiated therein ; and that no public processions of masons clothed with the badges of the order can take place without the special license of the grand master.

14. You admit that no person can regularly be made a freemason, or admitted a member of any lodge, without previous notice and due inquiry into his character ; and that no brother can be ad-

vanced to a higher degree except in strict conformity with the laws of the grand lodge.

15. You promise that no visitor shall be received into your lodge without due examination, and producing proper vouchers of his having been initiated in a regular lodge.

I.M.—“Do you submit to and promise to support these Charges and Regulations, as Masters have done in all ages?”

CANDIDATE.—“I do.”

I.M.—“Then you will advance to the Altar, and take an obligation as regards your duties as master of this lodge.

“You will K. on your R.K., place your R.H. on the V.O.T.S.L., repeat your several names, and say after me :

O. B.

“I (name in full), in the presence of the G.G.O. T.U. and this W.W. and W. lodge of F.C.F.Ms., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon solemnly agree to accept the office of Master of this lodge, denominated the lodge, and numbered on the register

of the Grand Lodge, and the duties of that high office faithfully, zealously and impartially to administer, to the best of my skill and ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

“ I furthermore solemnly promise that I will not, during my term of office or at any time a lodge shall be under my direction, permit or suffer any deviation from the established usages, customs and landmarks.

“ That I will not administer or cause or suffer to be administered any rite or ceremony contrary to, or subversive of our ancient Constitution ; but on the contrary, that I will support, uphold and maintain, pure and unsullied, the genuine tenets and principles of the craft.

“ That I will observe and to the utmost of my power and ability strictly enforce obedience to those Charges and Regulations to which I have already given my assent, to the by-laws of this lodge, and the statutes and ceremonies of the Grand Lodge ; and that I will in all things conscientiously discharge my duties as a ruler in the craft and Master of this lodge. So help me God and keep me steadfast in this my great and solemn O.B.”

I.M. directs the candidate to seal the O.P. on the V.O.T.S.L. twice ; this being done,

I.M.—“ You will now arise and take your seat among the brethren.”

I.M.—“ All brethren not M.Ms. will now retire.”

This being done, THE LODGE IS OPENED IN THE THIRD DEGREE.

I.M.—“ All brethren who are not installed Masters will now retire, except the Worshipful Master elect.”

BOARD OF INSTALLED MASTERS.

I.M. —“ Brethren, assist me now to open a Board of Installed Masters.”

The Wardens' chairs are taken by Past Masters, who occupy the same until the new Master is installed, the lodge closed in the third and second degrees, and the new Master requested by the installing Master to name the elective officers.

I.M.—Giving i. k., S.W. i. k., J.W. i. k.: “ Brethren, I declare this a duly constituted Board of Installed Masters.”

NOTE.—Three installed Masters must be present.

I.M. requests the candidate to kneel in front of the altar.

I.M.—Giving iii. k., invokes a blessing.

(The brethren will assume that attitude in prayer which is most agreeable to them).

PRAYER.

“Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, in this our solemn rite, and grant that this worthy and distinguished brother, who is now about to be enrolled amongst the rulers of the craft, may be endowed with wisdom to comprehend, judgment to define, and ability to enforce obedience to Thy holy law ; sanctify him with Thy grace, strengthen him with Thy mighty power, and enrich his mind with true and genuine knowledge, that he may be the better enabled to enlighten the minds of his brethren and rule this our Lodge to the honor and glory of Thy most holy name.”

Response by the brethren : “So mote it be.”

I.M.—“Let the candidate rise and approach the altar.”

I.M.—“You have already taken an obligation with respect to your duties as Master of the lodge ; you will now take a further obligation as regards the secrets of the Master’s chair.

“You will therefore K. on B.Ks., place B.Hs. on the V.O.T.S.L., repeat your several names, and say after me :

O. B.

“ I (full name), in the presence of the M.H. and before this W.Bd. of I.Ms., of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will never divulge any or either of the secrets or mysteries restricted to the Master's chair, to any one in the world, except it be to an installed Master or a brother duly elected to that office, nor even unto him unless assisted by or in the presence of two or more installed Masters assembled for that purpose.

“ These several points I solemnly swear to observe, without evasion, equivocation or mental reservation of any kind, under no less a penalty on the violation of either of them, than that *
* * * * So help me the M.H. and keep me steadfast in this my great and lasting O.B. of an installed Master.”

I.M.—“ As a pledge of your fidelity, and to render this a solemn obligation, you will seal it with your lips once on the V.O.T.S.L.”

Candidate does so.

I.M.—“ Let me once more call your attention to the three great lights in Masonry.

“The V.O.T.S.L., and the S. and C. The V.O.T.S.L. is that great light which will guide you to all truth, direct your steps in the paths of happiness, and point out to you the whole duty of man.

“The S. reminds you to regulate your life and actions by the principles of morality and virtue; the C. teach you in every station of life so to limit your desires, that rising to eminence by merit, you may live respected and die regretted.

“Rise duly obligated and installed Master.”

Candidate rises and is taken to the north side of the altar.

I.M.—“When the holy temple at Jerusalem was completed by the wisdom of King Solomon, supported by the strength of Hiram, King of Tyre, and aided by the beautifying hand of Hiram Abiff, the monarchs of surrounding nations sent ambassadors to congratulate the King; but there was one, the Queen of Sheba, who, not content with sending an embassy, herself journeyed thither attended by a numerous retinue bearing costly presents.

“On her arrival she was received by King Solomon, who accompanied her to view the stately edifice; and on going round the building, the

King seeing Adoniram the chief overseer at a distance, beckoned to him three times, thus : (gives the sign). Adoniram approaching his royal master, was about to kneel, which the King prevented by taking him thus : (gives grip of an installed Master), saying, rise * * * which signifies * * * * or more literally * * *

“When the royal party had completed their inspection of the holy temple and were about to retire, Adoniram in token of humility saluted the King three times, thus (gives the sign) : hence are derived the grip and word of an installed Master, and the sign and salutation of a Master of Arts and Sciences.

“The P.Ss. of this degree are given thus : (P.M. gives them).”

The W.M. elect is now taken to the left of the chair.

I.M.—Clothes candidate with a Past Master's apron and says : “I now invest you with the badge of an installed Master, which is the highest honor the lodge can bestow on any of its members.

“I also invest you with this collar, to which is attached the jewel of your office. The Square, being an implement that forms the rude and

proves the perfect mass, is justly applied to Masons to inculcate the purest principles of morality and virtue, and, masonically speaking, may it be the guide of all your actions through life.

“ Being now in possession of the grip and word of an installed Master, and the sign and salutation of a Master of Arts and Sciences, I place you in the chair of King Solomon, according to ancient usage.

(Places him with the grip and word).

“ And may the M.H. give you a goodly portion of that monarch’s wisdom to enable you to conduct aright the affairs of this lodge, to which end I present you with this Gavel, which being an emblem of power, will enable you to preserve good order, and when used by you will be duly answered by your Wardens.”

“ You will now be pleased to invest the immediate Past Master of the lodge.”

(W.M. invests the I.P.M.).

I.M.—Giving i. k. says: “Brethren, I hereby declare this Board of Installed Masters duly closed.” *(Gives i. k.).*

The Master Masons are now called in, they form a procession, led by the Past Master, and the brethren

salute the new Master by giving the P.S. of a M.M. in passing the chair, saying : “ *I greet you.* ”

I.M.—Taking his station in the E., proclaims : “ Brethren, for the first time, in the E., I proclaim W. Brother (naming him) the Worshipful Master of this lodge, denominated the.....and numbered.....on the register of the Grand Lodge, for the ensuing twelve months and until his successor shall have been duly elected and installed in his stead.”

The brethren then greet the new W.M. as Master Masons.

I.M.—“ I now present you with the *working tools of a Master Mason*, which are the *Skirret, Pencil and Compasses*.

“ The *Skirret* is an implement which acts on a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure.

“ With the *Pencil* the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen.

“ The *Compasses* enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts.

“ But as we are not operative but speculative or F. & A. Masons, we apply these tools to our morals, in this sense : the *Skirret* points out to us that straight and undeviating line of conduct laid down for our guidance in the V.O.T.S.L.

“ The *Pencil* teaches us that all our words and actions are not only observed but are recorded by the M.H., to whom we must render an account of our conduct through life.

The *Compasses* remind us of His unerring and impartial justice, which having defined for our instruction the limits of good and evil, will either reward or punish us, as we have obeyed or disregarded His divine commands.

“ Thus, W. Sir, the working tools of a Master Mason teach us to bear in mind and to act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever.”

The lodge is now closed in the third degree, and the Fellow Crafts are admitted ; a second procession is formed, led by the Past Master, and the brethren salute the new Master by giving the P.S. of a F.C. in passing the chair, saying : “ *I hail you.*”

I.M.—Taking his station in the W., proclaims :
“ Brethren, for the second time, in the W., I pro-

claim brother (naming him) the Worshipful Master of this lodge, denominated the lodge and numbered on the register of the Grand Lodge, for the ensuing twelve months and until his successor shall have been duly elected and installed in his stead."

The brethren then greet the new W.M. as Fellow Crafts.

I.M.—Returning to the East :

"I now present you with the *working tools* of a *Fellow Craft* Mason, which are the *Square*, the *Level*, and the *Plumb-Rule*.

"The *Square* is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form.

"The *Level* is to try levels and to prove horizontals.

"The *Plumb-Rule* is to try and adjust all uprights, whilst fixing them on their proper bases.

"But as we are not all operative, but rather F. & A. or speculative Masons, we apply these tools to our morals.

"The *Square* teaches us to regulate our life and actions by the masonic rule and line, and to correct and harmonize our conduct by the principles of morality and virtue, so as to render us acceptable to the Divine Being, whence

all goodness emanates, and to whom we must give an undisguised account of our lives and actions.

“The *Level* demonstrates that we are descended from the same stock, are partakers of the same nature, and share in the same hope; and although distinctions among men are necessary to preserve subordination and to reward merit and ability, yet no eminence of station in life should make us forgetful that we are brothers, and that he who is placed on the lowest spoke of fortune’s wheel, is equally entitled to our regard; because the time will most assuredly come, and the best and the wisest know not how soon, when all distinctions, save those of goodness and virtue, shall cease, and death, the grand leveller of all human greatness, shall reduce us all to the same level.

“The infallible *Plumb-Rule* which, like Jacob’s Ladder, forms a line of union between Heaven and Earth, is the criterion of moral rectitude and truth.

“It teaches us that to walk uprightly and with humility before God, neither turning to the right hand nor to the left from the strict path of virtue, is a duty incumbent upon every Mason.

“As the builder raises his column by the *Level* and *Plumb-Rule*, so ought every Mason to carry himself uprightly in this life, to observe a due medium between avarice and profusion, between intemperance and pleasure, to hold the scales of justice with an equal poise, so

as to make all his passions and prejudices coincide with the exact lines of his duty, and in every pursuit to have eternity in view.

“Thus the *Square teaches morality*, the *Level, equality*, and the *Plumb-Rule, justness and uprightness*, of life and action; so that by square conduct, level steps, and upright intentions, we may hope to ascend to those immortal mansions whence all goodness emanates.”

The lodge is now closed in the second degree and the Entered Apprentices are admitted; a third procession is formed, led by the Past Master, and the brethren salute the new Master by giving the P.S. of an E.A. in passing the chair, saying: “*I obey you.*”

I.M.—Taking his station in the S., proclaims: “Brethren, for the third time, in the S., I proclaim brother (naming him) the Worshipful Master of this lodge, denominated the lodge and numbered on the register of the Grand Lodge, for the ensuing twelve months and until his successor shall have been duly elected and installed in his stead.”

