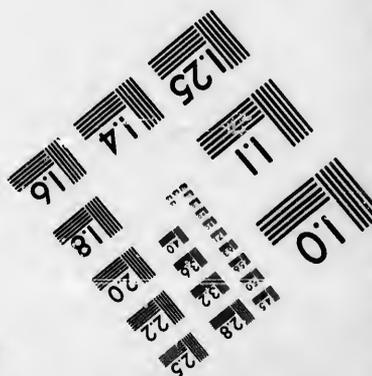
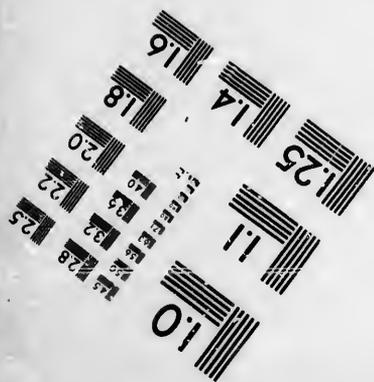
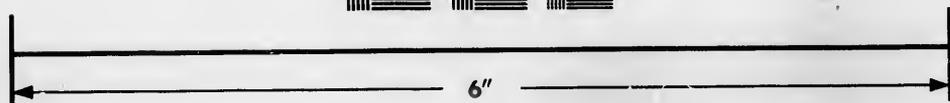
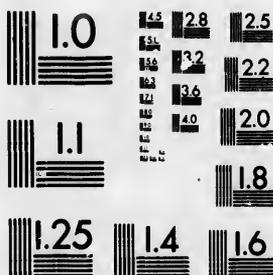


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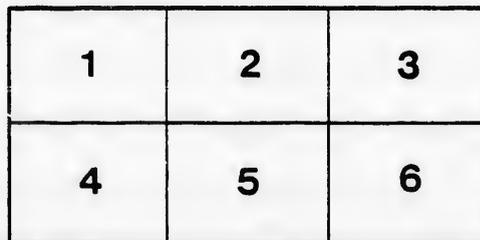
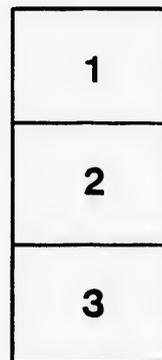
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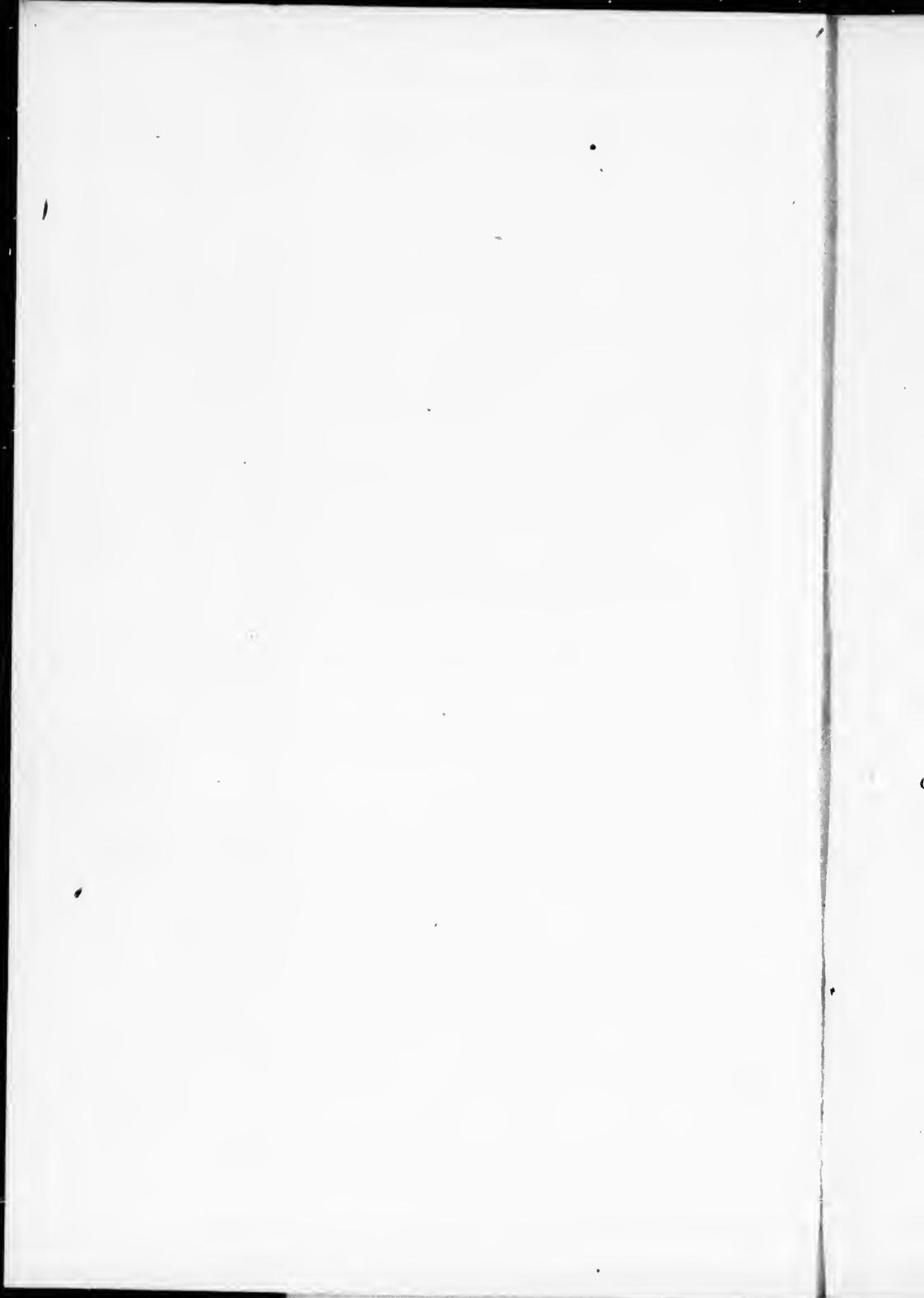


