

Cornerstone Society

Ritual Workshop – June 2005 - Installation

Note: If in open lodge, the lodge should be open in the 3rd degree. Normally any lodge would be called off, having opened only in the 1st degree.

Music (Overture if applicable) Shakespeare in Love – track 1 (2:00)

Narr *The Ritual Workshops presented at the Cornerstone conferences represent an attempt to illustrate and explain some of the meaning hidden within the rituals of Freemasonry; to approach these rituals from a different perspective to that normally taken at Lodges of Instruction. It may be that we are chasing phantoms here, imposing meanings that were never intended when the rituals were written – but that is not important – what matters is what they mean to US – what they say to us NOW - and that we should be thinking about them and trying to understand them as beyond just an exercise in memory and performance.*

Music Girl with Pearl Earrings – track 1

We are going to work today, part of the Ceremony of Installation.

The Ceremony of Installation is not as ancient as other elements of Freemasonry and being considered by many as a largely administrative procedure its content is often passed over. Furthermore as this gathering is open to Master Masons we are unable to include any part of the Inner Workings. However we believe that there is much here that can instruct us, if we but open our eyes and our hearts.

For many Masons, the Ceremony of Installation is the most important of their Masonic year – a bringing together of the whole lodge in brotherhood to celebrate their new Worshipful Master.

It can be argued that, in terms of personal transformation, being made WM of a Lodge has possibly more impact on a brother than any of his initiation experiences.

If initiation is understood as a ritual ceremony in which the relationship between a candidate and the Lodge is, in some magical sense, transformed - then this must be a two-way process. While the candidate's perception of himself should change within the ceremony so equally should the perception of the candidate by the Lodge also change. It is this second aspect that is most prevalent within the Ceremony of Installation and on which we will focus here – the candidate for WM is almost passive – most of the ceremony from here on is for the benefit of the Brethren.

Finally the ceremony gives us an opportunity to see aspects of all three Degree levels and to show how these relate to each other. We will therefore start immediately after the Inner Workings have finished with the WM installed in the Chair.

[music fades]

Perambulations, Working Tools and Closings

IM [S of WM ped] Bro IG, admit MMs

IG goes to door...

IM [NE Cnr facing S] Brethren, you will pass round the Lodge and salute the WM as MMs.

IM, followed by MMs, turns l and proceeds round Lodg e... while this is happening...

Music **Girl with Pearl Earrings – track 2**

Narr *It may be a coincidence, but we should note that the form of the Third Degree salute points to the navel – the omphalos - the centre of the body – like the point of a compasses drawing a circle around us, as in Leonardo’s famous image. All of the symbolism of the 3rd Degree points to finding this ‘still point’ at the centre – the point within a circle from which every part of the circumference is equidistant – that being a point from which a MM cannot err.*

The fundamental message of the 3rd Degree is about transcendence – as explained in the Exhortation and Charge – about passing beyond the limits of science and reason, to which the 2nd degree leads, into contemplation of a yet larger, unseen reality that lies beyond the world of experience and mortal life. The question to consider, then, is how these two fit together.

[music fades]

IM [S of WM ped] Brethren, during your temporary absence Brother X has been regularly installed in the Chair of KS according to ancient custom, and I now for the first time proclaim him WM of the X Lodge, No X in the Register of the Grand Lodge of England, until the next regular period of election within this Lodge and until a successor shall have been duly elected and installed in his stead, and I call on you to greet him as MMs with t, taking the time from me.

IM [E Centre line facing N] To order, Brethren... Sx3

Music **Girl with Pearl Earrings – track 1**

IM [S of WM ped] I now present to you the w ts of a MM. They are the Sk, P and Cs. The Sk is an implement which acts on a centre pin, whence a line is drawn to mark out ground for the foundation of the intended structure. With the P the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. The Cs enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not all operative Masons but rather free and accepted, or speculative, we apply these tools to our morals. In this sense the Sk points out that straight and undeviating line of conduct laid down for our pursuit in the VSL; the P teaches us that our words and actions are observed and recorded by the Almighty Architect, to Whom we must give an account of our conduct through life; the Cs remind us of his unerring and impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands. Thus the w ts of a MM teach us to bear in mind, and act according to the laws of our Divine Creator, that, when we shall be summoned from this sublunary abode, we

may ascend to the G L above, where the world's Great Architect lives and reigns forever.