The brethren then give the grand honors thrice.

I.M.—Returns to the East:

“I now present you with the *working tools* of an *Entered Apprentice*, which are the *Twenty-Four Inch Gauge*, the *Common Gavel* and the *Chisel*.”

“The *Twenty-Four Inch Gauge* is the first implement put into the hands of the workman to enable him to measure and ascertain the size and extent of the work he is about to engage in, thus to compute the time and labor it may cost.

“The *Common Gavel* is an important instrument of labor, and highly esteemed as an implement of art. Though recognized by various artists under different appellations, it is yet admitted by them all that no work of manual skill can be completed without it.

“The *Chisel* is a small instrument, though solid in its form, and of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make an impression on the hardest substances, and the mightiest structures have been indebted for their fine polish to its aid.

“But as we have met on this present occasion as speculative rather than operative Masons, it is the moral conveyed in these emblems that we are called upon more particularly to regard.

“From the *Twenty-Four Inch Gauge* we derive a lesson of daily admonition and instruction; for as it is divided into twenty-four parts, it recalls to our mind the division of the day into twenty-four hours, and directs us to apportionate them to their proper objects, namely: prayer, labor, refreshment and sleep.

“From the *Common Gavel* we learn that skill without exertion is of little avail, that labor is the lot of man, for the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design.

“From the *Chisel* we learn that perseverance is necessary to establish perfection ; that the rude material receives its fine polish but from repeated efforts alone ; and that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind and render the soul pure.

“From the whole we deduce this moral : That knowledge, grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

“I also present you with the *Book of Constitution*, together with the *Warrant*, the *By-Laws*, and the *Minute Book* of your lodge.”

NOTE.—If it is the first installation, leave out “the *By-Laws*,” if such have not yet been confirmed by the Grand Master.

I.M.—“*Warrants*, you are aware, have passed through the hands of many talented and highly esteemed brethren, and we feel assured that in committing *this Warrant* to your care, its value will be properly appreciated. It must always be

present when the lodge is duly opened, as without it the meeting would be illegal."

I. M.—Delivers the following charge from the N. E. :

"Worshipful Master, the brethren have committed the government of this lodge to your care, and you can neither be insensible to the duties which devolve upon you as their head, nor of your responsibility for the faithful discharge of the same.

"The honor, reputation and usefulness of this lodge will materially depend upon the skill and ability with which you manage its affairs, while the happiness of the brethren will be generally promoted in proportion to the zeal and assiduity with which you promulgate the general tenets and principles of the fraternity.

"As a pattern for your imitation, consider that glorious luminary of nature, which regularly diffuses light and lustre to all within its sphere. In like manner it will be your province to communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Freemasonry, and charge them to practise *out* of the lodge those excellent precepts which are ever inculcated in it ; so that when any one is said to be a Mason, the world at

large may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

“In short, Worshipful Sir, by a diligent observance of the B. of C. and the By Laws of your lodge, but above all the V.O.T.S.L. which is given as a rule and guide to our faith, you will be enabled to discharge the duties of your office with honor and reputation, and lay up for yourself a crown of joy and rejoicing which shall never fade away, but shall continue when time shall be no more.”

I.M.—“You will now be pleased to enter upon the immediate exercise of the duties of your office by naming and appointing the elective and other officers of the lodge.”

The Past Masters now leave the Wardens' chairs, the jewels are placed on the dais, and the Worshipful Master invests the officers, commencing with the Senior Warden.

The Worshipful Master or the Installing Master then proceeds as follows :

SENIOR WARDEN.

I.M.—“Brother (naming him), you have been elected *Senior Warden* of this lodge, and I invest you with the jewel of your office.

“The *Level* being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with the Worshipful Master, in the well ruling and governing of the lodge.

“Your regular attendance at our stated meetings is essentially necessary, as in the absence of the Worshipful Master you are to rule the lodge, and in his presence assist him in the government of it.

“I firmly rely on your knowledge of the Art, and on your attachment to the lodge, for a faithful discharge of the duties of your office. Look well to the West.”

JUNIOR WARDEN.

I.M.—“Brother (naming him), you have been elected *Junior Warden* of this lodge, and I now invest you with the jewel of your office.

“The *Plumb-Rule* being an emblem of uprightness, points out the integrity of measures you are bound to pursue in conjunction with the Worshipful Master and Senior Warden in the well ruling and governing of the lodge.

“To you is intrusted (with such assistance as may be necessary) the examination of visitors and the introduction of candidates.

“To you is also committed the superintendence of the Craft during the hours of refreshment.

“Your regular and punctual attendance is particularly requested, and I have no doubt you will faithfully execute every duty which you owe to your present election. Look well to the South.”

CHARGE TO THE WARDENS.

I.M.—“Brother Wardens, you are both too expert in the principles of Freemasonry, to require much information as to the duties of your respective offices; suffice it to mention that what you have seen praiseworthy in others, it is expected you will carefully imitate, and what in them may to you have appeared defective, you will in yourselves amend. Good order and regularity you must endeavor to promote, and by a due regard to the laws in your own conduct, enforce obedience in the conduct of others.”

CHAPLAIN.

I.M.—“Brother, you have been elected *Chaplain* of this lodge, and I have great pleasure in investing you with this jewel. You are too well acquainted with your duties for me to offer any remarks.

“I congratulate the lodge on your election.

TREASURER.

“ Brother, you have been elected *Treasurer* of this lodge, and I have much pleasure in investing you with this jewel.

“ It will be your province to keep a just account of the receipts and expenditures, which we fully believe will be done to the entire satisfaction of every member.

SECRETARY.

“ Brother, you have been elected *Secretary* of this lodge, and I now invest you with this jewel.

“ It is your duty to record the proceedings of the lodge, proper to be written, collect the subscriptions and issue summonses for the assembling of the brethren; your good inclination to Freemasonry, and to this lodge in particular, will no doubt induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

DEACONS.

“ Brothers, you have been respectively appointed *Senior Deacon* and *Junior Deacon* of this lodge, and I now invest you with the jewel of your office.

“ It is your duty to attend the Worshipful Master, and assist the Wardens in the active duties of the lodge, such as in the reception of candidates into the different degrees, and in the immediate practice of our rites and ceremonies.

“ These wands, the badges of your office, I entrust to your care, not doubting your vigilance and attention.

DIRECTOR OF CEREMONIES AND STEWARDS.

“ Brother....., you have been appointed *Director of Ceremonies*, and Brothers.....and....., you have been appointed *Stewards* of this lodge, and I now invest you with the jewels of your respective offices.

“ Your duties are to introduce visitors and see that they are properly accommodated, and generally to attend to any ceremonies the lodge may take part in.

“ The duties of the Stewards are also to prepare the candidates. Your regular attendance will afford the best proof of your zeal and attachment.

ORGANIST.

“ Brother....., you have been appointed *Organist* of this lodge, and I now invest you with the jewel of your office.

“It is your province to conduct and preside over the musical part of our ceremonies, your early attendance being indispensable.

INNER GUARD.

“Brother....., you have been appointed *Inner Guard* of this lodge. I hereby invest you with the jewel of your office, and deliver you this sword as the instrument of your office.

“Your duty is to admit Masons upon proof, receive candidates in due form, and obey the commands of the Junior Warden.

TYLER.

“Brother....., you have been elected *Tyler* of this lodge, and I hereby invest you with the jewel of your office, and deliver you this sword as the instrument of your office.

“Your duty is to keep off all cowans and intruders from Masonry, and see that the candidates for admission come properly prepared.

“It is also your province to see that all brethren and visitors have properly registered their names before entering the lodge.”

The installing Master delivers, in conclusion of the ceremony, a general charge.

The following may either be given in full, or the whole or portions of that part thereof which is between the first paragraph which ends with the word "happiness" and the last paragraph which commences with the word "finally," may be omitted at the option of the installing Master.

GENERAL CHARGE.

I.M.—“Brethren, such is the nature of our institution, that while 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 brethren elected and appointed to assist in the government of the lodge are too well acquainted with the principles of Freemasonry and the rules of propriety, to exceed the power with which they are intrusted, and you are of too generous a disposition to envy their preferment. I therefore shall trust that we have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.

“Masonry, my brethren, according to the general acceptance of the term, is an art, founded on the principles of geometry, and directed to the service and convenience of mankind; but Freemasonry, embracing a wider range, and having a nobler object in view, namely, *the cultivation and*

improvement of the human mind, may with more propriety be styled a science, inasmuch as availing itself of the term of the former, it inculcates the principles of the purest morality, though veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of rulers in Freemasonry; and by a careful and appropriate attention to them, we may hope ultimately to become acquainted with all its mysteries.

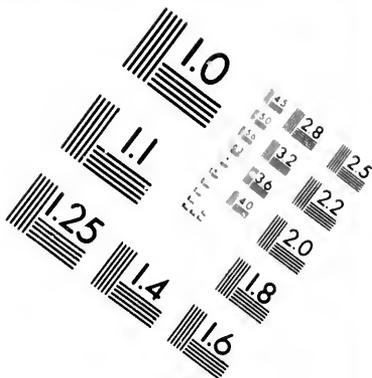
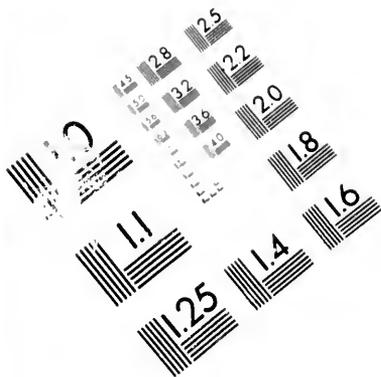
“Freemasonry, from its origin to the present time, in all its vicissitudes, has been the steady, unvarying friend of man. It has (in the language of an eloquent brother) gone forth from age to age, the constant messenger of peace and love, never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around. It comforts the mourner, it speaks peace and consolation to the troubled spirit, it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and orphan, it opens the sources of knowledge, it widens the sphere of human happiness, it even seeks to light up the darkness and gloom of the grave by pointing to the hopes and promises of a better life to come. *All this Freemasonry has*

done, and is still doing. Such is Freemasonry, and such its mission ; and we shall never forget, while enjoying its benefit and appreciating its value, the duties we owe to the Order ; for there is no *right* without a *parallel duty*, no *liberty* without the *supremacy of the law*, no *high destiny* without *earnest perseverance*, and no *real greatness* without *self-denial*.