Illustration and Ceremonies

—OF—

CONSECRATING, DEDICATING AND CONSTITUTING

A LODGE,

—AND—

INSTALLATION CEREMONY.

Compiled from the works of Doctor George Oliver, Doctor
Albert G. Mackey, and other sources,

BY OTTO KLOTZ, P.D.D.G.M.

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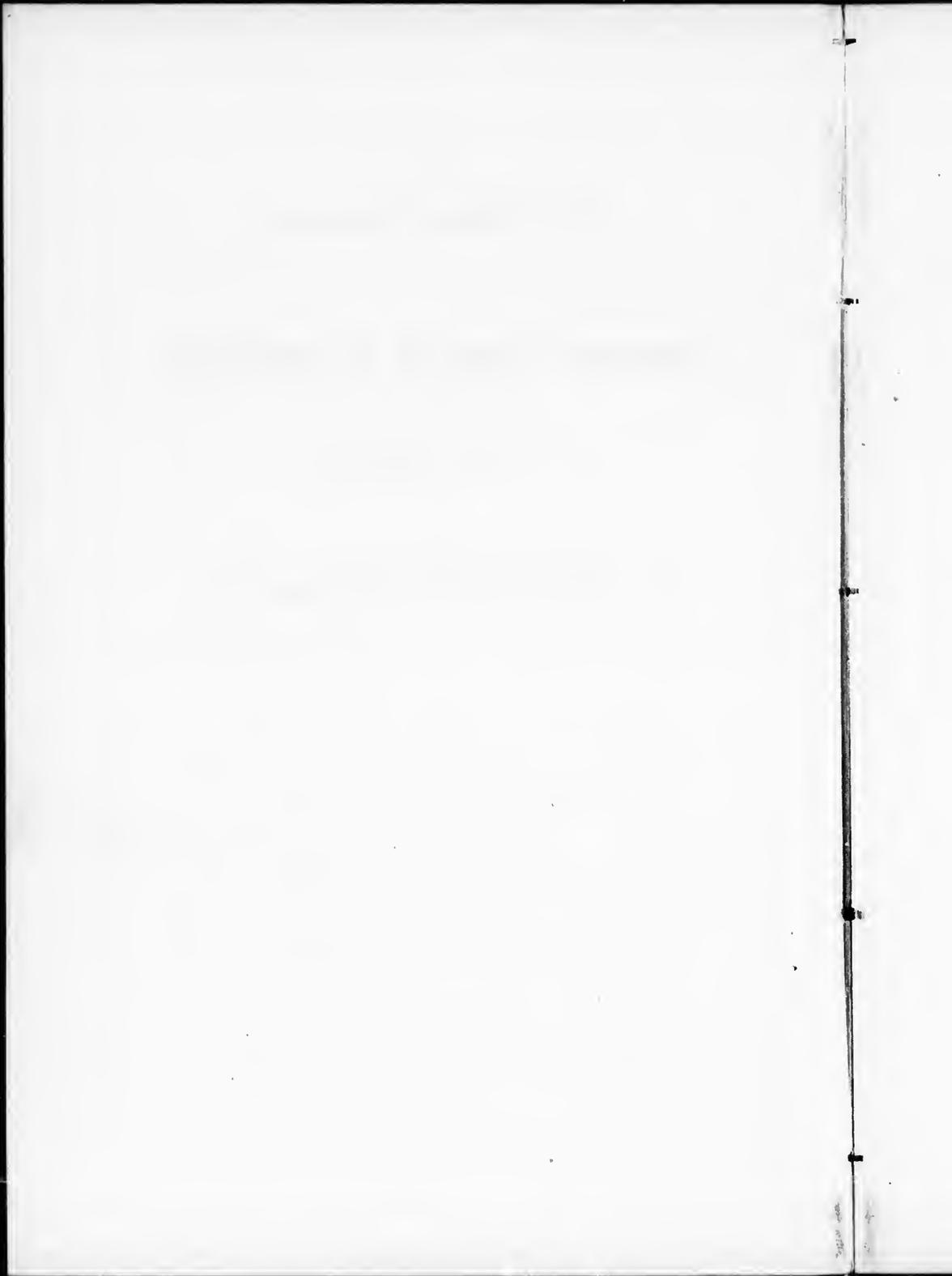