[music fades]

Narr *The working tools in the Third Degree all relate to the process of designing buildings – of laying out designs and plans – (tasks appropriate to the Master Mason) where those of the lower degrees relate more to craftsmanship and the working of stone. The 3rd degree tools are all about 'comprehending the big picture'.*

Furthermore they all start from a single point – a point from which a line can be drawn, a point from which distance and proportion can be measured – a point from which all things are in balance and harmony. The emphasis is on points and circles – like the salute they point us towards the Cs – one of the three Great Lights in Freemasonry.

This is the key to unlocking the moral understanding of these tools and how they are symbolic of the 3rd degree message. Their moral lesson is linked to Divine Judgement. The message is not simply that we should live in fear of judgement over our sins, but rather to be conscious of the Divine all around us – that we cannot escape or hide from this Greater Reality of which we are already part – and that our challenge in the 3rd degree is to realise this design and 'express' it, be part of it rather than just conform to it.

We can only find this consciousness by looking within ourselves, finding the still point at our centre, around which all else revolves, and listening to the 'still, small voice' - the "voice of Nature" bearing witness to the vital and immortal principle residing within us.

IM You will now close the Lodge in the Third Degree –

Narr *As we are not in open lodge, and in the interests of time, we will assume that this has happened.*

IM Bro IG, admit FCs

IG goes to door...

IM **[NE Cnr facing S]** Brethren, you will pass round the Lodge and salute the WM as FCs.

IM, followed by FCs and MMs, turns l and proceeds round Lodge...while this is happening...

Music **Shakespeare in Love – track 1**

Narr *It may be a coincidence, but we should note that the form of the Second Degree salute is suggestive of the Square – everything is in right angles. Indeed all the symbolism of the 2nd Degree points to the Square, where the 3rd degree points to the Cs and the finding of balance at the centre of a circle.*

Where, in opening the 3rd Degree, the JW has to prove himself by being called upon to define a Centre; in the 2nd degree opening he has to prove himself by defining a Sq "an angle of 90 degrees or the fourth part of a circle".

We talk of 'Square conduct' but what do we mean by that? Furthermore how does this fit with the declared emphasis of the 2nd degree on science over and above virtue.

[music fades]

IM **[N of SW ped]** Brethren, during your temporary absence Brother X has been regularly installed in the Chair of KS according to ancient custom, and I now for the second time proclaim him WM of the X Lodge, No X in the Register of the Grand Lodge of England, until the next regular period of election within this Lodge and until a successor shall have been duly elected and installed in his stead, and I call on you to greet him as FCs with f, taking the time from me.

IM **[E Centre line facing N]** To order, Brethren...b, h bdge.

Music **Shakespeare in Love – track 1 (repeat)**

IM **[S of WM ped]** I now present to you the w ts of a FC FM; they are the Sq, L and PR – The Sq is to try, and adjust, rectangular corners of buildings, and assist in bringing rude matter into due form; the L to lay levels and prove horizontals; the PR to try, and adjust, uprights while fixing them on their proper bases. But as we are not all operative masons, but rather free and accepted, or speculative, we apply these tools to our morals. In this sense the Sq teaches morality, the L equality and the PR justness and uprightness of life and actions. Thus by square conduct, level steps and upright intentions we hope to ascend to those immortal mansions whence all goodness emanates.

[music continues]

Narr *Where the Third Degree Working Tools related to the construction of circles, those of the Second Degree relate to Squares – the form of the Second Degree salute – and are the tools of precision craftsmanship. We are further reminded that the Sq is the second of the Great Lights in Freemasonry*

[music fades]

The moral application of these tools stresses the link between the Sq and morality. The emphasis here is that morality should be understood as rational and acted on out of choice rather than out of obedience – as stressed in the First degree where Virtue is a matter of practice and discipline. In the second degree the lesson has moved from Virtue to Science – in the Third it then progresses to Harmony.

The emphasis is on reason and understanding. As is illustrated at length in the Second Degree lectures, it is through the exercise of reason that we are to seek to discover the Divine around us and learn from the order and pattern we find wherever we look. The Art of Geometry is the symbolic of this and we should note that the letter G, the sacred symbol discovered in this degree 'at the centre' now alludes to God but originally was cited as alluding to Geometry.