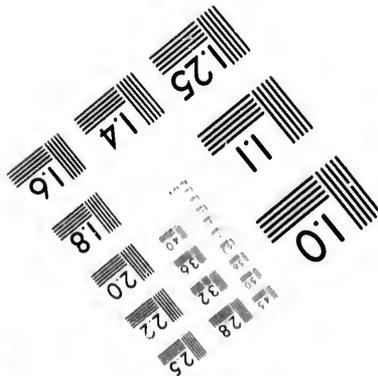
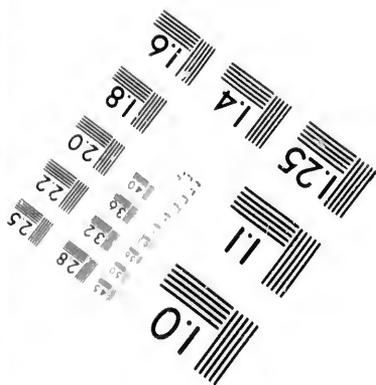
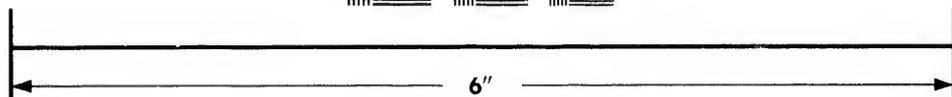
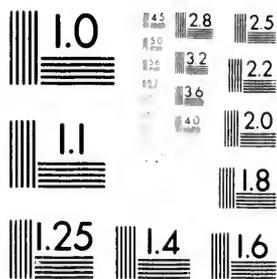
“A Freemason’s lodge is the temple of peace, harmony, and brotherly love ; nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuit. A calm enquiry into the beauty of wisdom and virtue, and the study of moral geometry, constitute the chief employments in the tyled recesses of the lodge. The lessons of virtue which proceed from the east, like rays of brilliant light from the rising sun, illuminate the west and the south, and as the work proceeds, are carefully imbibed by the workmen. Thus while wisdom contrives the plan, strength lends its able support to the moral fabric, and beauty adorns it with curious and cunning workmanship. All this is accomplished without any compulsory or coercive means, but on the principle of friendship and brotherly love, which guards the precincts of our temple that nothing may enter to disturb the peaceful sanctity of that holy place.

“The object, however, of meeting in the lodge, is of a two-fold nature, namely, *moral instruction* and *social intercourse*. Our meetings are intended to cultivate and enlighten the mind, to induce a habit of virtue, and to strengthen the fundamental principles of our Order: Brotherly Love, Relief and Truth. And if these meetings are blended with social mirth, and a mutual interchange of fraternal feelings, then Freemasonry will be shown in its true light, as an institution which fosters and improves the best affections of our nature, and carries into active operation the practice of the four cardinal virtues: Temperance, Fortitude, Prudence and Justice, combined with the theological virtues: Faith, Hope and Charity, thereby demonstrating to the world at large that in Freemasonry is found the true import of the three great social treasures: Fraternity, Liberty and Equality. Therefore, the utmost extension of fraternal feeling and affection which can subsist between man and man is expected to be displayed amongst the brethren of our Order in a Freemason's lodge, and then will be attained the chief point in Freemasonry, namely, to endeavor to be happy ourselves, and to communicate that happiness to others.

“Finally, my brethren, as our fraternity has been formed and perfected in perfect unanimity and



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concord, in which we all greatly rejoice, so may it continue until time shall be no more. May kindness and brotherly love 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 genuine tenets of our time-honored institution be transmitted through your lodge, pure and unimpaired, from generation to generation."

Response by the brethren : " So mote it be." .

NOTE.—Should the Grand Master and grand officers be in the several chairs, then the Worshipful Master of the lodge, upon being installed, is placed into a chair in front of the dais in the east, and the Wardens of the lodge are inducted into chairs placed in front of the Grand Senior Warden and Grand Junior Warden respectively.

[END OF THE INSTALLATION CEREMONY].



CEREMONY OF LAYING A FOUNDATION
STONE, &c., BY THE M. W. GRAND
MASTER.

The grand lodge having been opened, at a convenient place, and the necessary directions and instructions given, it is called off. The brethren being in their proper clothing and jewels, and wearing white gloves, the procession moves in the following order, viz :

Two tylers with drawn swords.

Music.

Brethren not members of any lodge, two and two.

The lodges according to their numbers,
juniors going first.

Architect, or builder, with the plans.

Grand steward. { A cornucopia with corn, borne } Grand
 { by the master of a lodge. } steward.
 { Two ewers with wine and oil, }
 { borne by masters of lodges. }

Grand pursuivant.

Grand organist.

Assistant grand director of ceremonies.

Grand director of ceremonies.

Grand superintendent of works, with the plate bearing the inscription.

Past grand sword bearers.

Past grand deacons.

Grand secretary, with book of constitution, on a cushion.

Past grand registrars.

Grand registrar, with his bag.

Past grand treasurers.

Grand treasurer, bearing a phial containing the coin to be deposited in the stone.

Past grand wardens.

Past district deputy grand masters.

District deputy grand masters.

Past deputy grand masters.

Past grand masters.

Visitors of distinction.

The corinthian light, borne by the master of a lodge

The column of G.J.W. borne by the master of a lodge

The G.J.W. with the plumb rule.

Grand steward. } Banner of the grand lodge. } Grand steward.

The doric light, borne by the master of a lodge.

The column of G.S.W. borne by the master of a lodge

The G.S.W. with the level.

The G. J. deacon.

Grand steward. { The grand chaplain, bearing } Grand
 { the sacred law on a cushion. } steward.

Deputy grand master with square.

The ionic light. borne by the master of a lodge.

A past grand master or other brother of eminence,
bearing the mallet.

Grand steward. { The standard of the grand } Grand
 { master. } steward.

Grand sword bearer.

The most worshipful grand master.

The G. S. deacon.

Two grand stewards.

Grand tyler.

Having arrived within a proper distance of the spot the procession halts, the brethren open to the right and left, face inwards, so as to leave room for the grand master to pass up the centre, he being preceded by his standard, and sword bearer—the grand officers and brethren following in succession from the rear, so as to invert the order of procession. The grand master having arrived at his station on a platform, an ode is sung or music played (previously arranged). The stone being prepared

and the plate with the proper inscription, the upper part of the stone is raised by an engine, the grand chaplain repeats a prayer. The inscription on the plate to be deposited in the stone will then be read, and the grand treasurer having, by the grand master's command, deposited on the plate various coins of the present reign, the cement is laid on the lower stone, and the upper one is let down slowly, solemn music playing. Being properly placed, the grand master descends to the stone, proves that it is properly adjusted, by the plumb rule, level and square, which are successively delivered to him, by the grand junior warden, grand senior warden, and deputy grand master; after which the architect or builder delivers to him the mallet, with which the grand master gives three knocks. The grand master then delivers to the architect or builder the several implements for his use. The plan and elevation of the building are presented by the grand superintendent of the works, to the grand master for his inspection, who, having approved them delivers them to the architect for his guidance. The grand master re-ascends the platform, music playing. An oration suitable to the occasion, is delivered. Some money for the workmen is placed on the stone, by the grand treasurer.

If the building be for a charitable institution, a voluntary subscription is made in aid of its funds.

The procession then returns to the place from whence it set out, and the lodge is closed.

THE FUNERAL SERVICE.

The brethren being assembled at a lodge room, the lodge is opened in the first degree, and the worshipful master having stated the object of the meeting, the brethren proceed to the room where the body of the deceased lies, where the service is commenced as follows, the brethren standing to order.

NOTE.—No brother below the degree of a master mason is entitled to receive masonic burial.

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

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

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

Response.—Naked came he into the world and naked he must return; the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

W. M. Where now is our departed brother?

Response.—He dwelleth in night, he sojourneth in darkness.

W. M.—Can we offer no precious offering to redeem our lost brother?

Response.—We have not the ransom. The place that knew him once shall know him now no more for ever.

W. M.—Shall his name be lost upon earth?

Response.—We will record it in our hearts, we will treasure it in our memories, he shall live in the exercise of his virtues.

W. M.—He hath fulfilled his earthly destiny. May we all live the life of the righteous that our last end may be like his.

Response.—God is our God for ever and ever, be He our guide even unto death.

W. M.—I heard a voice from heaven saying unto me, write, from henceforth, blessed are the dead which die in the Lord, even so saith the spirit, for they shall rest from their labors.

The worshipful master here receives the roll from the secretary, and inscribes upon it the name, age and masonic rank of the deceased.

W. M.—Almighty Father, in thy hands we leave with humble submission the soul of our departed brother.

Response.—The will of God is accomplished.—Amen.

*The worshipful master and brethren give the grand honors, all repeating—*So mote it be.

W. M.—Most gracious God, great architect of the universe, author of all good and giver of all mercy, pour down we implore thee thy blessings upon us, and grant that the solemnity of this occasion may bind us yet closer together in the ties of brotherly love. May the present instance of mortality forcibly remind us all of our approaching and inevitable destiny, and weaning our affections from the things of this world, fix them more devotedly on Thee our only sure refuge in the hour of need, and grant, O God, that when the awful summons shall arrive for us to quit our transitory lodge on earth, the light which is from above shall dispel the gloomy darkness of death, and that departing hence with faith in our redeemer, in a full hope of a resurrection, and in charity with all men, we may, through thy favor, be admitted to thy celestial lodge on high, to partake in peaceful re-union with the souls of our departed brethren, the myste-

rious and unspeakable happiness of thine everlasting kingdom.

Response.—So mote it be.

The procession is then formed. The different lodges rank according to seniority, the junior preceding, each lodge forms one division, and the following order is observed, the brethren walking together two and two :—

The tyler with drawn sword.

Two stewards with white wands.

The brethren two and two.

The junior preceding.

The inner guard with sword.

Senior and junior deacons with wands.

Secretary and treasurer.

Senior and junior wardens.

Past masters.

The worshipful master.

Royal arch masons.

The lodge to which deceased belonged in the following order, all the members having sprigs of evergreens in their hands.

Musicians.

Drums muffled and trumpets covered with black
crape.

The tyler with drawn sword.

Stewards with white wands.

Members of the lodge two and two,
the junior preceding.

The inner guard with sword.

Director of ceremonies and organist.

The senior and junior deacons with wands.

The secretary with roll, and the treasurer with
badge of office.

The junior warden with the plumb-rule, and the
senior warden with level.

The past master with badge of office.

The volume of the sacred law on a cushion,
covered with black crape,

borne by the oldest member of the lodge.

The worshipful master with the gavel.

Two stewards with wands.

Chaplain, or officiating clergyman.

The coffin,
with the regalia of the deceased thereon.

The pall borne by six or eight brethren.

Chief mourners.

When the procession arrives within a proper distance of the grave, the brethren will halt and open out right and left, and face inwards to allow the latter part of the procession to pass between them in the following order :

Chaplain or officiating clergyman.

Coffin.

Mourners.

Stewards.

Worshipful master and members of deceased's lodge in the reverse of their previous order.

The other lodges following in their order, and the order of their members being also reversed.

On arriving at the grave, the brethren form a circle around it, the clergy and officers of deceased's lodge take their station at the head, the mourners at the foot. The regalia is taken from the coffin by the senior deacon. The clergyman concludes the funeral service of the church to which deceased belonged, after which the worshipful master proceeds as follows :

W.M.—My brethren, we are again called upon by a most solemn admonition to regard the uncertainty of human life, the immutable certainty of

death and the vanity of all earthly pursuits—decrepitude and decay are written on every living thing—weakness and imperfection are the incidents of our fallen condition—the damp, dark grave is our destiny and our doom—the cradle and the coffin stand in juxtaposition, and as soon as we begin to live, that moment do we also begin to die. What an eloquent commentary is here exhibited on the instability of every human pursuit, and how touchingly does it echo the sad sentiment of that great preacher, who wrote for our perpetual warning the immortal text, “vanity of vanities, all is vanity.”

The last sad offices paid to the dead are but useful as lectures to the living—from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution; but notwithstanding the various mementos of mortality we meet in our daily progress, and notwithstanding that death has established his empire over all the work of nature, yet through some unaccountable infatuation we wilfully forget that we are all 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 until we are suddenly alarmed by the approach of death, when we least expect him, and at

an hour which we probably may have considered the meridian of our existence.

