

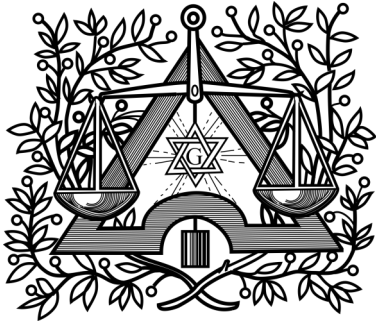
BLUE LODGE



TEXT BOOK

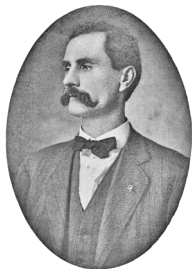
MISSISSIPPI
2021

THIRTIETH EDITION



A Labor of Love

IMMEDIATE PAST GRAND LECTURERS



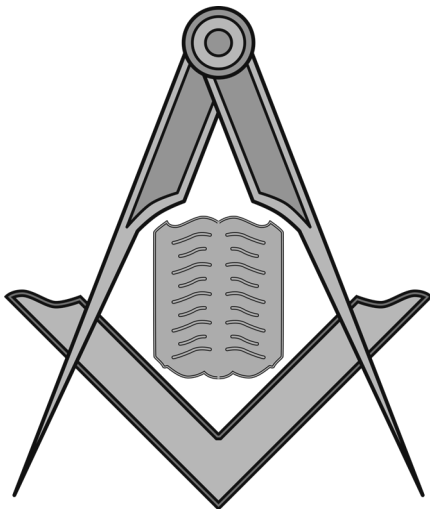
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BLUE LODGE TEXT BOOK

OFFICIAL PUBLICATION OF THE
GRAND LODGE OF MISSISSIPPI
FREE AND ACCEPTED MASONS



I hereby certify that the Monitor and Ceremonies contained in the Thirtieth Edition of the Blue Lodge Text Book are exactly as revised by the Grand Lodge.

May, 2021

Jason Alan Jefcoat, P. G. M.
Grand Lecturer

Thirtieth Edition, 2021

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BLUE LODGE TEXT BOOK

CEREMONY AT OPENING

At all Stated Communications, a M.:M.: Lodge must be opened first, and the Lodge business transacted. If necessary, labor may be dispensed with in the M.:M.: Lodge, and an E.:A.: or F.:C.: Lodge opened, as business may require. The W.:M.: may dispense with labor in one Lodge and resume in any other as often as necessary, during the day; but E.:A.: and F.:C.: Lodges must be closed and the business of the day finished in the M.:M.: Lodge.

OPENING PRAYER

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

PLEDGE OF ALLEGIANCE TO THE FLAG

I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

CLOSING PRAYER

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

BENEDICTION AT CLOSING

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

ORDER OF BUSINESS

After opening the Lodge, the order of Business shall be as follows:

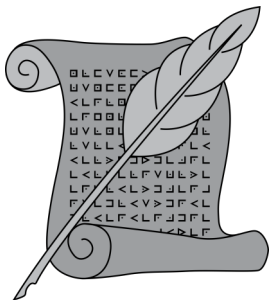
1. Opening of the Lodge
2. Pledge of Allegiance to the Flag
3. Reading of the Minutes of the Last Stated and subsequent Called Communications for reference
4. Unfinished Business
5. Reports of Committees
6. Petitions and Applications
7. Motions and Resolutions
8. Accounts
9. New Business
10. Grand Lodge Communications
11. Reading of the Minutes of the meeting for correction
12. Closing the Lodge

Any brother desiring to speak in the Lodge shall rise and address the Master in a respectful manner, and with Masonic form.

No brother shall be permitted to speak more than twice on any one question, without consent of the Master.

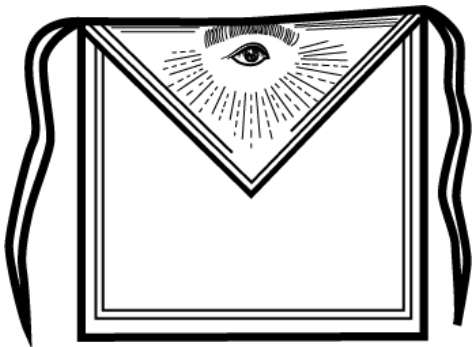
Debate shall be courteous and pertinent to the subject.

On all questions submitted to the Lodge, its sense shall be ascertained by a show of hands or by ballot.



THE TEST OATH, OR TILER'S OBLIGATION

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, in a just and legally constituted Lodge of such, and that I am not suspended or expelled, but am now a Master Mason in good standing. So help me God.



ENTERED APPRENTICE DEGREE

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

Do you seriously declare, upon your honor, before these gentlemen that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Answer:

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

Answer:

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

Answer:

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

Answer:

Do you believe in the existence of God?

Answer:

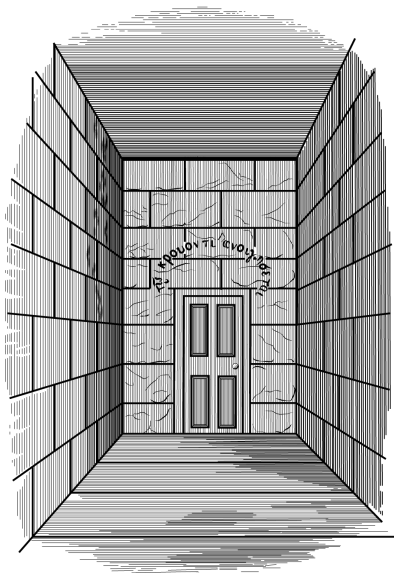
Do you believe in the immortality of the soul?

Answer:

Do you believe in the resurrection of the body?

Answer:

FIRST SECTION



You are * * * which is to teach you * * *

It has been a custom from time immemorial, among good men, before engaging in any great or important undertaking, first to invoke a blessing of Deity. * * *



PRAYER

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our Institution he may be better enabled to display the beauties of godliness to the honor of Thy holy name. *Amen.*



“Behold how good and how pleasant it is for brethren to dwell together in unity!

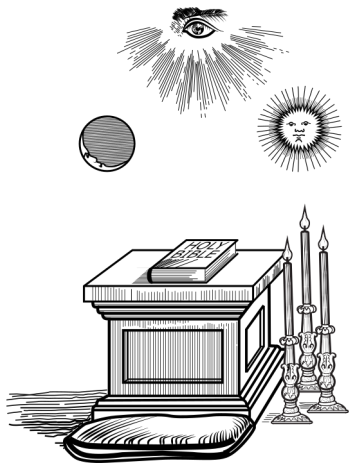
It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Psalm 133

* * * Freemasonry, an institution founded upon the purest principles of morality and virtue; possessing great and inestimable privileges; to secure these privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required. * * *

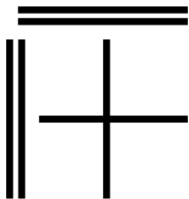
"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." * * *

* * * Masonry by the * * * of the * * *. The three Great Lights in Masonry are the Holy Bible, Square and Compasses. The Bible is to be the rule and guide of your faith; the Square to square your actions; and the Compasses to circumscribe and keep you in due bounds with all mankind, more especially with a Brother Mason.

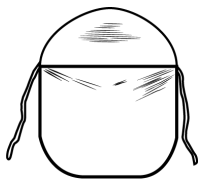


The three Less are the Sun, Moon, and Master of the Lodge, and are thus explained: As the Sun rules the day and the Moon governs the night, so should the Worshipful Master endeavor with equal regularity, to rule and govern the Lodge. They are represented by those three burning tapers.

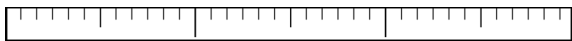
THE LAMBSKIN



I have the pleasure of presenting you a LAMBSKIN, OR WHITE LEATHER APRON. It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star or Garter, or any other Order that can be conferred upon you, at this or any future period, by



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



THE WORKING TOOLS

of an Entered Apprentice are the *Twenty-four Inch Gauge* and *Common Gavel*.



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

The Common Gavel is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our bodies as living stones for that spiritual building, that house "not made with hands, eternal in the heavens."