ILLUSTRATION OF THE CEREMONIES
OF
CONSECRATING, DEDICATING, AND
CONSTITUTING A LODGE.

I.—CONSECRATION.

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

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

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

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

A masonic lodge is, in imitation of these ancient examples, consecrated with mystic ceremonies to the sacred purposes for which it has been constructed. By this act it is set apart for a holy object, the cultivation of the great tenets of a Mason's profession, and becomes, or should become, in the mind of the conscientious mason, invested with a peculiar reverence, as a place, where, as he passes over its threshold, he should feel the application of the command given to

Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

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

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

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

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

II.—DEDICATION.

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

Every temple among the Pagans was dedicated to some particular deity, oftentimes to the conjoint worship of several, while the Jews dedicated their religious edifices to the one supreme Jehovah. Thus David dedicated with solemn ceremonies the altar which he erected on the threshing floor of Araunah [or Ornan] the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirtieth psalm on this occasion. The Jews extended this ceremony of dedication even to their

private houses; and Clarke tells us, in reference to a passage on this subject in the book of Deuteronomy, that "it was a custom in Israel to dedicate a new house to God with prayer, praise and thanksgiving; and this was done in order to secure the divine presence and blessing; for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

According to the learned Seldan, there was a distinction among the Jews between consecration and dedication; for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was therefore a less sacred ceremony than consecration. This distinction has also been preserved among Christians, many of whom, and in the early ages all of whom, consecrated their churches to the worship of God, but dedicated them to, or placed them under the especial patronage of, some particular Saint.

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

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

III.—CONSTITUTION.

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

The ceremony of constitution which immediately follows, is of a legal character. It is intended to give legality to the lodge, and constitutional authority to all its acts. It is of course dependent on the preceding ceremonies, for no lodge can be rightfully constituted until it has been consecrated and dedicated.

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

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

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

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

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

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

CEREMONIES.

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

“M. W. Sir,

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

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

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

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

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

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

(Grand Secretary reads the warrant.)

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

CONSECRATION.

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

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

PRAYER.

GRAND CHAPLAIN.—"Grand Architect of the Universe !
Maker and Ruler of all worlds ! Deign from Thy celestial

temple, from realms of light and glory, to bless us in all the purposes of our present assembly !”

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

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

“Glory be to God on high !”

(Response by the brethren.)

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

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

HYMN.—(TUNE, GOD SAVE THE QUEEN.)

I.

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

II.

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

III.

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

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

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

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

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

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

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

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

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

[END OF THE CONSECRATION CEREMONY.]

DEDICATION.

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

The brethren give the grand honors thrice.

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

The brethren give the grand honors thrice.

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

The brethren give the grand honors thrice.

GD. CHAPI AIN.—"Glory be to God on high."

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

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

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

[END OF THE DEDICATION CEREMONY.]

CONSTITUTION.

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

The brethren respond "So mote it be," and give the grand

honors thrice ; the brethren of the new lodge advance and salute the G. M. as at close of the Dedication. [An ode or hymn may be sung after the salute by new lodge.]

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

[END OF CONSTITUTION CEREMONY.]

INSTALLATION.

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

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

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

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

The candidate is placed in front of the altar.