What are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, the charms of beauty—when nature has paid her just debt. Fix your eyes on the last scene and view humanity stripped of its dazzling meretricious ornaments, and exposed in its natural meanness, and you will be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are swept away.

While we drop a sympathetic tear over the grave of our departed brother, let us cast around his foibles, whatever they may have been, the broad mantle of a mason's charity, and let us cheerfully render to his memory the praise to which his virtues have entitled him. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained, the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

W. M.—My brethren, may we be all true and faithful to each other, and may we live and die in brotherly love.

Response.—So mote it be.

W. M.—May we profess what is good, and always act agreeably with our professions.

Response.—So mote it be.

W. M.—May the Lord bless us and keep us ; may the Lord be gracious unto us, and grant that our good intentions may be crowned with success.

Response.—So mote it be.

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

Response.—So mote it be, now, henceforth, and for evermore. Amen.

The secretary will then advance and deposit the roll in the grave with the usual ceremonies..

W. M.—Friend and brother, we bid thee a long, a last farewell. Thou art at rest from thy labors ; may it be in holy peace.

Response.—Amen. So mote it be.

The senior deacon then hands the worshipful master the apron.

W. M.—The lambskin apron of a mason is more ancient than the golden fleece or roman eagle, and

more honorable than the star and garter or any other order in existence, being the badge of innocence and the bond of friendship.

The master then deposits it in the grave.

W.M.—The emblem now deposited in the grave of our deceased brother reminds us of the universal dominion of death, and that the wealth of the world cannot purchase our release ; nor the strong arm of friendship, nor the virtue of innocence, can prevent his coming.

(One of the following hymns may or may not be sung at the discretion of the W. M.)

MASONIC FUNERAL HYMNS.

Deep sorrow now prevades each heart,
 And grief our bosoms swell ;
 A brother from our band departs,
 In that new home to dwell.

No more in our loved lodge again
 Shall we our brother greet ;
 But in that lodge that's free from pain
 Shall we our lost one meet.

Here rest in peace, thy labors o'er,—
 Our brother we resign,
 Till the Grand Master's word restore
 To light and life divine.

Brother thou art gone before us ;
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown ;
From the burthen of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest.

Earth to earth, and dust to dust,
The solemn priest hath said ;
So we lay the turf above thee now,
And we seal thy narrow bed—
But thy spirit, brother, soars away
Among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest.

And when the Lord shall summon us,
Whom thou has left behind,
May we untainted by the world,
As sure a welcome find !
May each, like thee, depart in peace,
To be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest.

The master holding the evergreen in his hand, continues :

W.M.—This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay, an imperishable and immortal spirit, which the grave shall never receive, and over which death has no dominion.

The brethren then move round the grave in procession, and at the grave each deposits his sprig of evergreen; when returned to their positions, the worshipful master leads, and all give the public grand honors. Repeating,

We treasure his memory in our hearts

We commend his spirit to God who gave it.

We commit his body to the earth.

W.M.—From time immemorial it has been a custom among the fraternity of free and accepted masons, at the request of a brother to accompany his corpse to the place of interment and there to deposit his remains with the usual formalities. In conformity with this usage, and at the desire of our deceased brother whose loss we deplore,

and whose memory we revere, we have assembled in the character of masons to resign his body to the earth, whence it came, and to offer up to his memory before the world this last tribute of affection, thereby demonstrating the sincerity of our esteem for him and our inviolable attachment to the principles of our order.

With proper respect, therefore, to the established customs of the country in which we live ; with due deference to our superiors in church and state, and with unlimited good will to all mankind, we appear here clothed as masons, and publicly express our perfect submission to the laws of the land ; our unceasing devotion to peace and order, and our ardent desire as far as in our power, to promote the welfare of our fellow men. Invested with the badges of innocence, we humbly bow to the will of the universal parent and implore his blessing on every zealous endeavor to promote peace and good order, and earnestly pray for perseverance in the principles of piety and virtue.

My brethren the great creator having been pleased out of his mercy, to remove our worthy brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him anticipate

our approaching fate, and be more strongly cemented in the ties of union and friendship. Let us support with propriety the character of our profession ; advert to the nature of our solemnities and pursue with assiduity the secret tenets of our order, during the short space allotted to our present existence ; wisely and usefully employ our time in the reciprocal exchange of kind and friendly acts, and mutually promote our own welfare and happiness, and the welfare and happiness of all mankind.

Let the present example of our mortality excite our most serious thoughts and strengthen our resolutions of moral amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the present moment, whilst time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life, yield our only comfort and consolation. Thus our expectations will not be frustrated, nor we be summoned unprepared into the presence of an all-wise and all powerful judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

Response.—So mote it be.

W.M.—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must hereafter appear, to render an account of the deeds done in the body, we do most earnestly beseech thee, as we now surround the grave of our departed brother, deeply to impress 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 separate parts that we may have no cause for repentance, 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 all our performances acceptable in thy sight ; and at last when the gavel of death shall call us from our labors, we may obtain a blessed and everlasting rest in that spiritual edifice not made with hands, eternal in the heavens.

Response.—Amen. So mote it be.

The procession will then re-form in the first order, and return to the lodge room, where, when the proper forms are gone through, the worshipful master will address the brethren on the proceedings of the day, and the lodge will be closed



RULES AND REGULATIONS

FOR THE

GOVERNMENT OF MASONIC TRIALS.

Trials, under the Constitution of the Grand Lodge of Canada, may be held before :

1. *A Lodge* which has power "to suspend or exclude a member for gross, immoral or infamous conduct, or for non-payment of dues ;"

2. *The District Deputy-Grand Master for such district*, who "may hear and determine any subject of masonic complaint or irregularity respecting Lodges or individual Masons within his District, and may proceed to admonition or to suspension until the decision of the Grand Master shall be known thereon ;"

3. *The Grand Master*, before whom "all differences or complaints that cannot be accommodated privately or in some regular Lodge" may be laid.

4. It is also provided in the Constitution that all differences between or complaints of members that cannot be accommodated privately or in some

regular Lodge, delivered to the Grand Secretary, shall be laid before the Grand Master, the District Deputy Grand Master, or the Board of General Purposes, each of whom may, after investigation, make such orders and adjudication as shall be authorized by the by-laws and regulations of Masonry.

5. And it is further provided that the Board of General Purposes has authority to hear and determine all subject of masonic complaint or irregularity respecting Lodges or individual Masons, when regularly brought before it, and may proceed to admonition, fine or suspension, according to the laws.

The Regulations now submitted are specially adapted to Trials before a Lodge ; but it is recommended that in all trials before the other tribunals, the same practice may be followed as nearly as the circumstances will admit of.

JURISDICTION.

It may not be amiss to record the fact that a Lodge has jurisdiction over all Masons within its territorial limits, whether affiliated or non-affiliated, as well as over all its own members wheresoever they may reside or be situated. Thus a Mason who resides beyond the jurisdiction of

his own Lodge is subject to two concurrent jurisdictions, viz., the *territorial* jurisdiction of the Lodge where he resides, and the *personal* jurisdiction of his own Lodge. But trial, conviction, punishment or acquittal, under either of these jurisdictions, would exempt him from the like proceedings under the other—upon the principle that a Mason cannot be twice punished for the same masonic offence; neither can a Mason, by a formal resignation of his membership of the Order, withdraw himself from its jurisdiction over him.

It is generally considered by the best authorities to be the special duty of the Junior Warden to take steps to bring to trial all masonic offenders, and he may of course avail himself of the assistance of any member of the Lodge who may prefer charges against an offending brother, or who may feel called upon to assist in the prosecution.

MASONIC OFFENCES.

It may be convenient also to define to some extent what are masonic offences.

In general terms, it may be said that every violation by a Mason of his masonic covenant or obligations, or of the established laws, usages and customs of the Order,—every violation of the moral law, and every violation of the laws of the land involving moral turpitude, is a masonic offence.

Masonic tribunals do not assume to adjust mere legal rights—pecuniary or otherwise ; nor do they take cognizance of difficulties of a legal character growing out of business transactions between brethren, or breaches of contract or agreement between one Mason and another, unless the circumstances disclose unmistakable fraud or moral turpitude on the part of the offender.

A violation of the laws of the land which is *malum in se*, and not merely *malum prohibitum*, is a masonic offence. On this principle it is that murder, larceny, assault, adultery, and such offences as are evil in themselves, are recognized to be masonic offences, whilst issuing an unstamped note, or neglecting to observe a by-law providing for removing snow, although in direct violation of the statute or municipal law, will not be noticed by masonic authorities.

The following have been selected from amongst masonic offences as the most frequent ; but it must be understood that by no means all have been enumerated :—

1. All public crimes and misdemeanors involving moral turpitude.
2. Drunkenness and profligacy.
3. Fighting.

4. Improper revelations.
5. Undue solicitation of candidates.
6. Disobedience of those in authority, or contemptuous language towards them.
7. Contemptuous expressions respecting the Institution of Masonry.
8. All countenance of impostors.
9. Masonic communion with clandestine Masons or irregular Lodges.
10. Unseemly conduct in Lodge.
11. Abuse of the ballot in Lodge.
12. Defrauding or wronging a Mason *in a Lodge*.
13. Adultery and all lascivious association, whether with a relative of a Mason or with a stranger.
14. Any intentional violation of the technical parts or points of the several masonic obligations.
15. Any violation of the particular injunctions of the ritual or of any of the landmarks of Masonry.

16. Violation of the Constitution, laws, edicts, rules or regulations of the Grand Lodge or a subordinate Lodge, by a member thereof.

17. Cruelty to wife or child of one's family.

18. Contempt for God or religion.

19. Atheism.

The greatest importance and attention should be attached to proceedings at all masonic trials. No member should be indifferent whilst his brother is upon trial ; but he should devote to the enquiry all the patient investigation and careful solicitude which he would wish that brother to devote if he were himself the accused ; and whilst on his guard not to look too lightly upon any actual guilt because the offender is a Mason, let him endeavor to judge with candour and reprimand with justice.



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REGULATIONS

ADOPTED RESPECTING THE TRIAL BEFORE A
LODGE OF CHARGES FOR MASONIC OFFEN-
CES, AND PROCEEDINGS THEREON.



The following Rules and Directions are presented for
regulating proceedings against a member for

NON-PAYMENT OF DUES.

1. Any member of a Lodge, who may be in ar-
rears for dues to such Lodge, may be proceeded
against in accordance with the provisions of the
By-Laws of such Lodge in respect of the same, and
the Book of Constitution.

2. In case no provision has been made in the
By-Laws of a Lodge for notice to and procedure
against a member for non-payment of dues, the
following procedure may be adopted :

(a) In case dues of a member remain unpaid for
twelve months, it shall be the duty of the Secretary
of the Lodge to read out the name of such member
in default, after which a special summons to appear
at the next regular meeting of the Lodge to shew

cause why he should not be suspended, together with the statement of the amount of dues remaining unpaid, shall be sent to such member.

(b) In case such member shall not, before such next regular meeting of the Lodge, have paid the amount of such dues, and no such excuse be offered as the Lodge may deem sufficient, it shall then devolve upon the Senior Warden to propose and the Junior Warden to second a resolution that such member be forthwith suspended; and on such motion being carried by a majority of votes of members present, the member shall be suspended accordingly.

(c) Such summons shall be deemed duly served if mailed to the last known address of such member.

3. Save as aforesaid, none of the formalities hereinafter prescribed for notices or procedure for the trial of charges for unmasonic conduct shall be required in proceeding against a member for non-payment of dues.