Brother A. B.: Agreeable to an ancient custom, established in all regular and well-governed Lodges, it becomes my duty to * * *

Brother A. B.: The lecture in the Entered Apprentice Degree is divided into Three Sections. The First Section is a recapitulation of * * *

SECOND SECTION

The Second Section is explanatory of the First.
* * *



You were caused to * * * right hand upon the Holy Bible, Square and Compasses, because the right hand was made use of by our ancient brethren as a symbol of fidelity, which is sometimes represented by two right hands joined;



at others, by two human figures holding each other by the right hand; the right hand, therefore, was made use of as a token of your sincerity, and a pledge of your fidelity in the business in which you were then engaged.



You were presented a lambskin, or white leather apron, because the lamb has in all ages been deemed an emblem of innocence. The lambskin, therefore, was to remind you of that purity of life and conduct which is so essentially necessary to your gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.


LESSON OF CHARITY

You were * * * N.:E.: Corner.

THIRD SECTION

The Third Section explains the nature and principles of our Institution and informs us that Freemasonry is not only the most ancient, but the most moral science known to man. Every figure, character and emblem depicted in a Lodge has a moral meaning, and forcibly inculcates the practice of virtue.

A LODGE

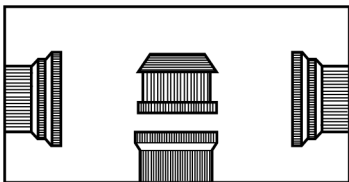
is a sufficient number of Masons, duly assembled, with the Holy Bible, Square and Compasses, and their  or Warrant empowering them to work.

OUR ANCIENT BRETHREN

usually held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eaves-droppers, either ascending or descending.



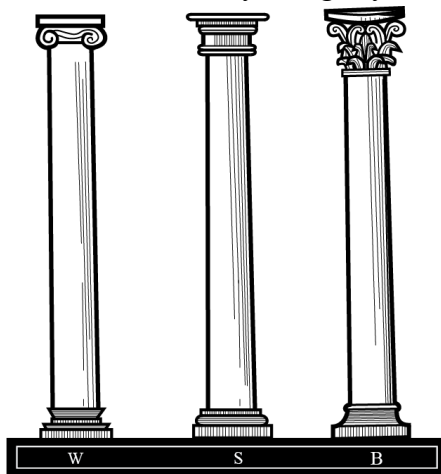
THE FORM OF A LODGE



is an oblong square—from east to west, between north and south, from earth to heaven, and from the surface to the center; thereby denoting the universality of Freemasonry, and that a Mason's charity should be equally extensive.

Our institution is said to be supported by three great pillars—denominated Wisdom, Strength, and Beauty; because there should be Wisdom to contrive, Strength to support, and Beauty to

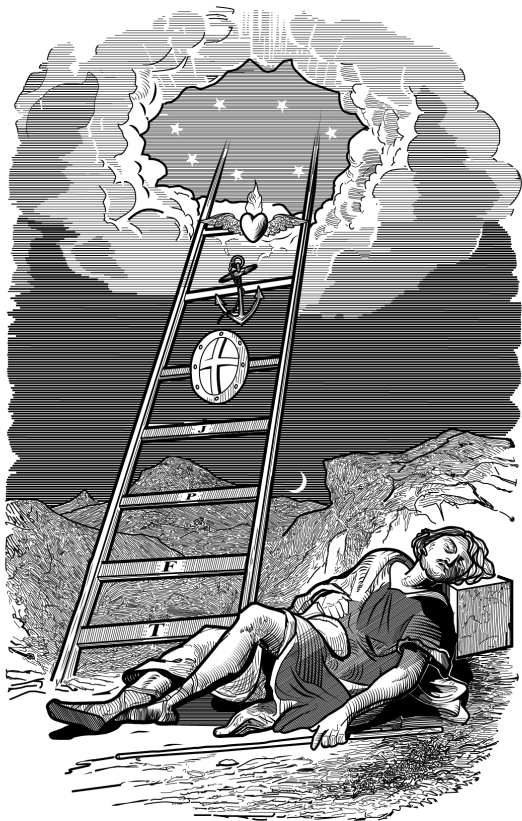
adorn all great and important undertakings. The Worshipful Master represents the pillar of Wisdom, it being supposed that he has wisdom to open and govern the Lodge. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing the Lodge. The Junior Warden represents the pillar of Beauty, it being his duty to observe the Sun at its meridian height, which is the beauty and glory of the day.



ITS COVERING

is no less than a 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 ascending from earth to heaven, the three principal rounds of which are denominated *Faith*, *Hope*, and *Charity*, and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The greatest of these is Charity; for Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.

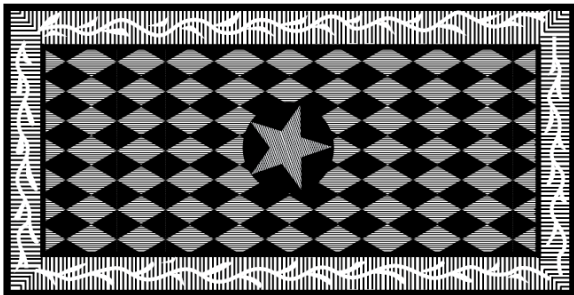


THE FURNITURE OF A LODGE

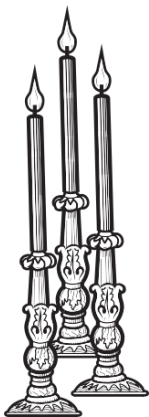


consists of the Holy Bible, Square and Compasses. The Bible is dedicated to God, because it is the inestimable gift of God to man * * *; the Square to the Master, it being the proper Masonic emblem of his office; and the Compasses to the Craft, that, by a due attention to their use, they may circumscribe their desires and keep their passions and prejudices in due bounds with all mankind, more especially with a brother Mason.

THE ORNAMENTS OF A LODGE



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



THE LIGHTS OF A LODGE

are three; and are situated in the East, West, and South. There are none in the North, because King Solomon's Temple was situated so far north of the ecliptic that neither the sun nor moon at meridian height could dart any rays into the northerly part thereof. The North, therefore, is Masonically termed a place of darkness.

THE JEWELS OF A LODGE

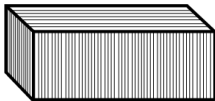
are six—three movable and three immovable. The immovable Jewels are the *Square*, *Level*, and *Plumb*, * * *

The Square teaches morality, the Level equality, and the Plumb rectitude of conduct. The movable Jewels are the *Rough Ashlar*, *Perfect Ashlar*, and *Trestle-Board*.

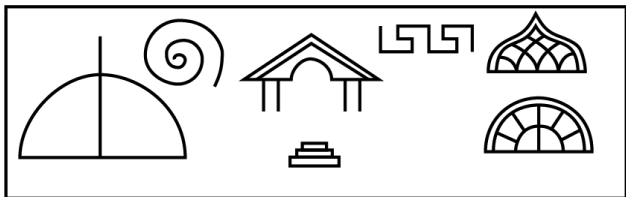


The Rough Ashlar is a stone as taken from the quarry in its rude and natural state.

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

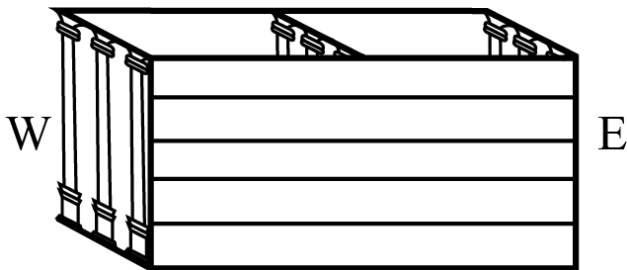


The Trestle-Board is for the master workman to draw his designs on.