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

I.M.—“Brother (naming him) : From time immemorial it has been an established custom among Free and Accepted Masons, for each lodge, once in every year, at a stated period, to select from among those brethren who have served the office of Warden, an expert craftsman to preside over them in the capacity of Master. He must have been regularly

elected by the Master, Wardens and Fellows in open lodge assembled, and must have been presented to a Board of Installed Masters for examination."

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

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

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

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

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

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

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

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

CANDIDATE.—"I can."

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

Secretary reads the charges from the Book of Constitution.

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

CANDIDATE.—“I do.”

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

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

O. B.

“I, (name in full) in the presence of the G.A.O.T.U. and this W. W. and W. lodge of F. C. F. Ms., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon solemnly agree to accept the office of Master of this lodge, denominated thelodge, and numbered.....on the register of the Grand Lodge, and the duties of that high office faithfully, zealously and impartially to administer, to the best of my skill and ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

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

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

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

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

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

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

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

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

BOARD OF INSTALLED MASTERS.

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

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

I.M.—Giving 1 k., S. W. 1 k., J. W. 1 k.: “Brethren, I declare this a duly constituted Board of Installed Masters.”

NOTE.—Three installed Masters must be present.

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

I.M. giving iii. k., invokes a blessing.

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

PRAYER.

“Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, in this our solemn rite, and grant that this worthy and distinguished brother, who is now about to be enrolled amongst the rulers of the craft, may be endued with wisdom to comprehend, judgment to define, and ability to enforce obedience to Thy holy law ; sanctify

him with Thy grace, strengthen him with Thy mighty power, and enrich his mind with true and genuine knowledge, that he may be the better enabled to enlighten the minds of his brethren and rule this our Lodge to the honor and glory of Thy most holy name."

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

I.M.—"Let the candidate rise and approach the altar."

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

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

O. B.

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

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

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

Candidate does so.

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

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

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

"Rise duly obligated installed Master."

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

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

"On her arrival she was received by King Solomon, who accompanied her to view the stately edifice; and on going round the building, the King seeing Adoniram the chief overseer at a distance, beckoned to him three times thus: (gives the sign.) Adoniram approaching his royal master, was about to kneel, which the King prevented by taking him thus: (gives grip of an installed Master, saying) rise * * * which signifies * * * or more literally * * *

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

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

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

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

"I also invest you with this collar, to which is attached the jewel of your office. The Square, being an implement that forms the rude and proves the perfect mass, is justly applied to Masons to inculcate the purest principles of morality and virtue, and masonically speaking may it be the guide of all your actions through life.

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

(Places him with the grip and word.)

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

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

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

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

The Master Masons are now called in, they form a procession, led by the Past Master, and the brethren salute the new Master by giving the P. S. of a M. M. in passing the chair, saying : "I greet you."

I. M.—Taking his station in the E. proclaims : "Brethren for the first time, in the E., I proclaim W. Brother (naming

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

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

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

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

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

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

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

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

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

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

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

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

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

I.M.—Returning to the east:

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

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

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

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

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

"The *Square* teaches us to regulate our life and actions by the masonic rule and line, and to correct and harmonize our conduct by the principles of morality and virtue, so as to render us acceptable to the Divine Being, whence all goodness emanates, and to whom we must give an undisguised account of our lives and actions.

"The *Level* demonstrates that we are descended from the same stock, are partakers of the same nature, and share in the same hope; and although distinctions among men are

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

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

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

"Not to be an enthusiast, a persecutor, slanderer or reviler of religion ; neither bending towards avarice, injustice, malice, or the envy and contempt of our fellow creatures ; but giving up every selfish propensity which might tend to injure others ; to steer the bark of this life over the rough seas of passion without quitting the helm of rectitude, is one of the highest degrees of perfection to which human nature is capable of attaining.

"As the builder raises his column by the Level and Plumb Rule, so ought every Mason to carry himself uprightly in this life, to observe a due medium between avarice and profusion, between intemperance and pleasure, to hold the scales of justice with an equal poise, so as to make all his passions and prejudices co-incide with the exact lines of his duty, and in every pursuit to have eternity in view.

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

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

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

The brethren then give the grand honors thrice.

I.M.—Returns to the East :

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

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

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

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

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

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

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

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

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

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

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

I.M.—"*Warrants*, you are aware, have passed through the hands of many talented and highly esteemed brethren, and we feel assured that in committing *this Warrant* to your care, its value will be properly appreciated. It must always be present when the lodge is duly opened, as without it the meeting would be illegal."

