

MASONIC BAPTISM OF
CHILDREN



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KESSINGER LEGACY REPRINTS

Masonic Baptism Of Children

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INTRODUCTORY.

THE ceremony of Masonic Baptism has always been used in the Ancient and Accepted Scottish Order, as all know who have read *Des Etangs* and the *Actes du Suprême Conseil de France*.

It has been censured as an irreverent imitation of the Christian rite of Baptism. But any Mason at all well informed cannot but know that purification by washing was used in all the mysteries thousands of years before our era. In India, Persia, Egypt, and at Eleusis, initiates were *always* so purified: and JOHN the Baptist merely adopted a rite in ordinary use among the Essenes.


In every cavern of SALSETTE, in India, was a carved basin, to contain the consecrated water of ablution, used in initiation. In the mysteries of MITHRAS, in Persia, there were lavers (as it were of regeneration) in which the priest washed the neophytes, purifying them and symbolically expiating their sins. The followers of ZOROASTER baptized children, as a token of the purification of the soul. Sometimes they immersed them in a great vessel of water; at other times they were washed in water brought in the bark of the palm-tree. Every Mithriac grotto or cavern was furnished with numerous basins, for lavation in the initiations; for the candidate was purified with water and fire. In the ELEUSINIAN mysteries and those of ISIS, the neophyte was purified by bathing in the sea or a river. The Etruscans baptized with air, fire, and water. Gorius gives two pictures of ancient Etruscan baptisms. In one, a youth is held in the arms of one priest, and another pours water on his head. In the second the youth undergoes the same ceremony, kneeling on a kind of altar. Ages before Numa Pompilius, this rite was practiced in Etruria. The Druids used the same ceremony.

Beausobre says (*Book ix. ch. vi. sec. xvi.*): "The ancient Persians carried their infants to the Temple a few days after

they were born, and presented them to the priest, before the sun, and before the fire, which was his symbol. Then the priest took the child and baptized it for the purification of the soul. Sometimes he plunged it into a great vase full of water, and it was in the same ceremony that the father gave a name to the child. When the child had arrived at fifteen years of age, he was presented again to the priest, who confirmed him by giving him the robe called the sudra, and the girdle. These were the symbols or the sacraments of the promises that he made to the Deity to serve him according to the religion of the Persians."

The Reverend Mr. Reeves says (*Notes on Justin Martyr*): "Thus were men initiated into the mysteries of Eleusis, and he who initiated them was called 'Hydranus, the Waterer.'" Tertullian says that thus men were initiated into the mysteries of Isis and Mithra; and Apuleius describes purification by water as part of the ceremonial of the Isiac initiation. Those initiated into the mysteries of the Goddess Cotytto were called *Baptēs*, from the ceremony of Baptism, which was a part of the initiation; and Eupoles, rival of Aristophanes, wrote a comedy called *The Baptēs*, ridiculing them. That was in the time of Socrates.

Maurice (*Ind. Antiquities*, vi. 166) says: "The antiquity and universality of this practice, common to the Brahmins no less than the Druids, apparently demonstrate from what primeval sources the votaries of modern superstition in Rome have borrowed this Asiatic rite" (of sprinkling with holy-water). ". . . That the Druids invariably used similar rites is evident from the infinite number of hollow vases or rock-basins continually found sculptured upon or adjoining to all the cairns, or mercurial heaps, of the old Druids."

The Egyptian sign  Portal says, is the abridgment of the scene which represents the Egyptian baptism, or the pouring of the celestial dew on the head of the neophyte. The vignette on a preceding page, taken from Champollion, represented this baptism. Horus and Thoth-Lunus pour water over the head of the neophyte, which is transformed into the Divine Life (the Crux Ansata) and into purity. The legend accompanying it reads: Horus, Son of Isis, baptizes with water and fire (*twice*), Horus baptizes with water and fire (*twice*); *discourse pronounced four times.*

Guigniaut (on Creuzer, *fig.* 135, *pl.* xxviii.) gives the same scene, as the consecration of a Pharaoh, by Osiris and Hermes Trismegistos or Thoth, who pour on his head the consecrated water, and so give him the royal initiation. We copy the scene from Gau's great work on the antiquities of Egypt and Nubia.