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

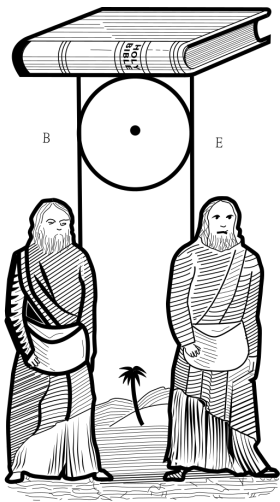
LODGES ARE SITUATED DUE EAST AND WEST



because that was the situation of King Solomon's Temple. It was so situated, because when Moses had safely conducted the children of Israel through the Red Sea when pursued by Pharaoh and his host, he, by divine command, erected a tabernacle, and placed it due East and West to perpetuate the remembrance of that miraculous East wind whereby their mighty deliverance was wrought, also to receive the rays of the rising sun. King Solomon's Temple was an exact pattern of this tabernacle, for which reason all Lodges should be situated due East and West.

OUR ANCIENT BRETHREN

dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master. We dedicate ours 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, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line beyond which he is never to suffer his passions or prejudices to betray him. In going round this circle we necessarily touch these two



lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.^o

The principal tenets of our profession are **BROTHERLY LOVE, RELIEF and TRUTH.**

BROTHERLY LOVE

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor, who, as created by one



^oThe circle was the astrological and afterward the astronomical symbol of the sun. As the sun was the source of physical light and became the object of worship, so its sign became the symbol of the source of intellectual and spiritual light, the only true and living God, the object of our labor in life, and our rewards hereafter. The point was the focus of light and the especial symbol of Deity. As man was made in the image of God, in a lesser sense it also

Almighty Parent and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Freemasonry 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

represents the individual Brother. The parallels are the summer and winter solstices, the sun's stopping places, which the sun in its apparent yearly journeys north and south never passes nor goes beyond. They symbolize the lines of moral rectitude. The circle supports the Book to indicate its divine origin and inspiration, and that it rests upon and is supported by divinity itself.

misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.



TRUTH

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

The * * * alluding to the four Cardinal Virtues, which are:

TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE



TEMPERANCE

Temperance is that due restraint upon our affections and passions which renders the body tame and governable and

frees the mind from the allurements of vice. This virtue should be your constant practice, as you will thereby learn to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would subject you to the contempt and detestation of all good Masons, and to * * *

FORTITUDE

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

pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly entrusted, and which was emblematically represented on your first admission into the Lodge, when * * *

PRUDENCE

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

unlawfully obtained; ever remembering * * *

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 real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; ever bearing in mind * * *

CHALK, CHARCOAL, AND CLAY

Entered Apprentices should * * * freedom, fervency, and zeal, represented by



There is nothing * * *

CHARGE AT INITIATION

BROTHER A. B.:

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

his Creator, to implore His aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you. And to yourself in avoiding all irregularity and intemperance which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

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

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to

suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction.

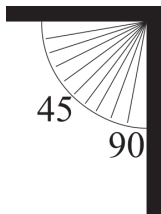
If, in the circle of your acquaintance, you find a person desirous of being initiated into Freemasonry, be particularly attentive not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

Finally, keep sacred and inviolable the mysteries of the Institution, as these are to distinguish you from the rest of the community and mark your consequence among Masons.

FELLOW CRAFT DEGREE

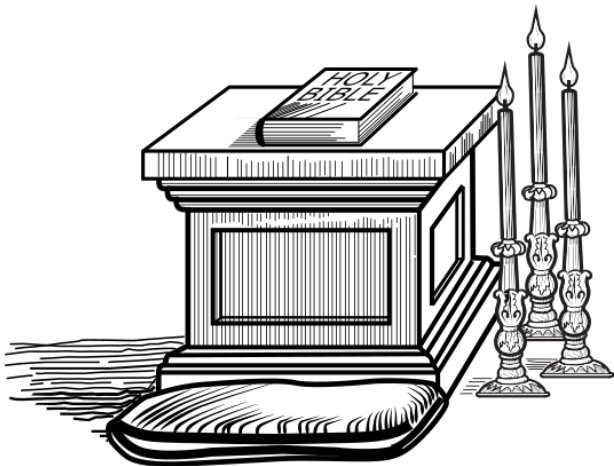
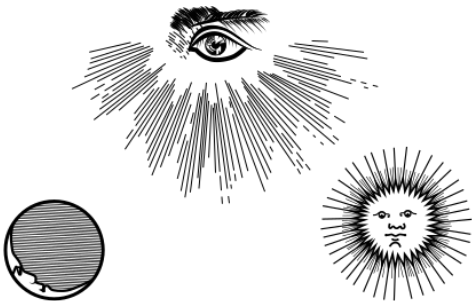
FIRST SECTION

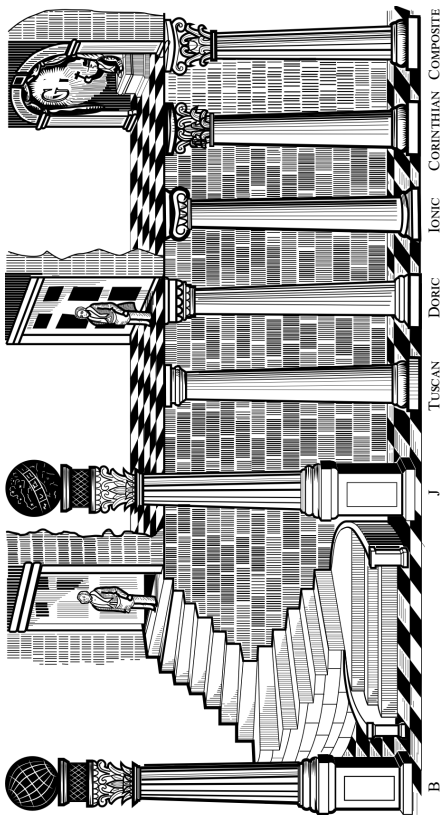
You are * * * which is to teach you that the Square of Virtue should be the rule and guide of your conduct in all your future transactions with mankind.

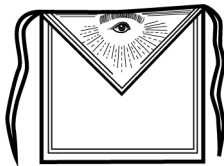


PASSAGE OF SCRIPTURE

“Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more.” (Amos 7:7, 8.)

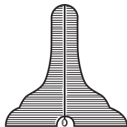
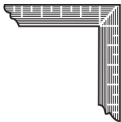
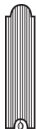






THE WORKING TOOLS

of a Fellow craft are the *Plumb*, *Square*, and *Level*.



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

SECOND SECTION

BROTHER A. B.: It now becomes my duty to explain to you the variety of objects which will attract your attention on your passage to the middle chamber, and to inform you that Freemasonry is considered under two denominations - Operative and Speculative.

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.

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

and admiration the glorious works of creation and inspires him with the most exalted ideas of the perfections of his divine Creator. Our ancient brethren wrought in both Operative and Speculative Masonry. We work in Speculative only. They wrought six days and rested on the seventh, for in six days God created the heaven and the earth, and rested on the seventh; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

On your return * * *



I KINGS VII: 15-16
JEREMIAH LII: 21-22



“For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

“And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

“And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

“And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.”

PEACE, UNITY, AND PLENTY

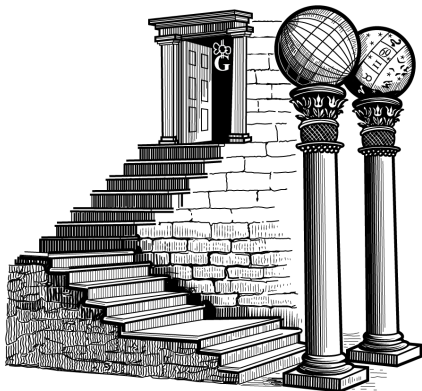
* * *

THE GLOBES

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

* * *

The next object that attracts your attention is a



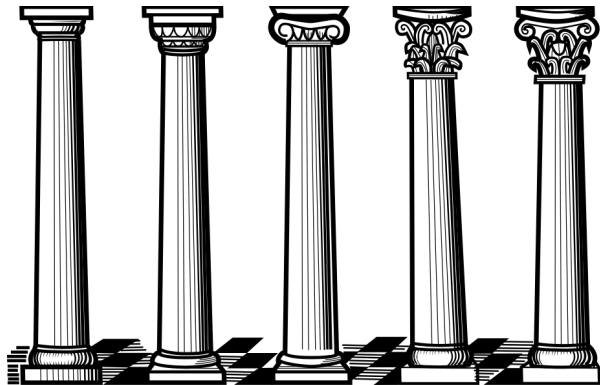
FLIGHT OF WINDING STAIRS

consisting of
three, five, and
seven steps.