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

"Worshipful Master, the brethren have committed the government of this lodge to your care, and you can neither

be insensible to the duties which devolve upon you as their head, nor of your responsibility for the faithful discharge of the same.

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

"As a pattern for your imitation, consider that glorious luminary of nature, which regularly diffuses light and lustre to all within its sphere. In like manner it will be your province to communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Freemasonry, and charge them to practice *out* of the lodge those excellent precepts which are ever inculcated in it; so that when any one is said to be a Mason, the world at large may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

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

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

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

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

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

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

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

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

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

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

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

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

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

INSTALLATION.

CHARGE TO THE WARDENS.

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

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

“I congratulate the lodge on your election.

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

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

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

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

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

“It is your duty to attend the Worshipful Master, and assist the Wardens in the active duties of the lodge, such as

in the reception of candidates into the different degrees, and in the immediate practice of our rites and ceremonies.

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

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

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

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

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

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

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

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

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

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

"It is also your province to see that all brethren and

visitors have properly registered their names before entering the lodge."

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

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

GENERAL CHARGE.

I.M.—"Brethren, such is the nature of our institution, that while some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The brethren elected and appointed to assist in the government of the lodge are too well acquainted with the principles of Freemasonry and the rules of propriety to exceed the power with which they are intrusted, and you are of too generous a disposition to envy their preferment. I therefore shall trust that we have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.

"Masonry, my brethren, according to the general acceptance of the term, is an art, founded on the principles of geometry, and directed to the service and convenience of mankind; but Freemasonry, embracing a wider range, and having a nobler object in view, namely, *the cultivation and improvement of the human mind*, may with more propriety be styled a science, inasmuch as availing itself of the term of the former, it inculcates the principles of the purest morality, though veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of rulers in Freemasonry; and by a careful and appropriate attention to them, we may hope ultimately to become acquainted with all its mysteries.

"Freemasonry, from its origin to the present time, in all its vicissitudes, has been the steady, unvarying friend of man.

It has (in the language of an eloquent brother) gone forth from age to age, the constant messenger of peace and love ; never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around. It comforts the mourner, it speaks peace and consolation to the troubled spirit, it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and orphan, it opens the sources of knowledge, it widens the sphere of human happiness, it even seeks to light up the darkness and gloom of the grave by pointing to the hopes and promises of a better life to come. *All this Freemasonry has done, and is still doing.* Such is Freemasonry, and such its mission ; and we shall never forget, while enjoying its benefit and appreciating its value, the duties we owe to the Order ; for there is no *right* without a *parallel duty*, no *liberty* without the *supremacy of the law*, no *high destiny* without *earnest perseverance*, and no *real greatness* without *self-denial*.

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

“The object, however, of meeting in the lodge, is of a two-fold nature, namely, *moral instruction* and *social intercourse*. Our meetings are intended to cultivate and enlighten

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

"Before I conclude, my brethren, let me portray to you the *ideal* of a Freemason.

"If you see a man who quietly and modestly moves in the sphere of his life; who without blemish fulfils his duties as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aiding his fellow men without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger.

"The man who is free from superstition and free from infidelity; who in nature sees the finger of the Eternal Master; who feels and adores the higher destination of man; to whom Faith, Hope and Charity are not mere words without any meaning; to whom property, nay, even life, is not too dear for the protection of innocence and virtue, and for the defence of truth.

"The man who towards himself is a severe judge, but who

is tolerant with the debilities of his neighbor ; who endeavors to oppose errors without arrogance, and to propagate intelligence without precipitation ; who properly understands to estimate and to employ his means ; who honors virtue though it be in the most humble garment, and who does not favor vice though it be clothed in purple ; and who administers justice to merit, whether dwelling in palaces or in cottages.

“The man who, without courting applause, is loved by all noble-minded men, respected by his superiors, and revered by his subordinates ; the man that never proclaims what he has done, will do, can do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion, and a rare power of mind, and who will not cease until he has accomplished his work, but who *then*, without pretention, will retire into the multitude, because he did the good act *not* for himself, but for the cause of good.

“If you, my brethren, meet such a man, you will see the personification of *brotherly love, relief and truth* ; and you will have found *the ideal of a Freemason*.

“Finally, my brethren, as our fraternity has been formed and perfected in perfect unanimity and concord, in which we all greatly rejoice, so may it continue until time shall be no more. May kindness and brotherly love distinguish your conduct as men and as Masons. Within your peaceful walls may your children’s children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the genuine tenets of our time-honored institution be transmitted through your lodge, pure and unimpaired, from generation to generation.”

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

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

[END OF THE INSTALLATION CEREMONY.]