Harcourt says (*Doctrine of the Deluge*, ii. 479, etc.) : "The ocean was held in very great reverence by the Hindus, and they attributed to it an extraordinary efficacy in cleansing, not only the body, but the soul. Brahmins are directed to say, in their seasons of meditation. 'Waters, mothers of worlds, purify us; cleanse us by the sprinkled fluid, ye who purify through libations; for ye, divine waters, do remove every sin.' The number seven was reputed by Pythagoras by much the most appropriate to religion; and that is the reason which Apuleius gives for the seven-fold submersion which he underwent when he was initiated into the greater mysteries. The first step of initiation was to be purified with water; and that not only in the greater mysteries, *but also in those smaller mysteries by which the neophyte was to be prepared for the others.*"

Euripides (*Iphigenia in Tauris*, v. 1201) representing Iphigenia as carrying away an image of Diana from Tauris, and for that purpose as pretending that, for purposes of expiation, it was necessary that the statue should be bathed in water, makes her give this reason for preferring sea-water to any other: "The sea washes away all the sins of mankind."

Ovid says (*Fasti*, ii. 35) :

*Omne nefas caussamque mali purgamina totam
Credebant nostri tollere posse senes.
Græcia principium moris fuit.*

The Egyptians sacrificed to water. The Persians did the same. In the Apollinarian and Eleusinian games they were sprinkled with water. In the rites of Isis and of Mithra they were initiated by immersion. Tertullian says that by this they expected to obtain regeneration; but *we* know that the ceremony was only symbolic, and that this idea of its having a regenerative effect, or of expiation, was but the vulgar notion.

The adepts knew its meaning ; *but the symbols of the wise always become the idols of the vulgar.*

Freemasonry, which, with the ancient Hermetic doctrines and symbols, has inherited and retained all the principal symbols of the most ancient initiations, and the faint shadows of their ceremonial, possesses their symbolic ceremony of purification by a title not to be denied. That Christianity also adopted the ceremony of Baptism, and invested it with a peculiar sanctity, is only what was done by the Hebrews with it, and with the ancient Pagan ceremony of anointing. In Masonry, the washing of the hand of the child is simply a symbol of purity of life, and in no sense an imitation of a religious ceremony.

CONDITIONS AND PRELIMINARIES.

THE ceremony of BAPTISM may be performed by any Masonic body whatever; but by whatsoever body performed, even if by a Supreme Council, the body is for the time being at work as a Symbolic Lodge, and in the degree of Apprentice.

A child of either sex may be baptized, by this ceremony alone, until, if a boy, he has attained the age of twelve years; or, if a girl, she has reached that of eighteen. A boy over the age of twelve years can be baptized only when received a LOUVETEAU, or when he is to be afterward *adopted*; and a girl over eighteen only when afterward to be adopted.

The ceremony is particularly intended for infants. It secures to a child of either sex the protection and assistance of the Lodge or other body performing the ceremony, and to a boy the right to be received a Louveteau at the age of twelve years.

Either the father of the child must be a Mason, or its mother the daughter or grand-daughter of a Mason. In the latter case the child may be baptized, but, though a boy, cannot become a Louveteau.

The father or grandfather, as the case may be, must, if living, be a Mason in good standing; if dead, he must have been so at the time of his death. If long unaffiliated, without reasonable excuse, he ought not to be deemed in good standing.

Nevertheless, if the mother of the child is a ward or adopted child of the Lodge or other body, the good standing or affiliation of her husband or father is not important.

It needs no vote of the Lodge or other body to consent to the baptism of a child or youth. Every one that comes within the conditions is entitled to it as of right.

If inquiry, however, is necessary to ascertain the existence of the requisite facts, a committee may be appointed for that purpose; and in case of doubt whether the non-affiliation of the father or grandfather is or was excusable, the Lodge or other

body may, after report of a committee, and conclusions of the Orator, decide by a majority of votes.