All will become clear later.

IM You will now close the Lodge in the Second Degree –

- Narr** *As we are not in open lodge, and in the interests of time, we will assume that this has happened.*
- IM** Bro IG, admit EAs
- IG** goes to door...
- IM** **[NE Cnr facing S]** Brethren, you will pass round the Lodge and salute the WM as EAs.
- IM**, followed by EAs, FCs and MMs, turns l and proceeds round Lodge... while this is happening...
- Music** **Henry V – track 15**
- Narr** *The salute in the First Degree is symbolic of cutting off the head, but there may be a deeper meaning to this that illustrates something about the degree – continuing the pattern suggested by the other two degrees. If we consider that the key message of the 1st degree is virtue, with the emphasis on practice and discipline, then might it be that the sign of the 1st degree is emblematic of the surrender of freedom and free will – the loss of the head – that must be part of the acceptance of a rule of conduct. Where the 2nd degree is expressed in terms of the collective investigation of the rational, and the third degree in terms of the private search for inner harmony; the first degree – especially the Charge – is expressed as a set of commands and rules, treated as absolute and beyond question. If this analogy is correct then we find that the signs of the three degrees correspond to the three ‘Great though emblematical Lights’ unveiled to the candidate on his Initiation: the VSL (1st degree – the set of rules), the Sq (2nd degree) and Cs (3rd degree).*
- [music fades]**
- IM** **[W of JW ped]** Brethren, during your temporary absence Brother X has been regularly installed in the Chair of KS according to ancient custom, and I now for the third time proclaim him WM of the X Lodge, No X in the Register of the Grand Lodge of England, until the next regular period of election within this Lodge and until a successor shall have been duly elected and installed in his stead, and I call on you to greet him as EAs with t, taking the time from me.
- IM** **[E - Centre line facing N]** To order, Brethren... Sx3
- Music** **Henry V – track 5**
- IM** **[S of WM ped]** I now present to you the w ts of a EA FM: they are the 24-in G, the common G and C – The 24-in G is to measure our work, the common G to knock off all superfluous knobs and excrescences, and the C to further smooth and prepare the stone and render it fit for the hands of the more expert workman. But, as we are not all operative Masons, but rather free and accepted or speculative, we apply these ts to our morals. In this sense, the 24-in G represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or brother in time of need, without detriment to ourselves or connections. The common G represents the force of conscience, which should keep down all vain and unbecoming thoughts

which might obtrude during any of the aforementioned periods, so that our words and actions may ascend unpolluted to the Throne of Grace. The C points out to us the advantages of education, by which means alone we are rendered fit members of regularly organised society.

[music fades]

Narr *In common with the working tools in the higher degrees, these reflect the tasks and responsibilities of the apprentice at that degree. Where those of the 3rd degree relate to design, and those of the 2nd degree relate to precision craftsmanship; those of the First Degree relate to the preparation of stone into rough blocks to given measurements.*

The moral interpretation is that of discipline in the consistent practice of virtue. The yardstick against which we are measured is the VSL – the key message of the Charge - “let me recommend to your most serious contemplation the VSL charging you to consider it as the unerring standard of truth and justice and to regulate your actions by the divine precepts it contains”.

IM Be seated, Brethren.

Narr *We will miss the handing over of the Warrant and proceed to the investing of officers.*

Appointment of Officers

IM You will now appoint and invest your officers.

Narr *In the interests of time we will focus only on a few of the appointments that are illustrative of wider points.*

IM **[facing WM ped]** WM, whom do you appoint your SW?

WM Bro X

Music **Henry V – track 14 – fade out at 1:35**

IM *cuts sign, collects appropriate Collar, Gavel and Cn and conducts named Bro by the r h to WM’s ped.*

WM Bro X, I appoint you SW, and I now invest you with the insignia of your office. The L being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with me in the well ruling and governing of the Lodge. I therefore place in your hand this Gavel as an emblem of power, to enable you to assist me in preserving order in the Lodge, especially in the W. I also present to you the Cn of your office, which you will place erect when the Lodge is engaged in Masonic business. Your place is in the W, your duty to mark the setting sun, to close the Lodge by my command, after having seen that every brother has had his due.