OTHER MASONIC OFFENCES.

The following Rules and Directions are prescribed for regulating the manner of submitting and proceeding with the trial of masonic offences other than that of "non-

payment of dues," and for regulating appeals from such proceedings and judgments therein.

CHARGES AND OTHER SPECIFICATIONS.

1. All charges of unmasonic conduct shall be made in writing, with particulars specifying with reasonable certainty the character of the offence alleged, and the time and place of its commission, as near as may be practicable, and be signed by the accuser, who must be an affiliated Master Mason, in good standing.

2. All charges and particulars shall be filed with the Secretary of the Lodge ; if received at a stated meeting, they shall be then and there read ; if received during recess of the Lodge, such charges shall be read at the next stated meeting thereafter, of which meeting all the members shall have due notice ; *Provided*, that in cases where the magnitude of an offence demands, or where the Lodge or the Master shall deem it for the best interests of Masonry, the matter may be laid before the Grand Master, and by authority of his dispensation said charges may be read and received at a special meeting of the Lodge, called for the purpose, of which due notice shall be given the members.

3. The trial of charges may proceed at any meeting appointed for the purpose, and continue

until completed ; and in case the trial be not completed at one meeting, it may be continued at any subsequent meeting to which the same may be postponed.

RECEIVING CHARGES, PRELIMINARY PROCEEDINGS, NOTICES, ETC.

1. When charges shall be presented and read as provided above, the Lodge shall decide by a majority vote whether the charges shall be accepted, and the accused brother be placed on trial, or the charges be dismissed ; when decided in the affirmative, the charges cannot be withdrawn, except for cause shown, and by the vote of two-thirds of the members present ; such charges shall not be amended except by a majority vote, of which proposed amendment the accused shall have due notice.

2. Immediately upon the acceptance of charges by a Lodge, the Master shall appoint the time and place for trial ; and it shall be the duty of the Master to cause the accused to be served with a duly attested copy of the charges and particulars, and notice stating the time and place appointed for the trial thereof ; *Provided always*, that the accused shall be entitled to reasonable time and opportunity to prepare his defence.

3. If the accused shall neglect or refuse to attend in person, or by some brother authorized in writing to act as his counsel, after notice has been duly served on him, or if notice cannot be served on him personally by reason of his residence being unknown or beyond the limits of the district in which the Lodge is located, then a copy of such notice shall be sent to him by mail, addressed to him at his last known place of residence, or left at his last known place of residence or with a grown-up member of his family ; and upon proof that the notice has been sent to him, or left for him as above prescribed, the Lodge at the time in such notice specified may proceed without his presence, and conduct the proceedings to a final issue ; *Provided*, that at least one regular meeting shall intervene between the time of mailing, sending or leaving such notice, and any action of the Lodge in pursuance thereof. In such cases the Lodge shall appoint a competent brother to act as counsel for, or representative of, the accused.

4. In every case where a flagrant offence shall be committed by any Mason present while the Lodge is at labor, the foregoing rules requiring notice and delay may be dispensed with, and the Master may order the offending brother to show cause *instantly* why he should not be punished,

and may in his discretion proceed or permit the Lodge to proceed to trial and suspension.

TRIAL, WITNESS AND TESTIMONY.

1. Witnesses in masonic trials, who are Masons, shall be mentally competent, and in good standing in the fraternity, and may be affiliated or non-affiliated brethren.
2. Every Mason shall give his testimony upon his honor as a Mason.
3. All witnesses in masonic trials, who are not Masons, shall be any person of sound mind, of such religious belief as to feel the obligations of an oath, and they shall solemnly pledge themselves to state the truth, the whole truth, and nothing but the truth. The evidence of such persons must be received with caution when disputed by the accused, and, in fact, should be admitted only when their evidence cannot be supplied by a Mason, unless in cases requiring corroborative testimony.
4. The evidence of both the accuser and the accused, if offered, shall be received in any masonic trial. The status of a Mason under charges is not affected until after conviction.
5. The testimony of witnesses who are Masons, may be taken in open Lodge, or by a special com-

mittee appointed by Master. Witnesses who are not Masons shall be examined only by a committee appointed for the purpose by the Master. In either case, the accused and the accuser, in person or by a brother Mason as counsel or representative, shall be entitled to be present and propound such relevant questions as they may desire.

6. The testimony of any witness, unable to attend the Lodge or a committee, may be taken by deposition before a properly authorized person, who must be a Mason appointed for the purpose, due notice of the time and place having first been given.

7. It shall be the duty of the accused and accuser to secure the attendance of their respective witnesses who are not Masons ; and through the Master and Secretary of the Lodge, they may, when necessary, summon for such purpose any resident Mason, whether he be a member of the Lodge or not.

8. When testimony is taken in open Lodge, the Lodge shall be opened in the 1st degree ; but the decision as to guilt or innocence, and the question of punishment, shall be severally determined in and by a Lodge of Master Masons.

9. The Master shall decide all questions arising as to the relevancy of the evidence, and the regularity of the proceedings ; and the Secretary or other person appointed for that purpose by the Master, shall take down in writing all the evidence submitted by both the prosecution and defence, and note all objections made by either party, and the rulings of the Master ; and the record thereof shall be fyled among the archives of the Lodge ; and the main facts of the case shall be entered upon the Lodge records.

10. At the conclusion of the evidence, the accused and the accuser in person, or their counsel or representative, may, if they desire, address such relevant remarks to the Lodge upon the merits of the case as may be deemed proper ; after which the accused and the accuser shall retire from the Lodge, and remain in an ante-room until the final decision : (*Provided*, that if the Junior Warden shall be the accuser, in his official capacity, he shall not be obliged to retire) ; after which any member entitled to vote may express his views of the case, and of the law and the facts involved ; and no member shall be permitted to withdraw from the Lodge until after final action, except for urgent cause, and by consent of two-thirds of the members present.

11. When a committee is appointed as in section 5 of this article, it shall consist of not less than three members of the Lodge, either of whom, if objected to by either of the parties for cause to be fully explained by the objecting party, may be removed by the Master and another appointed.

12. Every such committee shall convene and select from their number a Chairman and Secretary; and when so organized, shall have power, through the Master and the Secretary of the Lodge, to summon before them the accused and accuser, with their respective witnesses.

13. The proceedings of such committee shall be governed by the foregoing provisions so far as applicable. The duties of the Master and Secretary of the Lodge above prescribed shall apply to, and may be discharged by, the Chairman and Secretary of the committee.

14. The committee may sit whenever and as often as it may deem best for the interests of Masonry and the full investigation of the complaints before them; *Provided*, that every trial begun shall be prosecuted with as much despatch as the law governing the same, and full justice to the accused and accuser, will permit.

15. When the committee have concluded their labors, they shall report their proceedings and all

the evidence to the Lodge ; and upon retirement of the accused and accuser, any member of the Lodge present may express his views of the case ; and any portion or the whole of the evidence shall be read, as he may require, to enable him to come to a decision.

16. A brother against whom charges have been preferred, may deny or admit any portion or the whole of the charges and specifications.

17. In case an accused brother shall plead guilty, such plea may be accepted as evidence, and shall render the taking of further proof unnecessary ; but such plea shall not excuse the Lodge from voting upon the question of guilt or innocence.

18. No visitor shall attend the Lodge or committee for any other than giving evidence during any of the proceedings of a Masonic trial, unless permission be granted by the Master, or by the Lodge, or by the committee when the proceedings are before a committee.

JUDGMENT.

1. Upon conclusion of the trial, the question of "guilty" or "not guilty," shall be immediately and distinctly put by the Master, upon each charge in its order, which shall be voted upon separately ;

and every member present shall be required to vote by ballot ; and it shall require a vote of a majority of said members to sustain any charge

2. If any charge shall be sustained, the accused shall be then and there declared guilty, and the Master shall put the question as to whether the accused shall be suspended or excluded, which shall be decided by a majority of the members present ; and every member present shall be required to vote by ballot.

3. When any Mason, after due trial, shall be guilty of unmasonic conduct, punishment shall follow, which shall be proportionate to the offence.

4. When any Mason shall have been excluded or suspended by a Lodge, he shall be notified of such action by the Secretary, who shall also immediately report the same to the Grand Secretary. When any brother shall have been acquitted, he shall be notified of the same by the Master in open Lodge, as well as by the Secretary in writing.

PUNISHMENT.

1. The masonic punishment which shall be inflicted by chartered Lodges for unmasonic conduct, after due trial and conviction, shall be, in the

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discretion of the Lodge, either Exclusion or Indefinite Suspension, Definite Suspension, or Reprimand.

2. Exclusion or Indefinite Suspension for any offence, subjects an offender, during such suspension, to an absolute deprivation of all the rights, privileges and benefits of Masonry to the offender and his family.

3. Definite Suspension shall require the vote of a majority of the members present, and the penalty and the period of suspension may be voted upon together or separately ; *Provided*, that no definite suspension shall be voted for a longer time than three years, nor for a less time than three months.

4. Reprimand shall be the least masonic punishment, and shall only be inflicted after due trial and conviction, and when voted by a majority of the members present ; the reprimand shall be administered in open Lodge by the Master.

APPEALS.

1. Any Mason who has been subjected to any of the foregoing proceedings of a Lodge, or against whom charges have been presented, or his accuser or any member of the Lodge, has the right to appeal from any verdict or sentence therein in his

case rendered or adjudged, and from any vote or decision of a Lodge, upon the subject of any charge, and such appeal may be made to the District Deputy Grand Master of the District in which the Lodge is situated, or to the Grand Master.

2. All appeals from any such verdict or sentence of a Lodge shall be made in writing, and contain a statement of the case, the exceptions taken to the decision of the Lodge appealed from, and the grounds upon which they are based. The appeal shall be filed with the Grand Secretary thirty days prior to the next succeeding annual meeting of the Grand Lodge, if possible.

3. The appellant shall give the Lodge appealed from, notice of his intention, within thirty days after receiving notice of its action or decision ; and the Secretary of such Lodge, under the direction of the Master, shall, at least ten days before the Annual Communication of the Grand Lodge, produce to the Grand Secretary a certified copy of all the charges, papers, proceedings and evidence in the case ; *Provided*, the times herein specified shall intervene between such decisions and the Annual Communication aforesaid ; if not, then such time shall apply to the next succeeding Annual Communication of the Grand Lodge, or may be dis-

posed of by the Grand Master during recess of the Grand Lodge.

4. Whenever an appeal shall be taken from any constituent Lodge, as provided in the foregoing sections, the Grand Master or the District Deputy Grand Master to whom the appeal shall have been made, respectively may, upon investigation—

Dismiss the appeal, approve the proceedings, or affirm the decision appealed from ; or

Modify or change a decision, or sentence, or inflict a penalty where the constituent Lodge has failed to do so ; or

Set aside the proceedings of the Lodge for informality, and remand the case for further proceedings : or

Give such directions as may appear to him reasonable and proper.

5. The decision or sentence of the District Deputy Grand Master shall in all cases be subject to appeal to the Grand Master.

6. Whenever the Grand Master shall modify or change a decision or sentence adjudged by a constituent Lodge, or the District Deputy Grand Master, the same shall be final ; and upon notice

thereof, such constituent Lodge shall cause the same to be entered upon its records.