Take * * * the
number * * *

Take * * * The
number * * *

THE FIVE ORDERS IN ARCHITECTURE



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

Of these five orders, the Ionic, Doric, and the Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematical of the pillar of Wisdom, which is situated in the east part of the Lodge and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematical of the pillar of Strength, which

is situated in the west part of the Lodge and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematical of the pillar of Beauty, which is situated in the south part of the Lodge and is represented by the Junior Warden.

THE FIVE SENSES

The number * * * to the five Senses of Human Nature - HEARING, SEEING, FEELING, SMELLING, AND TASTING.

The first three are most revered by Masons. By the sense of Hearing * * * by that of Seeing * * * and by that of Feeling * * *

THE LIBERAL ARTS AND SCIENCES

Take * * * the number * * * to the SEVEN LIBERAL ARTS AND SCIENCES: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

The fifth science, or Geometry, is most revered by Masons. By this science the architect is enabled to construct his plans and execute his designs, the general to arrange his soldiers, the geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations and to fix the duration of times and seasons, years and cycles.

In fine, geometry is the foundation of architecture and the root of mathematics.

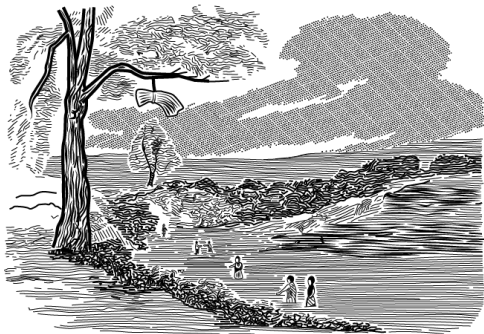
ASTRONOMY

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

Assisted by astronomy, we can observe the motions, measure the distances, comprehend the

magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness and, through the whole creation, trace the glorious Author by His wondrous works.

A SYMBOL OF PLENTY



What does it denote?
How represented?
How did it originate?

* * *

It now becomes my duty to explain to you the *
* * It alludes to

GEOMETRY

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

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Freemasonry are safely lodged in the repository of *faithful breasts*. Tools and instruments of architecture,

and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted, unimpaired, the most excellent tenets of our institution. It further * * * my brother,



to the sacred name of Deity, before whom we should all, from the youngest Entered Apprentice in the * * * corner of the Lodge to the Worshipful Master who presides in the East, with reverence most humbly bow.



CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT

BROTHER A. B.:

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

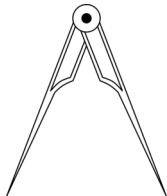
It is unnecessary to recapitulate the duties which as a Freemason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

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

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

MASTER MASON DEGREE

FIRST SECTION



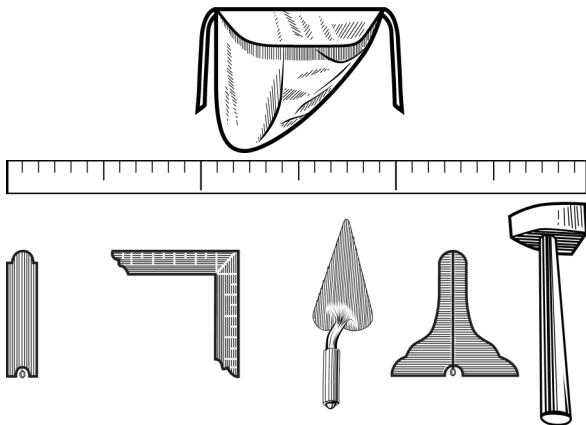
You are * * * on * * * which is to teach you that * * * are * * *, so are the most excellent tenets of our Institution contained within the points of the compasses, which are FRIENDSHIP, MORALITY, and BROTHERLY LOVE.

SCRIPTURE

“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 they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (Ecclesiastes 12:1-7)

* * *

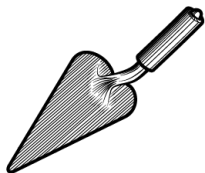


THE WORKING TOOLS

of a Master Mason are all the instruments of Masonry indiscriminately, more especially the *Trowel*.

The Trowel is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly

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



SECOND SECTION

The Second Section recites the historical traditions of the Institution and exemplifies an instance of virtue, fortitude, and integrity seldom equaled and never excelled in the history of man.

* * *





Hark! from the tombs a dole - ful sound;
 "Prin - ces, this clay must be your bed,
 Great God! is this our cer - tain doom?
 Grant us the powers of quick-'ning grace,



mine ears at - tend the cry; "Ye
 in spite of all your towers; the
 And are we still se - cure? Still
 to fit our souls to fly, then,



liv - ing men, come view the ground
 tall, the wise, the rev - 'rend head
 walk - ing down - ward toward the tomb,
 when we drop this dy - ing flesh,



where you must short - ly lie, where
 must lie as low as ours! Must
 and yet pre - pare no more? And
 we'll rise a - bove the sky, we'll



you must short-ly lie. Ye liv - ing men, come
 lie as low as ours! The tall, the wise, the
 yet pre - pare no more? Still walk - ing down - ward
 rise a - bove the sky. Then, when we drop this



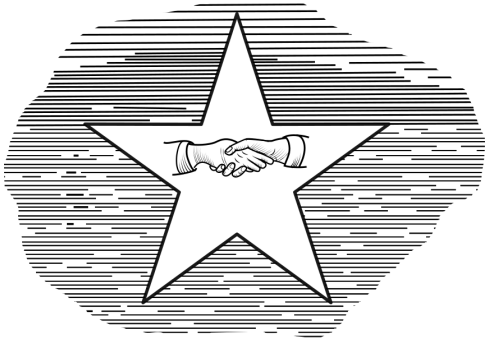
view the ground where you must short-ly lie.
 rev - 'rend head must lie as low as ours."
 toward the tomb, and yet pre - pare no more?
 dy - ing flesh, we'll rise a - bove the sky.

PRAYER

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

administer them comfort in time of trouble, and save them with an everlasting salvation.” Amen

* * *



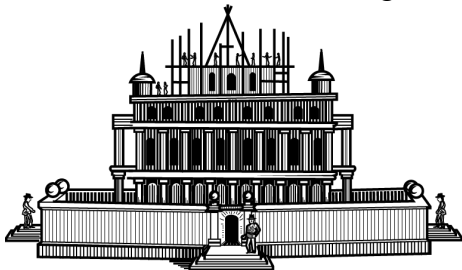


THIRD SECTION

The third 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 of King Solomon.

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 daytime, that the workmen might not be



obstructed in their labors. From sacred history we also learn that there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building.

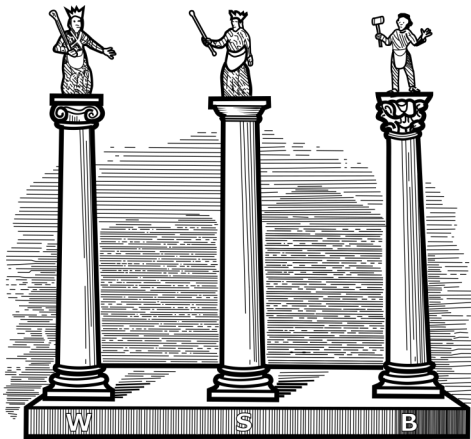
It is said to have been supported by fourteen hundred and fifty-three pillars, and two

thousand nine hundred and six pilasters, all hewn from the finest Parian marble. 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, the other on the right. 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,

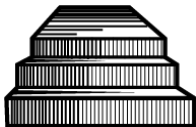
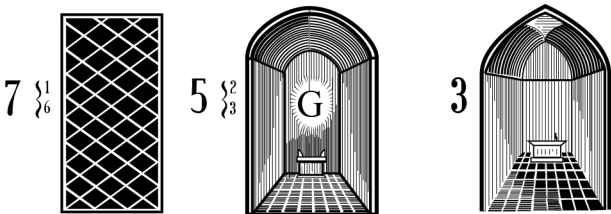
therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

It was symbolically supported also by three principal pillars denominated



WISDOM, STRENGTH, AND BEAUTY

which have been * * *



THE THREE STEPS

usually delineated upon the Master's carpet^o are emblematical of the three principal stages of human life: *Youth*, *Manhood*, and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that 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.