[music fades]

IM *conducts SW to l side of chair at SW’s ped direct...*

Narr *Note here the placement of the Senior Warden in the West and the association of his role with that of the setting sun. This may relate to his*

role in closing the lodge, just as the Master in the East opens it and is associated with the rising sun, however there may be a deeper meaning.

Similarly the Junior Warden is placed in the South and associated with the Sun at its meridian, which may again simply be an allusion to his role in calling off the lodge for mid-day refreshment.

The Wardens were not always placed thus. In early Freemasonry, and still in some very old lodges they are placed in the North-West and South-West corners, arranged in a triangle from the Master – as is still reflected in the dining layout of some lodges.

The decision to re-arrange them in the Lodge, in the early years of modern Freemasonry, was taken deliberately to highlight their association, along with the Master, with the positions of the Sun. It stresses their role as emblematical givers of light, and of the Lodge as a 'sacred' place filled with divine light when open.

Narr *We can skip through most of the other appointments, however one further is of interest today. While many of the offices have alternative forms of wording given in the appendices to the Emulation ritual, the office of Charity Steward is given two additional forms – one of which is both relevant and rather lovely (see p276).*

IM WM, whom do you appoint Charity Steward?

WM Bro X

Music **Much Ado about Nothing – track 19**

IM *cuts sign, collects appropriate Collar and conducts named Bro by the r/h to WM's ped.*

WM Bro X, I appoint you Charity Steward of the Lodge, and I now invest you with the jewel of your office which is a trowel. You are to put your hand to the Trowel of peace and beneficence and not lay it by so long as you are able to join one stone to the building.

Beneficence, or active goodness, is the perfection of that goodwill we owe to mankind; and remember that the almighty has laid this injunction upon us, that we should not withhold our hand when it is in our power to do good.

Let the poor and indigent be assisted. The advantages arising from a conscientious discharge of this duty are great and many; and when we communicate happiness to another, and with a good heart, that happiness is directly returned back to us.

Narr *Here are some thoughts to hold on to for later: that Beneficence, Charity, is about "active goodness"; is associated with perfection of virtue and that this has to be done in a spirit of communicating happiness to others and that the practice of this leads directly to our own real happiness.*

If we all approached our charitable obligations in this spirit, how different everything would be!

[music fades]

Address to the WM

IM [N of SW ped] WM, you, having been installed in the Chair of this worthy and worshipful Lodge, cannot be insensible to the obligations which devolve on you as its head, or to your responsibility for the faithful discharge of the duties annexed to the appointment. The honour, reputation and usefulness of this Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you promulgate the genuine principles of the Institution.

Narr *By this point many Brethren will have nodded off as the familiar and comfortable words wash over them. The heavy Victorian language obscures the meaning and encourages us to listen without thinking. This is a pity because it is about to say something significant.*

IM As a pattern for imitation, consider that glorious luminary of Nature, which, rising in the E, regularly diffuses light and lustre to all within its circle; in like manner it is your peculiar province to communicate light and instruction to the Brethren of your Lodge.

Narr *Hang on a minute here. Let's stop and think about this. The IM is telling the WM his most important duty apart from running the Lodge, and it isn't to memorize ritual; it is to communicate Light.*

The idea of a 'brotherhood of divine knowledge and illumination' is one of the earliest and most central concepts in Masonry and long pre-dates official Freemasonry – Francis Bacon wrote in The Advancement of Learning in 1606 –

“Surely as nature createth brotherhood in families, and arts mechanical contract brotherhood in communities, ...so in learning there cannot but be a fraternity in learning and illumination, relating to that paternity which is attributed to God, who is called the father of all illumination or lights.”

This Light must come from God and is something we must each find within ourselves, on taking the chair of Solomon. Light is perhaps the most precious thing we have to give, apart from Love – the Lodge is telling its new Master that it wants to hear what He has to say, that his duty is to let God speak through him.

IM Forcibly impress upon them the dignity and high importance of Masonry; seriously admonish them never to disgrace it; charge them to practice outside the Lodge those duties they have been taught within it, and by virtuous, amiable and discreet conduct to prove to the world the happy and beneficial effects of our ancient institution, so that when anyone is said to be a member of it, the world 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.