7. Whenever the Grand Master or District Deputy Grand Master, on a review of the trial or other proceedings of a Lodge, resulting in the exclusion or suspension of a Mason, shall reverse or annul the judgment of said proceedings, or shall order a new trial, the accused shall be thereby restored to all his rights, privileges, and membership. When a case is remanded for new trial, no amendment shall be made to the original charges, unless the accused have due and timely notice thereof.

8. Every Lodge shall communicate to the Grand Secretary and to the District Deputy Grand Master of the District in which a Lodge is situated, all suspensions and exclusions as they may severally occur.

RESTORATIONS AND RE-INSTATEMENTS

1. No Lodge shall have the power to restore an expelled, excluded or suspended Mason to membership, nor to his former rights and privileges in Masonry.

2. A Mason who has been expelled, excluded, or suspended, (unless suspended for non-payment of dues) seeking restoration, shall petition the Lodge

from which he was excluded or suspended for its recommendation to the Grand Lodge for his restoration ; if such petition be concurred in by a vote by ballot of two-thirds of the members present at a stated communication of the Lodge, the same shall be so indorsed, under seal, and be transmitted to the Grand Secretary at least ten days before the Annual Communication of the Grand Lodge ; *Provided*, that in case such Lodge has become extinct, said petition may be made direct to Grand Lodge, with a statement of the fact ; and upon favorable action thereon, the brother shall be entitled to resume the status of a non-affiliated Mason.

3. Any Mason suspended for non-payment of dues seeking re-instatement, shall, on payment of dues, be restored to membership in accordance with the constitution of Grand Lodge, without presenting such petition ; *Provided*, that if the Lodge from which a Mason shall have been suspended for non-payment of dues has ceased to exist, a petition for re-instatement may be made to the Grand Lodge, which may re-instate the petitioner to good standing in the fraternity as a non-affiliated Mason.

4. Definite suspension shall expire by limitation ; and any Mason so suspended shall be entitled to resume membership, and all the rights and privi-

leges thereof, at the expiration of the time defined in his sentence, without vote or other action on the part of the Lodge.

MASTERS AND LODGES.

1. A Worshipful Master may be tried by his Lodge after the expiration of his official term, for any unmasonic conduct (except for official misconduct, or a violation of his official obligations.) All complaints for official misconduct shall be made to the proper authority during the official term of the offender, otherwise he shall not be tried therefor.

2. When a controversy shall arise between Lodges, or between a Lodge and its Master, or charges be preferred, or an informal complaint be made, the same may be filed with the Grand Secretary, who shall forward the same to the Grand Master; if the matter be deemed by him of a sufficiently grave character to warrant investigation, he may proceed in person, or appoint a commission of not more than seven nor less than three Masters, or Past Masters, with, if consistent, the District Deputy Grand Master as chairman, to investigate such charges or complaint; such commission shall have authority to summon witnesses, and shall have such other powers as may be specially delegated to them by the Grand Master; and said

commission shall make such report, and give such opinion to the Grand Master, as will enable him to make a final decision.

3. When a Master or other officer of a Lodge shall be deposed from office only, he shall not thereby be deprived of any of the rights or privileges of membership.



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FORMS OF ENTRY.

IN THE MINUTE BOOK OF PRIVATE LODGES.

OPENING LODGE.

The Lodge was opened in the First Degree at—, [giving the hour.]

The Minutes of the last Regular Meeting [and subsequent emergencies, if any] were read, and on motion, were confirmed.

REPORTS OF COMMITTEES ON PETITIONS.

The Committee on the petition of Mr.—, a Candidate for Initiation, reported favorably, [or unfavorably as the case may be.]

REPORTS GENERAL.

The Committee appointed to take into consideration, [here state the subject] submitted their report, which was, on motion of Bro.—, seconded by Bro.—, received and adopted.

PAYMENT OF ACCOUNTS.

On the motion of Bro.—, seconded by Bro.—.

That the sum of \$—, in full of—Account for—, [or in part payment, as the case may be] was ordered to be paid.

PROPOSAL OF CANDIDATES.

It was moved by Bro.—, seconded by Bro.—, and adopted, [or rejected as the case may be.]

That the application of Mr.—, be received and placed on the Minutes to be balloted for, at the next regular meeting, for initiation into the mysteries of Freemasonry.

[The same Form to be used for joining members, substituting the word "Bro." for "Mr." "and to become a member," in the place of "for initiation," &c.]

APPOINTMENT OF COMMITTEES ON PETITIONS.

The Worshipful Master appointed Bros.—, —, and a Committee to make the necessary enquiries on the application of —, for —; to report thereon at the next regular meeting.

APPOINTMENT OF GENERAL COMMITTEES.

The same form, only insert the specific business.

BALLOT

The W. M. ordered the Ballot to be passed for Mr. — —, a Candidate for initiation into the mysteries of Freemasonry, which was taken, and on examination, declared in favor of [or against] the Candidate, as may be.

[The same form will apply to joining members, using the term "Bro." for "Mr." and the words "to become a member," for "initiation," &c.]

BOARD OF TRIAL.

The W. M. appointed Bros.—— and ——, a Board of Trial, to put the necessary questions to Mr.——, a Candidate for initiation. If more than one, state their several names, and say "candidates."

INITIATION OF CANDIDATES.

The Board of Trial, having reported to the W. M. that the Candidate had answered the necessary questions satisfactorily, and the Candidate having been properly prepared, he was [or they were severally,] initiated into the First Degree of Freemasonry.

PASSING.

Bro.——, [or Bros.] a Candidate [or Candidates] for advancement was [or were] examined in open Lodge, and directed to retire.

The Lodge was opened in the Second Degree, at —— [state the hour.]

[No objection being made] Bro.——, [or Bros.] having been found worthy of advancement, and having been properly prepared, he was [or they were severally] passed to the Second or Fellow Craft's Degree.

(I. P. INSTALLATION OF OFFICERS).

The W. M. elect was then presented to the I. M. and having answered the necessary questions, assenting to the Ancient Charges and Regulations, and taking the O. B., was directed to take his seat amongst the B. in the Lodge.

RAISING.

Bro.—, [or Bros.] a Candidate [or Candidates] for further advancement, was [or were] examined in open Lodge as to his [or their] proficiency, and directed to retire.

The Lodge was then opened in the Third Degree, at —, [state the hour.]

[No objection being made] Bro.—— [or Bros.] having been found well skilled, he was [or they were severally] raised to the third or sublime degree of Master Mason.

(I. P. INSTALLATION OF OFFICERS).

All B. under the rank of W. M. were directed to retire, and after the ceremony of placing W. M. elect in the chair, they were then admitted, saluting the W. M. (who was proclaimed by the I. M.) with honors.

The Lodge was closed in the Third Degree, at— o'clock.

The W. M. was proclaimed by the I. M. and saluted [for the second time] by the B., with honors.

The Lodge was closed in the Second Degree at — o'clock.

The W. M. was proclaimed by the I. M. [for the third time] and saluted by the Brethren with grand honors.

The installation of the other elected, and the appointed officers, was then proceeded with, viz. :

Bro. ——— S. W.	Bro. ——— J. W.
Bro. ——— Chaplain.	Bro. ——— Treasurer.
Bro. ——— Secretary.	Bro. ——— S. D.
Bro. ——— J. D.	Bro. ——— D. of C.
Bros. ——— Stewards.	Bro. ——— Organist.
Bro. ——— I. G.	Bro. ——— Tyler.

If E. Com., Hall Trustees, or any other officers are appointed, or any general business, record is made here in the Minutes.

CALLING FROM LABOR TO REFRESHMENT.

The Lodge was called from labor to refreshment, at — o'clock.

CALLING FROM REFRESHMENT TO LABOR.

The Lodge resumed labor at — o'clock.

CLOSING THE LODGE.

The Lodge was closed in harmony in the First Degree, at — o'clock [state the time.]

[If opened in Three Degrees, say "severally in the Third, Second and First;" if opened in the Second Degree, say "severally in the Second and First."

Confirmed in open Lodge [give date] A. L.

[*Master's Signature.*]

[*Secretary's Signature.*]

————— *W. M.*

—————, *Sec'y.*

REGULATIONS.

For the sake of clearness and distinction, a line at least should be left blank between each minute, and a marginal note be made of its contents.

Each Lodge must keep a book, or books, outside the Lodge-room, for members and visitors to enter their names as they arrive, which it is the duty of the Tyler to see done before he gives notice of their being present. It must be borne in mind that no visiting brother, unless he be a subscriber to some regular Lodge, has a right to visit a Lodge more than once during his non-affiliation with the Craft.

Lodge minutes are to be read on regular nights only; and after having read the minutes of the previous regular meeting, those of any subsequent emergency are to be read for confirmation.

Secretaries of Lodges should also keep a rough minute book (and never, on any account, use slips of paper,) to enter the proceedings of the Lodge as they occur, and afterwards fairly copy them in the regular minute book, to which he must attach his signature; and when they have been read and confirmed in open Lodge, the W. M. likewise signs them at the left-hand corner.

It is usual on the presentment of Reports from Committees, to move their reception, or their reception and adoption. If open to discussion or amendment, first move their reception and afterwards their adoption.

The Constitution declares twenty dollars (\$20) the lowest fee that can be charged for the Degrees of Freemasonry, which is to be paid previously to the candidate's initiation. This sum also includes the fee for registering the candidate's name in the books of the Grand Lodge and a Grand Lodge Certificate.

The W. M. is responsible for the fees collected on behalf of the Grand Lodge, and it is his particular duty to see that the same are regularly forwarded with the returns.

In all cases, and under all circumstances, the Lodge must be opened in the First Degree, and in this Degree all the ordinary business of the Lodge is to be transacted. If a candidate makes application for the Second Degree he must undergo an examination in open Lodge in the First Degree; he is then directed to retire. The Lodge

is then opened in the Second Degree and if it appear that the candidate has made suitable proficiency, he may be passed. The same may be said with reference to a candidate for Third Degree. The candidate is examined in a Lodge of Fellow Crafts, and directed to retire. The Lodge is then opened in the Third Degree. If the candidate is found worthy he may be raised to the sublime degree of Master Mason, and the Lodges are then closed down, commencing with the *Third*, next the *Second*, and lastly, the *First*.

Newly initiated candidates are required to sign the By-laws on the night of initiation, as an evidence of their membership and willingness of obedience to the same.



FORM OF
BY-LAWS AND REGULATIONS.

PREAMBLE.

For the purpose of securing order and regularity, and with the view of promoting harmony and decorum, the brethren of.....Lodge No....repeal all former, and agree to the following By-laws :

ARTICLE I.—DUTY TO GRAND LODGE.

This Lodge acknowledges the supremacy of the Grand Lodge of Ancient Free and Accepted Masons of Canada, and will at all times pay respect and obedience to its Laws, Rules, Orders and Regulations.

ARTICLE II.—MEETING.

Sec. 1. Regular Meetings of this Lodge shall be held on.....of every month, and on the Festival of St. John the.....(or should it fall on a Sunday, then on the following (day) at such hour as the Master shall appoint, of which the members shall be duly notified.

Sec. 2. Emergent Meetings of this Lodge may be held as provided by the Book of Constitution.

ARTICLE III.—OFFICERS.

Sec. 1. The officers of this Lodge shall be the Master, Senior Warden, Junior Warden, Chaplain, Treasurer, Secretary, Senior Deacon, Junior Deacon, Director of Ceremonies, two Stewards, Organist, Inner Guard, and Tyler.

Sec. 2. Annually, at the regular meeting immediately preceding the Festival of St. John the, the Master, Senior Warden, Junior Warden, Chaplain, Treasurer and Secretary, shall be elected by ballot, and the Tyler by open vote of the Lodge.