^oCARPET as used here refers to a piece of cloth on which is painted the emblems of the degrees.



THE POT OF INCENSE

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



THE 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.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD

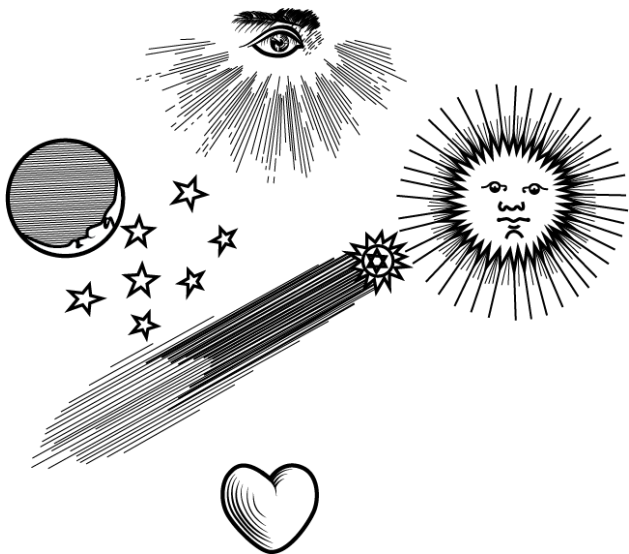
reminds us that we should ever be watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated, ever bearing in remembrance those truly Masonic virtues, *silence and circumspection.*



THE SWORD POINTING TO THE NAKED HEART

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



ALL-SEEING EYE

whom the SUN, MOON, and STARS obey and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART and will reward us according to our merits.

THE ANCHOR AND ARK

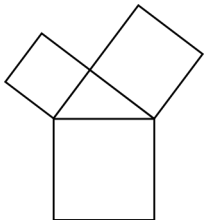


are emblems of a well grounded Hope and a well spent life. They are emblematical of that divine *Ark*

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



THE FORTY-SEVENTH PROBLEM OF EUCLID

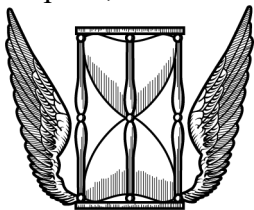


was the invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of

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

THE HOUR GLASS

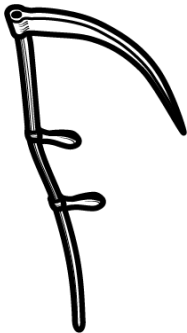
is an emblem of human life. Behold! how swiftly the sands run and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles, which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an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



all exhausted. Thus wastes man. Today he puts forth the tender leaves of hope; tomorrow blossoms and bears his blushing honors thick upon him; the next

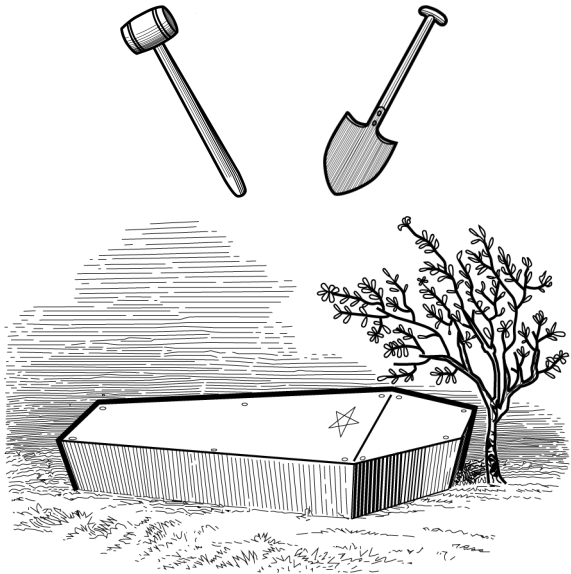
day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves to enrich our mother earth.

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

The last class of emblems are



The Setting Maul * * *, the Spade * * *, the Coffin * * *. These * * * are striking emblems of mortality and suggest wise and serious reflection to the thinking mind; but when we look forward to the Sprig of Acacia blooming

* * *, we are reminded of that better part of man which survives the grave, and which bears the nearest affinity to that Supreme Intelligence which pervades all nature and can never, never, never die.

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Master Mason is suddenly revived by the evergreen and ever-living sprig of faith in the merits of the Lion of the tribe of Judah, which strengthens him, with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body shall also be raised and become as incorruptible as his soul.

Then let us imitate our ancient patron in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant death and receive him as a kind messenger sent from our Supreme Grand Master to translate us

from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the universe presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON

BROTHER A. B.:

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren and to guard them against a breach of fidelity. To preserve the

reputation of the fraternity unsullied must be your constant care; and for this purpose it is your duty to practice morality, live harmoniously, and teach equality.

Universal benevolence you are always to inculcate and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Institution entrusted to your care, you are carefully to preserve and never suffer them to be infringed, nor countenance a deviation from the established usages and customs of the fraternity.

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

BURIAL SERVICE

ARRANGED BY FREDERIC SPEED, P. G. M., AND ADOPTED BY THE GRAND LODGE FOR USE IN THIS JURISDICTION. REVISED BY THE BOARD OF CUSTODIANS OF THE WORK, 2003

Only Master Masons in good standing are entitled to a Masonic funeral. No Master Mason can receive Masonic burial unless it be at his own request, or some of his family, communicated to the Master of the Lodge. Entered Apprentices and Fellow Crafts are not entitled to a Masonic funeral. Foreigners and sojourners who are known to be Master Masons in good standing should be given funeral honors.

The Master of the Lodge, being informed of the time appointed for the funeral, causes the Lodge to be summoned. The Grand Lodge has decided that the Master “has power to summon a Lodge for a funeral,” and hence it becomes a matter of duty on the part of the members to attend at the burial of a brother. The Master may invite as many Lodges as he sees proper; but the entire ceremony must be under the direction of the Lodge to which the deceased belonged.

The Lodge is opened on the Third Degree in Masonry in due form. The Lodge then proceeds to the place of the funeral and thence to the place of interment. (The Lodge is not called from labor to refreshment.) After interment the Lodge returns to its hall and the Lodge closed in due form.

CEREMONIES AT THE GRAVE

When the funeral procession arrives at the place of interment, the funeral director places the casket and the minister concludes his services, the Master, having removed his hat, takes his place at the head of the grave, Chaplain on his right, the Senior Warden at the foot, the Junior Warden at the center of the grave on the left of the Master, wearing their jewels, the brethren in a group behind the Master, or some convenient place, wearing Aprons.

The Lodge service begins as follows:

Master: Let us pray.

(The following prayer is then offered by the *Master*, the *Chaplain*, or a Brother designated by the Master.)

“Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off; shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to

endure while traveling through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined the number of his months is with thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree if it be cut down, that it will sprout again; and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation.” Amen.

All: So mote it be.

The Master then gives the following exhortation:

BRETHREN: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitation of the dead, to behold the “narrow house appointed for all living.” Here around us, in that peace which the world cannot give, sleep the unnumbered dead.

The gentle breeze fans their verdant covering—they heed it not; sunshine and storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet nothing proceeds from them save the silent but thrilling admonition, “seek ye the narrow path and the strait gate that lead unto eternal life.”

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the

coffin stand very near to each other; and it is a melancholy truth, that as soon as we begin to live, that moment also we begin to die. It is passing strange that notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the “mournful procession” goes about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

Let us be persuaded, my brethren, of the uncertainty of human life - of the unsubstantial nature of its pursuits, and no longer postpone the all-important concern of preparing for eternity so that we may not be hurried unprepared, into the presence of that all-wise and powerful Judge to whom the secrets of all hearts are known. Let us resolve to maintain

with sincerity the dignified character of our profession. May our faith be evinced by a correct moral walk and deportment; may our hope be bright as the glorious mysteries that will be revealed hereafter; and our charity boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties which we owe to God, our neighbor, and ourselves, when at last it shall please the Grand Master of the universe to summon us into His eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to “eat of the hidden manna” and to receive “the white stone with a new name written”, that will ensure perpetual and unspeakable happiness at His right hand.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth among mortal men has never yet been attained;

the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

(Note: It is recommended that when the service is used in connection with that of the Knight Templar, or that of the Ancient and Accepted Scottish Rite, all which precedes this note be omitted.)