Narr *Here is another surprise that is largely overlooked: The WM is instructed to place a charge over the brethren. A charge is the most powerful form of promise one can demand of someone – you own them until they have*

satisfied their obligation. It must be important then: to practice outside the Lodge the duties we have been taught within it – to such an extent that our membership of Masonry should be publicly obvious, that Virtue and Masonry should seem inextricably linked in the eyes of the outside world. This almost missionary zeal to express Masonry through virtuous conduct and public good, if taken literally by Freemasons as a whole, would transform both the world and us.

IM In fine, WM, by a strict observance of the By-laws of your Lodge, the Constitutions of Masonry, and above all by the use of the Sacred Writings which are given as the rule and guide of our Faith, you will be enabled to lay up a Crown of Joy and Rejoicing which will continue when time with you shall be no more. And may God grant you health and strength to perform the duties of your high office with satisfaction to yourself and advantage to your Lodge.

Address to the Wardens

Narr *In the interests of time we will pass over the Address to the Wardens, which largely repeats and reinforces the points made in the Address to the Master. The key messages to the Wardens are that they should lead by example: not by laying down the law but by following it themselves. We are again reminded that the job of the WM is to communicate Light.*

Narr *If the Installation is in some senses a form of initiation, understood as a ritualised transformation of relationship between a Brother and the Lodge, in which much of the process is directed at the Lodge rather than the Candidate WM, then perhaps it is the Lodge that is being initiated here as much as the WM. Hence the Address to the Brethren should be as significant as that to the WM.*

Address to the Brethren

IM [S of WM ped] Brethren, such is the nature of our Constitution that as some must of necessity rule and teach so others must of course learn, submit and obey. Humility in each is an essential qualification.

Narr *Here again we are reminded of the nature of the relationship between the WM and the Lodge – that the Lodge is enduing the WM, trusting him, with theoretically unlimited authority – committing itself to listen to him, to receive Light from him. It is expressly a gift from the Lodge to whichever brother becomes WM for a year. It is an act of voluntary humility by the Lodge.*

It is doubly amazing then that this is given not to the oldest and wisest and most experienced brother in the Lodge, as seems ought to be the case, but instead to the newest Brother who has most recently satisfied the conditions for election – by definition the least qualified among them.

It is wonderful to see so many Brethren finding new confidence in themselves during their year as WM – to see them visibly growing and transforming. It is a relationship that can only work properly when approached in a spirit of deepest humility by all sides.

IM The Brethren whom the WM has selected to assist him in the ruling and governing of the Lodge are too well acquainted with the principles of

Masonry, and the Laws of our Institution, to warrant any mistrust that they will be found wanting in the discharge of the duties of their respective offices, or that they will exceed the powers with which they are entrusted; and you, Brethren, I am sure, are of too generous a disposition to envy their preferment. I therefore trust that we shall have but one aim in view, to please each other and unite in the grand design of being happy and communicating happiness.

Narr *“but one aim in view, to please each other and unite in the grand design of being happy and communicating happiness”: so that’s what it’s all about then. All the pettiness and trivia fall away at this point, exposed to the truth of real brotherly love. There are echoes here of the address to the Charity Steward we heard earlier “... and when we communicate happiness to another, and with a good heart, that happiness is directly returned back to us”.*

IM And as this association has been formed and perfected with so much unanimity and concord, long may it continue. May brotherly love and affection ever distinguish us as men and as Masons. May the principles and tenets of our profession, which are founded on the basis of religious truth and virtue, teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations, and even our thoughts, within the compass of propriety.

Narr *Notice the last sequence here and how it echoes the working tools in each of the three degrees: we measure our actions, we square our conduct, we harmonise our inclinations to the **still centre** within the circle. It brings us back to the three Great, though emblematical, Lights unveiled before our eyes at our initiations: the VSL, the Sq and Cs.*

It is worth a brief diversion here to explore this last paragraph more deeply, using excerpts from the 1st Emulation Lecture to illuminate what is being said here, and how the three degrees fit together.

Music **Henry V – track 10 – start at 2:05 (fade in) and fade out at 4:35.**

Q (Narr) In the definition of Virtue...