Sec. 3. Annually, on the Festival of St. John thethe installation and investiture of officers shall take place.

Sec. 4. Annually, on the Festival of St. John the, after the Master has been duly installed in the chair, the Deacons, Director of Ceremonies, Stewards, Organist, and Inner Guard shall be appointed.

Sec. 5. Every officer shall attend punctually at the hour named in the summons, under penalty of censure by the Master.

Note.—Some Lodges arrange their By-Laws by making the election of officers at a regular monthly meeting, and the installation at the meeting in the following month.

ARTICLE IV.—DUTIES OF OFFICERS.

THE MASTER.

Sec. 1. The duties of the Master are not fixed by by-law, but are such as he agreed to on his installation.

THE SENIOR WARDEN.

Sec. 2. Beyond the regular duties appertaining to his office, he shall keep an inventory of the jewels, paraphernalia and furniture of the Lodge, cause them to be properly insured against loss by fire, and especially see to their safe-keeping.

THE JUNIOR WARDEN.

Sec. 3. Beyond the regular duties appertaining to his office, he shall attend to the necessary arrangements for refreshments on all ordinary occasions.

THE CHAPLAIN.

Sec. 4. The duties of this officer speak for themselves ; it is very desirable to have his punctual attendance.

THE TREASURER.

Sec. 5. The Treasurer shall receive from the Secretary all moneys of the Lodge, and pay all orders duly signed by the Master and countersigned by the Secretary. He shall keep books in which his receipts and disbursements shall be regularly entered, so as to be able to exhibit the balance in his hands at any time. He shall keep separ-

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ate and distinct from the private funds of the Lodge, all moneys received on account of the Grand Lodge, and hand the same to the Master for transmission to the Grand Secretary. He shall annually, at least one week previous to the Festival of St. John (or the regular meeting for installation of officers), submit his accounts and vouchers to the audit committee for examination, and transfer to his successor, immediately after his installation, all moneys and other property of the Lodge in his possession.

THE SECRETARY.

Sec. 6. The Secretary shall be exempt from the payment of all Lodge dues. He shall keep a faithful record of the proceedings of the Lodge, and preserve in order all papers and documents belonging thereto. He shall keep a correct register of the members, and of their respective accounts with the Lodge, and an account showing the fees and dues received for, and payable to the Grand Lodge. He shall sign all authorized certificates, and affix the Lodge seal thereto ; issue all necessary notices and summonses for meetings, &c ; countersign all orders and charges of the Master ; prepare all returns required by the Grand Lodge ; notify the members of every committee of their appointment, and the nature of their duties ; receive all moneys paid by members, or others, to the Lodge, and pay the same to the Treasurer before the next regular meeting ; and discharge all other duties appertaining to the office of Secretary.

THE DEACONS.

Sec. 7. The Deacons shall attend at the opening of the Lodge, and take such part in the ceremonies as the Master may direct.

THE DIRECTOR OF CEREMONIES.

Sec. 8. The Director of Ceremonies shall see that the Lodge Room is properly prepared ; that all brethren appear in the clothing prescribed in the Book of Constitution ; and, to the best of his ability, that every brother, when in Lodge or at refreshment, is stationed according to his rank.

THE STEWARD.

Sec. 9. The Steward, under the direction of the Senior Warden, shall see to the safe and careful keeping of the jewels, paraphernalia, and furniture of the Lodge ; and, under the Junior Warden, shall have the arrangement and ordering of the refreshments.

THE ORGANIST.

Sec. 10. The Organist shall punctually attend all meetings, and take such part in the ceremonies as the Master may direct.

THE INNER GUARD.

Sec. 11. The Inner Guard shall attend all meetings, punctually at the hour named in the summons, to guard the interior of the Lodge, and give directions to the Tyler.

THE TYLER.

Sec. 12. The Tyler shall diligently watch the exterior of the Lodge ; see that all candidates for admission are properly prepared ; that all brethren register their names, and are properly clothed ; that the furniture and ornaments are kept in good order and perform such other duties as the Lodge or its officers may direct. He shall be paid for each meeting.

ARTICLE V.—COMMITTEES.

Sec. 1. Annually, after the Master has been duly installed in the chair, the following committees shall be appointed, viz. : an Audit Committee, a Charitable Committee, and a Sick Committee.

Sec. 2. The Audit Committee shall examine all counts, and, when found correct, recommend them for payment ; examine the books and vouchers of the Treasurer and Secretary ; and report annually to the Lodge, on the Festival of St. John the

Sec. 3. The Charitable Committee shall make instant enquiry on all applications for relief, and report to the Lodge cases deserving aid and assistance. In cases of urgent necessity they shall make immediate report to the Master, who may issue his order on the Treasurer for a sum not exceeding dollars

In places where more than one Lodge is held, and a general fund is formed, the Master may represent the Lodge, at the United Benevolent Fund Committee.

Sec. 4. The Sick Committee shall make immediate enquiry in every case of sickness reported to them, and acquaint the Master of all cases where it is possible to render assistance.

ARTICLE VI. MEMBERSHIP.

PETITIONS FOR MEMBERSHIP.

Sec. 1. Every candidate for initiation, or for membership, (except in cases of emergency provided for in the Constitution) shall sign a petition in accordance with the form annexed, which shall be handed to the Secretary, and read by him at the first regular meeting.

HONORARY MEMBERSHIP.

Sec. 2. Honorary membership shall not be conferred on any brother until he has been regularly proposed and seconded at one regular meeting, and his name inserted in the summonses for the next regular meeting.

BALLOTING FOR MEMBERSHIP.

Sec. 3. No person shall be initiated, and no brother shall be admitted a member if, on the ballot two black balls appear against him; and no brother shall be made an honorary member unless elected by unanimous ballot; but to prevent mistakes, the Master may direct the ballot to be forthwith taken a second time.

NON-ATTENDANCE AFTER BALLOT.

Sec. 4. Should any candidate who has been approved for initiation, not attend for that purpose within six

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months after being accepted by the Lodge, he must, before he can be initiated, be again proposed, and a fresh ballot taken.

WITHDRAWAL OF MEMBERS.

Sec. 5. Any brother desirous of resigning membership, may notify the Secretary in writing, or signify the same personally at a regular meeting; and a certificate of his standing shall be furnished him, if required, by the Secretary.

RE-ADMISSION OF MEMBERS.

Sec. 6. (a.)—Should any member resign, he shall not be re-admitted without a ballot and a joining fee.

(b.) Should any member who has been excluded, or suspended for an indefinite period, desire to be re-admitted, he may petition the Lodge for its recommendation to Grand Lodge, that he be restored; and, if at the next regular meeting, the Lodge by a two-third vote by ballot concur, the petition shall be endorsed under seal, and transmitted to the Grand Secretary, to be presented to Grand Lodge. Should the action of Grand Lodge be favorable, he shall be re-admitted without a ballot or joining fee.

(c.) Any member who has been suspended for non-payment of dues, shall be immediately restored without ballot, on payment of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended.

(d.). Any member who has been suspended for a definite term, shall be restored to membership without ballot, at the expiration of the term defined in his sentence.

ARTICLE VII.--FEES AND DUES.

Sec. 1. The fee for making a mason shall be dollars.

Sec. 2. The fee for joining shall be

Sec. 3. The annual dues to be paid by each member (except the Secretary) whose place of residence is three miles or less from the Lodge room, shall be . . . dollars, and by each member residing beyond that distance . . . dollars, which shall be exacted whether he be absent or present, and be payable semi-annually in equal proportions.

Sec. 4. Any member six months in arrears of dues, shall be notified by the Secretary, and if the arrears be not paid within three months, the Secretary shall bring the matter before the Lodge.

Sec. 5. Should any member allow his dues to fall in arrear for one year his name shall be read out in open Lodge by the Secretary, after which a special notification, with a copy of this By-law, shall be sent to such member. If such arrears shall not have been paid before next regular meeting, then such defaulting member shall be summoned to attend the ensuing regular meeting to

show cause why he should not be suspended from membership. Should any member present become responsible for the payment of the said dues, or offer such excuse as the Lodge may deem sufficient, or should the Lodge remit the dues, the defaulting member may be allowed to remain in good standing for such time as may be ordered.

ARTICLE VIII.—DISPOSAL OF FUNDS,
PROPERTY, ETC.

Sec. 1. No part of the funds of the Lodge shall be expended, except for monthly or other necessary expenses, unless on a notice of motion given at one regular meeting, when, if a majority of the members present approve, the expenditure may be incurred.

Sec. 2. No portion of the furniture, jewels, paraphernalia, or other property of the Lodge shall be sold, alienated, or in any way disposed of, except by the unanimous consent of the members present at a meeting to be specially called for that purpose.

ARTICLE IX.—CLOTHING.

Brethren shall at all times (when in Lodge) appear in the proper masonic clothing, as prescribed in the Book of Constitution.

ARTICLE X.—BEHAVIOUR.

A brother violating any of the provisions of these By-laws, or behaving in such manner as to disturb the har-

mony of the Lodge, may be admonished by the Master ; or after due trial, subjected to such punishment as the brethren may have the power to inflict ; or his case may be reported to higher authority.

ARTICLE XI.

These By-laws shall be written in a book, signed by the Master and Secretary, and have the seal of the Lodge affixed. Every brother shall sign them, as a declaration of his submission thereto, and one copy shall be delivered to each member free of expense.

ARTICLE XII.

No alteration shall be made in these By-laws, unless by a notice of motion, given at a regular meeting, when the proposed alteration shall be duly entered on the minutes and inserted in the summonses for the next regular meeting, when the proposed alteration shall come on for discussion ; and on a resolution, regularly moved and seconded, being passed in favour thereof, by two-thirds of the members present, it shall, as soon as it receives the sanction of the Grand Master, become law.



..... *W. Master.*

..... *Secretary.*

ORDER OF BUSINESS.

The arrangement of business is at the discretion of the Master ; but, for convenience of reference, the following tabular order is prepared, and may be followed :

- 1st.—Reading and Confirming Minutes.
- 2nd.—Reports of Committees.
- 3rd.—Balloting.
- 4th.—Reading of Correspondence.
- 5th.—Reception of Petitions, and other new business.
- 6th.—Work.
- 7th.—Reading of Rough Minutes for correction

APPENDIX.

DISCUSSION.

All discussion is under the superintendence of the Master, but the following Rules of Order may be observed :

RULES OF ORDER.

1. Every brother desirous of speaking shall stand up in his place, and address himself to the Master.
2. When two or more brethren rise to speak at the same time, the Master may decide as to the one who in his opinion is entitled to the floor.
3. No brother shall speak twice on the same question, unless by permission of the Master.

4. No brother shall be so unmasonic as to interrupt another while speaking ; or disturb him by hissing, applauding, unnecessary coughing, loud whispering, or other unseemly noise.

5. No personal or abusive remarks, or other improper language shall be used by any brother, in debate.

6. Points of order decided by the Master, are not debatable.

7. If the Master indicate a desire to speak while a brother is on the floor, that brother shall immediately sit down, that the Master may be heard.

8. All brethren shall observe the first call of the Master's gavel.

VOUCHING.

No brother should vouch for any visitor, unless he knows to a certainty that he is a mason. He should know this not from a casual conversation, or a loose and careless enquiry, but from due trial, strict examination. He should be able to say. "I know this man to be aMason, because I have subjected him to a strict examination ; and you may safely recognize him as such ;" or, "I know him to be &c., &c., because I have sat with him in a just and legally constituted Lodge of.....Masons ;" or, "I know him to be &c., &c., because I have sure information, given me, for the purpose of vouching for him."