(The *Master* then presents the apron and continues:)

The lamb-skin, or White Apron - an emblem of innocence and the badge of a Mason - I now deposit in the grave of our deceased brother. (The Master then places it upon the coffin.) By it we are reminded of the Universal dominion of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, nor the charms of beauty, propitiate his purpose. The mattock, the coffin, and the grave admonish us of our mortality, and that sooner or later these frail bodies must moulder in the dust.

(The *Master*, holding the evergreen continues:)

This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us that shall survive the grave and which shall never, never, NEVER, die. By it we are admonished that, though like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in Eternal Spring, and, that through the merits of the Lion of the Tribe of Judah our bodies shall also be raised and become as incorruptible as our souls. This, too, I deposit in the grave.

(Only the Three Principal officers conducting the service will place the sprig of Acacia upon the coffin. The deposit will be made from their respective positions, each saying,
“Farewell my Brother.”)

Master: Brethren join me in giving the Funeral Grand Honors. (All Masons present).

(After which the Funeral Grand Honors are given
in the following manner:

Both arms are crossed on the breast, the left uppermost,
and the palm of the hands touching the shoulders;
they are then raised above the head, the palms inward,
looking upward at the same time,
and then extended toward the ground,
with the head bowed.

The brethren will audibly pronounce the following words:
when arms are crossed on the breast,
 “We cherish his memory here;”
when the hands are extended above the head,
 “We commend his spirit to God, who gave it;”
and when the hands are extended towards the ground,
 “And consign his body to the earth, whence it came.”)

(The Lodge, before leaving its hall, should be practiced as
to the mode of giving the honors, each brother being
required to pronounce the words audibly.)

The *Chaplain* or *Senior Warden* then shall say:

“Despise not thou the chastening of the Lord,
nor faint when thou art rebuked by him; for
whom the Lord loveth he chasteneth, and
scourgeth every son whom he receiveth.”

(Note: Singing and holding the open Bible by the Chaplain will be optional at the Mater's discretion.)

Master: My brethren, let us devoutly ask the assistance and support of our heavenly Father.

Master, or Chaplain: Our Father, who art in Heaven, it has pleased Thee to take away from this world our beloved brother, and to leave us in his stead only this mortal tenement, which we have committed to the earth. Enlarge and increase, O God our Father, all his influences for good that do survive him, and in Thy wisdom, and by mete instruments, counteract any that tend to evil. Let us not forget the lessons again taught us by death; but, remembering the uncertainty of life, and the little value of those things for which men most strive, incline us more earnestly to endeavor to obey thy laws, avoid dissensions, hatreds and revenges, and labor to do good to our fellow-men; that it may be desirable for us and profitable to us to live beyond this life, in the spiritual existence for which we hope. And we

beseech Thee, in Thy great mercy, graciously to hear the moaning of those upon whom this dispensation of Thy providence has brought a greater measure of sorrow; dry their tears, pour into their hearts the balm of consolation, heal the wounds that now seem incurable, endue their souls with patience under their affliction, and with resignation of Thy blessed will, comfort them with a sense of Thy goodness, lift up Thy countenance upon them and give them peace. Amen.

All: So mote it be.

Master: The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. The will of God is accomplished. Amen.

All: So mote it be.

BENEDICTION

(If the minister does not offer a benediction,
the following is suggested.)

Supreme Grand Master, Ruler of Heaven and earth, now that we are about to leave the body of our brother in the earth whence it came and continue our journey to the grave, we beseech Thee to mark well our paths that we may not err along the way. Make every duty plain to us and fortify us by Thy Spirit against the temptations that may assail us. Trusting in Thy infinite mercy, may we be permitted to meet our brother again at Thy Throne of Glory. Amen

INSTALLATION OF LODGE OFFICERS

ARRANGED BY FREDERIC SPEED, P. G. M.

No one, elected or appointed to office in a chartered Lodge, can enter upon the discharge of his duties until he has been installed. The officers of a Lodge under dispensation receive their authority directly from the Grand Master or Grand Lodge, and cannot be installed. The officers of a newly constituted Lodge are installed by the Grand Master, or his representative. And he may, in person or by special deputy, at his pleasure, install the officers of any Lodge. Subject to this prerogative of the Grand Master, it is the right and duty of every Master to install his successor, or cause him to be installed. But a Warden, acting as Master, cannot, unless he is a Past Master, install his successor, although he may call a Past Master to the chair to perform the ceremony. Any Past Master, and no one but a Past Master (and by that term is meant the Past Master of a Lodge), can install a Master. When the Master has been installed, it devolves upon him to install the other officers, but, of course, he may call upon the one

who installed him to install all of them. An installed officer hold his office until his successor is installed; and hence, while a re-elected officer should be re-installed, yet, if he is not, he will hold his office by virtue of his former election and installation. While in some jurisdictions officers can be installed only in a tiled Lodge, in this, and in most others, they may be installed in public. The Lodge should open at its hall, and march in procession to the place where the ceremonies are to be performed; and, after they are finished, return to its hall and close. If the services are at the hall, the Lodge should be opened and closed in an ante-room, and never in the presence of profanes.

**At a public installation,
the Master should not wear his hat.**

A portion of the ceremony of the installation of a Master can be performed only in convention of not less than three Past Masters of a Lodge. It is known as the "Past Masters Degree", and is often confounded with a degree of the same name conferred in Royal Arch Chapters; but the Chapter

Past Master cannot, in this State, be recognized as a Past Master of a Lodge. In different jurisdictions the usage, as to the time when this ceremony is to be performed, differs. In some it must be performed as a part of the installation ceremony; in these, when the installation is in a Lodge, all except Past Masters (including Masters in the Chair) are required, at the proper time, to retire, while the Master is invested with this "degree", and then to return to assist in the remaining ceremonies, and, when the installation is public, this ceremony is performed after returning from the public service; in others the Installing Officer, at his convenience, generally before, but it may be after the installation, with the necessary assistance, performs this part of the ceremony. In this jurisdiction, the Master-elect should be invested with the secrets of the chair at the time of his installation. When a meeting is held for installation, the Lodge must be opened on the Third Degree. A brother is appointed as Chaplain, and a suitable brother is appointed as Marshal for the occasion, to present the officers and perform such other duties as the Installing Officer may require of him.

OPENING

The Lodge will enter in procession, during which there should be music. All being seated, the exercises will be opened with an appropriate

MUSICAL SELECTION

Marshal: FRIENDS AND BRETHREN: From time immemorial Freemasonry has taught its initiates before entering upon any great or important undertaking, first to invoke a blessing of Deity; in accordance with this, our invariable custom, Brother Chaplain, will you lead us in our devotions?

Chaplain: Let us pray.

(When the following, or other appropriate prayer, is offered)

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works, begun, continued and ended in Thee, we may glorify

Thy holy name, and finally, when life's duties shall be done, by Thy mercy obtain everlasting life. Grant Thine aid in behalf of this our present convention; visit us with Thy love and favor; enlighten our minds more and more with the light of Thy holy word; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness, and of Thy great mercy keep us in the same. And we do heartily beseech Thee with Thy favor to behold and bless Thy servants, into whose hands the welfare of this Lodge is about to be committed; send down upon them every good and perfect gift, and to the brethren give the healthful spirit of Thy Grace, and that we may each and every one here present continually please Thee, pour upon us the continual dew of Thy blessing. And so we shall give thanks unto Thee, O Lord, among the people and sing praise unto Thee amongst the nations, for Thy mercy is greater than the heavens, and Thy truth reacheth unto the clouds. Amen.

All: So mote it be.