A (IM) Virtue is the highest exercise of, and improvement to, reason; the integrity, harmony, and just balance of affection; the health strength and beauty of the soul.

Q (Narr) Honour

A (IM) May justly be defined as the spirit and supererogation of virtue, ... It implies the united sentiments of Virtue, Truth and Justice, carried by a generous mind beyond those mere moral obligations which the laws require, or can punish the violation of. True honour, though a different principle from religion, is that which produces the same effects. The lines of action although drawn from different parts, terminate at the same point. Religion embraces Virtue as it is enjoined by the laws of God; Honour as it is graceful and ornamental to human nature. The religious man fears, the man of Honour scorns, to do an ill action; the latter considers vice as something beneath him, the other as something which is offensive to the Divine Being. A true man of Honour will not content himself with the

literal discharge of the duties of a man and a citizen; he raises and dignifies them to magnanimity: he gives when he may with propriety refuse; and forgives when he may with justice resent. The whole of his conduct is guided by the noblest sentiments of his own unvitiated heart, a true moral rectitude is the uniform rule of his actions and a just praise and approbation his due reward.

[music fades]

Narr *Underlying all of this is a philosophy of morality that comes straight from Socrates. Virtue is understood, first, as being rational based on treating others as we would wish to be treated, and secondly as a state of internal harmony, health and beauty – a necessary condition for fulfilment of our true nature as humans and ultimately the only path to true happiness. The message is that we should be virtuous not out of fear of punishment or desire for reward, but because we freely choose to be out of an understanding that in doing so we fulfil the realisation of our true selves.*

The achievement of this state of ‘true virtue’ or honour can be achieved in three stages – first by the adoption of strict discipline, then by the attempt to understand and rationalise which finally leads us to a state of inner harmony where we are no longer buffeted by contrary desires and are fully in communion with the Divine all around us – transform our very nature “and guide our inclinations, and even our thoughts, within the compass of propriety”.

IM Hence we learn to be meek, humble and resigned; to be faithful to our God, our Country, and our Laws; to drop a tear of sympathy over the failings of a Brother, and to pour the healing balm of consolation into the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolled, through this Lodge from generation to generation.

Music **Sense and Sensibility – track 10**

Narr *So in summary then:*

- 1. The primary role of the WM is to communicate Divine Light*
- 2. The duty of the Lodge is to listen to and to learn from its WM*
- 3. The person selected for this special role each year is (in theory) the newest and least qualified brother*
- 4. We are charged to take our Masonry as practical – to become beacons of goodness within the world*
- 5. The point of the whole thing, as a group, is simply to find, and share, happiness*
- 6. Happiness is found only through virtue and charity, by transforming our very nature into a living expression of Love.*

How many of us have ever really listened to this before? Understanding what is being said here, how many of us will ever dose through this again?

[music fades]

Lets hear the Address to the Brethren again, properly, before we close.

- Music** **St Crispin's Day – from Henry V – (Patrick Doyle)**
Track 10, Start at 2:05 and fade out at 4:35 (no later)
- IM** Brethren, such is the nature of our Constitution that as some must of necessity rule and teach so others must of course learn, submit and obey. Humility in each is an essential qualification.
- IM** The Brethren whom the WM has selected to assist him in the ruling and governing of the Lodge are too well acquainted with the principles of Masonry, and the Laws of our Institution, to warrant any mistrust that they will be found wanting in the discharge of the duties of their respective offices, or that they will exceed the powers with which they are entrusted; and you, Brethren, I am sure, are of too generous a disposition to envy their preferment. I therefore trust that we shall have but one aim in view, to please each other and unite in the grand design of being happy and communicating happiness.
- IM** And as this association has been formed and perfected with so much unanimity and concord, long may it continue. May brotherly love and affection ever distinguish us as men and as Masons. May the principles and tenets of our profession, which are founded on the basis of religious truth and virtue, teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations, and even our thoughts, within the compass of propriety.
- IM** Hence we learn to be meek, humble and resigned; to be faithful to our God, our Country, and our Laws; to drop a tear of sympathy over the failings of a Brother, and to pour the healing balm of consolation into the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolled, through this Lodge from generation to generation.
- Music** **Much Ado about Nothing – track 13.**
- Narr** **(closing comments – 30 secs – then music crescendo)**