No one should vouch for another, on a written introduction, or written communication of any kind, as such a document might pass into the hands of an imposter.

The above suggestions should never be departed from, the fear of offending a visitor, should never deter an examining Committee from saying to him, "I am not satisfied" or "I do not recognize you." The mason who is so unmindful of his obligations, as to have forgotten the instructions he has received, should pay the penalty of his carelessness. It is better that ninety and nine true men should be turned away from the door of a Lodge, than that one cowan should be admitted.

VISITORS' TEST, OR TYLERS O. B.

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

FORMS.

APPLICATION FOR JOINING.

To the Worshipful Master, Officers and Members of.....Lodge No.....A. F. & A. Masons.

I,.....of theof.....
aged.....being a.....Mason, am desirous
of becoming a member of.....Lodge No....

I was initiated, passed and raised in.....
Lodge No.....held at.....and I am in
good Masonic standing

.....
Dated at.....this.....day of.....
A. L.....

Recommended by.....
.....

PETITION FOR INITIATION.

To the Worshipful Master, Wardens and Brethren
of.....Lodge No.....Canada.

I,.....of the.....of.....in the County
of.....*being free by birth and of mature age*,
do declare, that unbiased by the improper sollicita-
tion of friends, and uninfluenced by mercenary or
other unworthy motives, I freely and voluntarily
offer myself a candidate for the mysteries of Ma-
sonry; that I am prompted by a favorable opin-
ion conceived of the Institution, and a desire for

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knowledge ; that I will cheerfully conform to all the ancient usages, and established customs of the order, and that I have not been rejected by this, or any other Lodge, within twelve months from the date of my present application.

Witness my hand, this.....day of....A. L....

Age.....

Profession.....

Residence.....

Recommended by.....
.....

CERTIFICATE OF WITHDRAWAL.

.....Lodge No.....on the Registry of the Grand Lodge of Ancient Free and Accepted Masons of Canada.

To all to whom these Presents shall come,

GREETING :

This is to Certify, that Brother.....who has signed his name in the margin, has duly with-

AL.

conform to all
ed customs of
n rejected by
twelve months
tion.

f....A. L....

RAWAL.

Registry of
and Accepted

me,

MEETING :

.....who
as duly with-

drawn from membership in this Lodge. At the
time of his withdrawal, his standing was as follows :

.....
.....
.....

Given under our hands and seal of the Lodge
at.....this.....day of
.....A. L.....



.....*W. Master.*

.....*Secretary.*



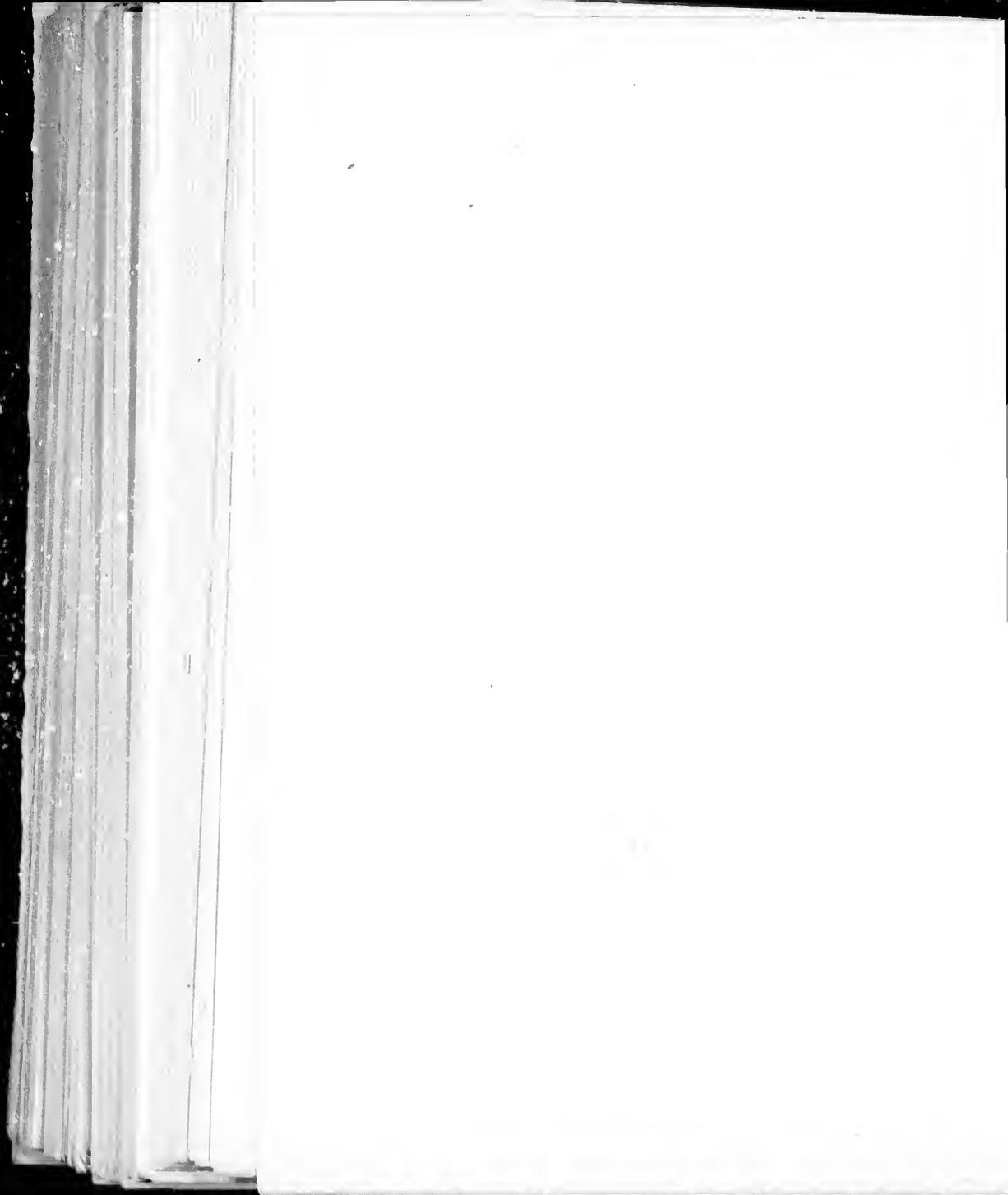
Form for Keeping Copy of Grand Lodge Returns.

NO.	DATE RETURN.	NAME	DATE INITIATION.	DATE PASSED.	DATE RAISED.	DATE AFFILIATION.
		NAME,	RANK.		DATE RESIGNATIONS.	DATE SUSPENSIONS.
No. of last return.....						
Initiations.....						
Affiliation, Local.....						
" Foreign.....						
Certificates.....						
Total.....						
Less Susp. and Resignation.						
Amount of G. Lodge Fees, \$						

Total.. ..

Less Susp. and Resignation.

Amount of C. Lodge Fees, \$



※ S. J. SARGANT, ※

—MANUFACTURER OF—

**MASONIC & SOCIETY REGALIA,
JEWELS, &c.**

TORONTO, - - - ONT.

BOX 1176.

FOR BLUE LODGE.

APRONS.

Linen Aprons per doz.
Entered Apprentice Aprons
Fellow Craft Aprons
M. M. Aprons, No. 1.....
" " No. 2—Leather lined, Solid Tassels, &c..
" " No. 3—Best " " ..
P. M. Aprons, Ribbon Levels, &c. Leather or Silk lined
" " Solid Levels, Tassels, &c. " "

COLLARS.

Officers' Collars, plain, cord and button
" " Leather lined, cord and button.....
Gauntlets, Silver Braid and Fringe.....

JEWELS, &c.

Lodge Jewels, E. plated.....
" " Silver.....
" " Silver, handsomely engraved.....
Square and Compasses in E. plate or Silver.....
Past Master's Presentation Jewels, in Silver, Silver Gilt
and Gold.....
Slippers, Gavels, Working Tools, Ballot Boxes and Bal-
lots, Apron Cases, &c., &c.

ROYAL ARCH REGALIA.

Royal Arch Suits, Apron and Sash, leather or silk lined. \$
 Principal's Suits, 13 x 15; leather or silk lined; solid
 tassels; trimmed gold lace and fringe.....
 " " 15 x 18, gold lace and fringe.....
 Grand Chapter Suits, 15 x 18; gold lace and fringe; em-
 broidered centre piece of office.....

COLLARS.

Officers' Collars, plain, cord and button.....each,
 " " leather lined..... "
 " Jewels, gilt, handsome, set of 10 pieces.....
 P. Z. Presentat.on Jewels, in Silver, Gilt and Gold.....
 R. A. Jewels in Metal or Silver Gilt.....
 Marks in Pearl, Silver, Silver Gilt or Gold.....

FURNITURE, &c.

Plate and Letters, sunk circle, with cover.....
 3 Principal's Robes, Z. H. & J.....
 Officers' White Robes,.....each,
 Marble Keystone.....
 Triangle for Bible.....
 Signet of Truth.....
 Pennies for Mark Degree.....
 Lattice Window.....
 6 Candlesticks, plain or carved.....
 Double Cube Altar.....
 3 Sceptres; Z. H. & J.....
 4 Gavels; 6 Squares.....
 Shovel, Pick, C. Bar, Scroll.....
 Trowel; C. Tow.....
 Ark of the Covenant.....
 Arch for M. E. M. Degree.....
 Banners, &c., &c.

UNIA.

...k lined.\$
...; solid

...each,

... "

...d.....

...

...each,

GRAND LODGE.

APRONS.

- No. 1.—Size, 14 x 17, trimmed dark blue, ribbon or solid levels\$
- No. 2.—Size, 14 x 17, Silver gilt levels, lace, &c.
- No. 3. -- " 15 x 18, Gold Lace and Fringe, solid levels, &c.....
- No. 4.—Size, 15 x 18, Gold Lace and Fringe, solid levels, embroidered centre piece.....
- No. 5.—As No. 4, with embroidery round.....

COLLAES.

- No. 1.—Dark blue, plain, leather lined.....
- No. 2.— " embroidered, "

GAUNTLETS.

- No. 1.—Dark blue, trimmed, gold lace and fringe.
- No. 2.—As No. 1, with gold embroidered badge of office upon them.....

Knights Templar.

- K. T. Baldrick.....\$
K. T. Mantle of white stuff, &c.....
K. T. Gauntlets, Swords.....
K. T. Jewel, Star, &c
K. Malta Jewels, &c.....

Banners, Sepulchre, Helmet, Shield, Breastplate, and every other requisite for fitting up a Preceptory.

Prices furnished on application.

Red Cross of Rome & Constantine

Apron and Sash,
Jewel and Sword,
And all other Regalia requisite.

Rose Croix and Consistory.

Rose Croix Apron and Collar,
Jewels for 14°, 18°, 32°,
32° Collars.

Royal and Select Masters.

Collars, Aprons, Jewels, and all other paraphernalia required in a Council, &c.

If you desire prices for any of the articles specified in this list of Masonic goods, kindly address,

S. J. SARGANT,

Box 1176, TORONTO, ONT.

w.

.....\$
.....
.....
.....
.....

Breastplate, and
ceptory.

stantine

Regalia requisite.

sistory.

32°,
32° Collars.

asters.

er paraphernalia

specified in this list

-A N T,
ORONTO, ONT.