MUSICAL SELECTION

(At the conclusion of which the *Marshal* may say, or omit all to the asterisks, as may be preferred)

Marshal: FRIENDS AND BRETHREN: The Festival of St. John the Evangelist is observed by us, not alone for the laudable purpose of promoting social enjoyment and cementing the bonds of brotherly love by the interchange of courtesies and indulgence in innocent festivity, but it is peculiarly consecrated to duty. It is at this time that those who are about to enter upon the weighty responsibility of ruling and governing our Craft during the ensuing year reconsecrate themselves by solemn promises and vows of fidelity. That you may learn something of the nature of our Society, I venture upon a brief rehearsal of the principles upon which it is erected.

There is no hamlet so insignificant, nor city so great, as to be beyond the influence of the social organizations existing in their midst. These

either tend upward or downward, and the community has a right to know in which direction they do tend. It might be said of a society whose footprints are lost in the sand-swept tracks of tradition; which has existed so long that its beginnings are not recorded upon the written pages of history; which has claimed in all ages the devotion of men prominent for their virtues and renowned for their learning, would need no apology for its existence, but in this utilitarian age, when men no longer have time for the sentimental, and everything which is not practical is swept aside in the mad race for wealth and reputation, place and power, the question ever intrudes itself: Of what use is it?

If the labors of Freemasonry were confined to the Lodge room, and its influences did not extend beyond its confines; if it had no mission to perform in this world, except the perpetuation of itself by the mere making of Masons; if it did not enter into the daily life and conduct of its initiates and influence their actions for good in their relations to society, to their families and

their country, then, indeed, might it be truthfully said to have outlived its usefulness, and the solemn ceremonies which invite our presence for this occasion a mere waste of time, which could better be employed. But it must be obvious to the dullest comprehension that an organization whose Lodges are to be found wherever man is free and civilized, must of necessity exercise no unimportant influence upon mankind. That it does exert such an influence we have abundant evidence springing from the manifold sources in which its beneficence flows, and it is greatly to its praise that it can truthfully be said that it has excelled all other human agencies in an endeavor to find a common ground upon which all good men can stand, regardless of creed or country, in the great work of making all mankind akin. In every age its device has been liberty, equality, fraternity, law, order, government, and not anarchy. It has always taught the Fatherhood of God and the Brotherhood of Man, and never failed to inculcate the lessons radiated with effulgent splendor from the great light always to

be found upon her altars; the law of the Great Teacher of Israel, "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," is the great tenet of our profession. It signifies much, then, in the causes of religion and of good government, of public and private morals, of the amelioration of human woe and suffering, of the cultivation of social amenities and the general well-being of society at large, that there should exist a world-wide organization to teach and propagate doctrines which elevate man and make him a better citizen, which stimulate true patriotism, encourage the liberal arts and sciences, promote the education of the masses and uphold the dignity and nobility of labor, and, while holding itself aloof from the separate creeds, inculcates all the duties which we owe to God as being His children and to men as being their brethren.

Such then, being the purposes for which we exist, as a Craft, we ask your kind indulgence, good friends, while we proceed with the duties

of the hour by inducting into their respective offices the brethren whom we have chosen to preside in our Lodge during the ensuing twelve months.

INSTALLATIONS

(Turning to the Installing Officer, the *Marshal* says)

Marshal: WORSHIPFUL SIR: In conformity to the laws of Masonry and the Grand Lodge, the brethren of _____ Lodge have lawfully elected Brother _____ to serve as its Worshipful Master for the ensuing Masonic year, and I now present him for installation.

Installing Officer: My brother, face the brethren.

Brethren, you now behold before you Brother A. B., who has been duly elected to serve this Lodge as its Worshipful Master, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, make them known now, or else forever hold your peace.

(After a pause, if there are no objections urged,
the *Installing Officer* says:)

Hearing no objection, I shall proceed to install him.

THE WORSHIPFUL MASTER

(The new *Master* then faces the East, and the *Installing Officer* addresses to him the following charge:)

Brother, previous to your investiture it is necessary that you should signify your assent to those Ancient Charges and Regulations which point out the duty of the Master of a Lodge.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order?

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

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

Ans: I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge;

and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans: I do.

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

Ans: I do.

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

Ans: I do.

These are the regulations of Free and Accepted Masons which you have promised to support, as Masters have done in all ages before you. Give

me leave to invest you with the insignia of your office.

(The collar is now placed upon his shoulders.)

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

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

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

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

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that

none may pretend ignorance of the excellent precepts it enjoins.

I now give you in charge the *Charter*, by the authority of which this Lodge is held. This you are carefully to preserve, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

I also give you in charge the *Regulations of the Grand Lodge relating to Subordinate Lodges*, and the By-Laws for the government of the same, which you are to see carefully and punctually executed.

And lastly, my brother, I place in your hands, an inestimable gift from God to man, the *Holy Writings*, that Great Light in Masonry, which will guide you to all truth, direct your path to the temple of happiness, and point out to you the whole duty of man.

(The *Installing Officer* then calls up the brethren, and taking the *Master* by the hand seats him in the Oriental Chair, saying as he does so:)

Installing Officer: WORSHIPFUL BROTHER _____, In consequence of your cheerful conformity to the Charges and Regulations of the Order, you are now installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

Master, behold your brethren! Brethren, behold your Master!

(Unless it is a public installation, the Grand Honors are then given. After which the *Master* seats the Lodge and the following or some other suitable ode sung:)

MASTER'S INSTALLATION ODE



Be - hold, O Mas - ter in the East,
 Be - hold, O Mas - ter glo - rious arts
 O Mas - ter, in thy sym - bolled East,



what glo - ries greet thee there; What
 were cra - dled in the East, Be -
 Seek wis - dom from a - bove; And



floods of ra - diance east - ward stream,
 hold what sci - en - ces come forth,
 spread the light which Heaven shall send



the Sun is ris - ing fair.
 Man's wak - ing mind to feast.
 with - in Thy Lodge in Love.

(The *Master* proceeds to install his officers, or he may, if he desires, request the brother by whom he was installed to do so as his proxy.)

THE SENIOR WARDEN

(At the conclusion of which the *Marshal* presents the Senior Warden-elect, saying:)

Marshal: **WORSHIPFUL BROTHER**: I present Brother _____, who has been lawfully elected to serve this Lodge as Senior Warden during the ensuing Masonic year, and who is now ready for installation into that office.

Installing Officer: My brother, do you solemnly promise upon the honor of a Mason that you will, according to the best of your abilities, serve this Lodge as its Senior Warden, strictly complying with the Constitution and laws of the Grand Lodge and all ancient Masonic usages, so far as the same shall come to your knowledge?

Answer: I do.

(The following charge is then rehearsed to him:)

MY BROTHER: You are now invested with the badge of your office.

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

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

(While the *Senior Warden* is being conducted to his appointed station, the following is sung:)

SENIOR WARDEN'S INSTALLATION ODE



O War-den with the Lev-el poised,
O War-den, where King Hi-ram stood,



what les-son dost thou give? Are
like him, seek *strength* a-bove; sus-



all men e-qual? Shall the worm
tain the East, pay all their dues,



on king and peas-ant live?
pro-tect the weak in love.

THE JUNIOR WARDEN

(The *Junior Warden* is then presented by the Marshal, and the *Master* administers the same obligation of office as that taken by the *Senior Warden*. After which the following charge is then rehearsed to him:)

Installing Officer: MY BROTHER: You are now invested with the badge of your office.

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

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

Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the South.* (While the Junior Warden is being conducted to his station, the following is sung:)

JUNIOR WARDEN'S INSTALLATION ODE



O War-den, with the Plumb up-raised,
O War-den, where the faith - ful one



what doth thy em - blem teach? Do
ob - served the glor - ious sun, like



all the Craft up - right - ly walk,
him a - dorned with Beau - ty still,



and prac - tice what they preach?
the work by him be - gun.

(After which all the remaining officers are called up by the *Marshal* and each in his turn presented by him for installation. The installing officer rehearsing to each his appropriate charge as follows:)

THE TREASURER

Installing Officer: Brother _____, you have been elected Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and consent of the Lodge.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

THE SECRETARY

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

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

SENIOR AND JUNIOR DEACONS

Installing Officer: Brother _____ and _____, you are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is entrusted the introduction of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I trust to your care, not doubting your vigilance and attention.

STEWARD AND TILER

(In this jurisdiction the offices of Steward and Tiler are usually filled by one brother.)

Installing Officer: Brother _____, you have been elected Steward and Tiler of this Lodge, and are now invested with the badge of your office. As Steward the duties of your office are to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their duties.

As the Sword is placed in the hands of the Tiler to enable him effectually to keep off all cowans and eavesdroppers, see that none pass or repass except such as are duly qualified and have permission of the Worshipful master, so it should morally serve as a constant admonition to us to set a guard at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and

preserving consciences void of offense toward God and toward man.

Your early and punctual attendance will afford the best proof of your zeal for the institution.

CHAPLAIN

(If a Chaplain is to be installed,
the following is suggested.)

Installing Officer: MY BROTHER: The sacred position of Chaplain has been entrusted to your care. It is your duty to lead the Lodge in its devotions when requested to do so by the Worshipful Master. Freemasonry never has been, is not now, nor will it ever be, a religion. Neither should its members ever accept the Lodge as a substitute for the Church. However, the principle tenets of our Institution are based upon the teachings found in the Great Light in Masonry, the Holy Bible; and, as religious men, we recognize our need for Divine guidance. Your zeal for the Institution and your inclination as spiritual leader of this Lodge will no doubt

prompt you to the faithful discharge of your sacred trust.

(An appropriate musical selection may here be sung. At the conclusion of which an address may be made; after which the following charge is rehearsed by the *Installing Officer*.)

CHARGES TO OFFICERS

WORSHIPFUL MASTER:

The superintendence and government of the brethren who are to compose this Lodge having been committed to your care, you cannot be insensible to the obligations which devolve upon you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your election. The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns, and the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles

of our institution. For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within the circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct to convince mankind of the goodness of the institution, so that when a person is said to be a member of it the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may present it suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation,

and lay up a crown of rejoicing which shall continue when time shall be no more.

BROTHERS SENIOR AND JUNIOR WARDENS:

You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom we shall place under your care. In the absence of the Master you will succeed to higher duties; your requirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced I

entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

(The members of the Lodge all standing, the *Installing Officer* delivers the following:)

CHARGE TO THE BRETHREN OF THE LODGE

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

Finally, my brethren, as this Association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude, the annual recurrence of this auspicious solemnity. And may *the tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

(The ceremonies may here be concluded with prayer and benediction, or additional music introduced, as the occasion may warrant. If there is to be more than one address, there should be a musical selection between them, and it is suggested that one of the addresses may precede the installation or follow the reading of the charges, as may be preferred. A little ingenuity upon the part of those having the ceremony in charge will enable them to give variety to the occasion from year to year and greatly promote the interest of the brethren in the ceremonies.)

MASONIC CALENDAR

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it ^o*Anno Lucis* (A.:L.:), “in the year of Light.”

SCOTTISH RITE, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi* (A.:M.:), “in the year of the World.”

ROYAL ARCH MASONS date from the year in which the second Temple was commenced by Zerubbabel, *Anno Inventionis*, (A.:Inv.:), “in the year of the Discovery.”

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionist* (A.:Dep.:), “in the year of the Deposits.”

KNIGHTS TEMPLAR commence their era with the organization of their order, *Anno Ordonis* (A.:O.:), “in the year of the Order.”

^oNot claimed to be coeval with the Creation, but has symbolic reference to the Light of Masonry.

RULES FOR MASONIC DATES

ANCIENT CRAFT: Add 4000 years to common time. Thus: 1956 and 4000 = 5956.

ROYAL ARCH: Add 530 years to the vulgar era. Thus: 1956 and 530 = 2486.

ROYAL AND SELECT MASTERS: Add 1,000 to the common time. Thus: 1956 and 1000 = 2956.

KNIGHTS TEMPLAR: From the Christian Era take 1118. Thus: 1118 from 1956 = 838.

SCOTTISH RITE: Add 3760 to the common era. Thus: 1956 and 3760 = 5716.

After September, add another year.

PRONUNCIATION GUIDE

Some of the pronunciations we use are archaic and do not agree with some current dictionaries. However, they have been in our usage for many years and are considered as “adopted” pronunciations.

PRONUNCIATION KEY

CAPITAL letters indicate accented syllables

a - short a as in the word bat

i - short i as in the word ill or is

e - short e as in the word ethic

(e) - barely audible short e

u - short u as in the word but

Abif	uh BIF
Acacia	uh KAY sha
Accessory	ak SES uh ree
Accidentally	AK si DENT (e) lee
Alludes	uh LOODS
Ammonitish	AM on ite ish
Ancient	AYN chent
Architect	AHR ki tekt
Archives	AHR kives
Artificer	ahr TIF i ser
August	aw GUST

Bade	bad
Barbarous	BAR buh rus
Beneficent	bi NEF i sent
Brethren	BRETH ren
Celestial	si LES chul
Cement	si MENT
Chapiter	CHAP i ter
Clandestine	klan DES tin
Column	KOL um
Compasses	KOM pus iz
Conflagrations	kon fla GRAY shuns
Conflict	kon FLIKT
Contemplative	con TEM ple tiv
Cowardice	COW er dis
Discordant	dis COR dent
Discretion	dis KRESH un
Dispatch	dis PATCH
Display	dis PLAY
Divested	di VEST id
Ephraimites	EE free im ites
Ere	air

Erect	i REKT
Err	ur
Evasion	i VAY shun
Exemplary	eggs em PLAR ee
Expert (adj.)	ek SPERT
Expert (noun)	EK spert
Fruition	froo ISH un
Gilead	GIL i AD
Guttural	GUT er el
Hecatomb	HEK uh TOOM
Hele	hail
Hieroglyphically	HIGH (e) ro GLIF ik lee
Homage	HAHM ij
Humble	HUM bel
Hypocrisy	hi PAH kri see
Illicit	i LIS it
Illustrate	ILL us trate
Imminent	IM i nent
Immortality	IM or TAL i tee
Imperceptibly	IM per SEP ti blee

Imprecations	IM pri KAY shuns
Incense (noun)	IN sens
Incense (verb)	in SENS
Indissoluble	in DIS a li bul
Inestimable	in ES ti mi bul
Interment	in TER ment
Intrinsic	in TRIN sik
Introduce	IN tro duce
Inundations	in un DAY shuns
Inviolably	in VIGH uh la blee
Irregular	ear REG yoo ler
Jephtha	JEF thuh
Lamentable	LAM ent i bul
Licentious	ligh SEN shus
Manual	MAN yoo wel
Mathematics	math (e) MAT iks
Naked	NAY kid
Naphtali	NAF ti ligh
Obdurate	OB du rit

Of	AHV (not UV)
Operative	op er ATE iv
Palliate	PAL i ate
Pectoral	PEK tor el
Pedal	PEE del
Persevering	per si VEER ing
Persist	per ZIST
Pomegranate	PAHM gran it
Preceding	pree SEED ing
Preferment	pri FER ment
Proceed	pro SEED
Prudentially	proo DEN chi lee
Pythagoras	pi THAG uh rus
Recapitulate	ree kuh PITCH yoo late
Reformation	ref or MAY shun
Regularly	REG yoo ler lee
Reptile	REP til
Sanctum	SANK tum
Sanctorum	sank TORE um
Speculative	spec yoo LATE iv
Stupendous	stoo PEN dus

Superfluous	soo PER flus
Superfluities	soo per FLOO i teez
Survey	ser vay
Sword	sord
Symmetry	SIM i tree
Tempestuous	tem PES choo us
Temporal	TEM per ul
Tenets	TEN ets
Terrestrial	ti RES tri el
Tyre	Tire
Virtue	VER choo
Worshipful	WER ship ful
Yesterday	YES ter dee
Zealous	ZEL us

SUGGESTED FELLOW CRAFT ROLL

THIS *OR* **THIS**

REUBEN
SIMEON
LEVI

JUDAH
DAN
NAPHTALI

GAD
ASHER
ISSACHAR

ZEBULON
JOSEPH
BENJAMIN

PHINEHAS
TOLA
MICHAEL

JOEL
IRA
HEBER

NATHAN
ABNER
JEDIDIAH

LEMUEL
ETHAN
ZEBADIAH