When a child is to be baptized, the Lodge will select one of its members to be its godfather, and the wife, sister, or daughter of a Brother of the Lodge to be its godmother.

These continue to serve in their capacities after the baptism, until the child, if a boy, reaches the age of twelve years, and, if a girl, that of twenty-one, or until she marries. Vacancies in any wise caused in these offices will be filled by the Lodge.

After appointing these the Lodge will, by a committee of three members, communicate with the parent or parents of the child, or, if it have none living or competent to act, then with its nearest relatives, to obtain their assent to the baptism, and secure their presence at the ceremony. If the child be of such age that it is proper for itself to be consulted, the committee will do that also.

If it have no father, or if he be unable, unfit, or unwilling to assist at the ceremony, the committee will, if possible, arrange with one of its relatives, male, to act as its father. If this cannot be done, they will select a Past Master of the Lodge, or Past Dignitary of the body, to act in the place of its father.

So if it have no mother or near female relative, or able, fit, and willing to assist at the ceremony, they will select the wife, sister, or daughter of some Brother of the Lodge or other body, to act in the stead of its mother.

The committee will provide white garments for the child, and, if the father and mother be unable to procure them for themselves, garments of black for the father and of white for the mother.

They will also procure, at the expense of the Lodge or other body, a small locket of gold for the child, if it be a girl under twelve years of age, or a bracelet if she be over that age; and if it be a boy, a plain gold ring. Upon whichever of these may be procured, will be engraved the letters ∴ ∆ ∴ ∴ — the Samaritan initials of א ב ג ד א ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת (masc.), and א ב ג ד א ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת (fem.), Sömür Adonai and Sömürrah Adonai; *Ward of God.*

The committee will also make whatever other arrangements and preparation may be necessary.

The ceremony may be a public one, even the profane being present; and therefore public notice of it may be given.

ARRANGEMENT OF THE HALL OR LODGE.

The ceremony of BAPTISM ought, by preference, to take place in the spring of the year, when flowers and green leaves can be had.

In the East is suspended a radiant equilateral triangle, apex downward, within which is a transparency, and on this, in crimson letters, the Ineffable Name $\text{I} \text{ R} \text{ Y} \text{ M}$. This is lighted during the ceremony, at the moment hereinafter indicated.

In front, to the right of the Master, is a pedestal or short square column, covered with a purple cloth, sprinkled with stars of gold. On this are a vase of flowers, a silver basin of water, a silver vessel of perfumed oil, and one of salt.

There must be THREE lights in the North, FIVE in the South, SEVEN in the West, and NINE in the East. The *three* form an equilateral triangle; the *five*, a square, with one in the centre; the *seven*, a triangle and square, side by side; and the *nine*, three equilateral triangles side by side.

The East is hung with white. Around the radiant triangle are garlands of leaves and flowers. Evergreens and garlands hang on the walls, displaying the TRIANGLE, the SQUARE, the LEVEL, the PLUMB, and other implements of Masonry.

The columns are wreathed with flowers.

Over the West is a transparency, on which appears, in letters of green and gold, "SUFFER LITTLE CHILDREN TO COME UNTO ME; FOR OF SUCH IS THE KINGDOM OF HEAVEN."

The altar is covered with a white cloth, fringed with gold. Upon it lies the Holy Bible, open; on it the Square and Compass, and on these a passion-cross of gold. On each side of the Bible is a censer, containing perfume, and ready to be lighted.

On the West of the altar is a platform three feet in height, large enough to receive the child or children, the parents, patrons, etc., with the necessary seats. Small columns at the corners support a frame-work covered with leaves and flowers. The platform is strewed with leaves of evergreens.

The Officers and members are in full dress, all wearing the cordons and decorations of their highest degrees. They occupy their usual seats.

In front of the seats of the members, seats are arranged from

East to West, and in the West for the spectators. The ladies occupy the eastern part of the hall.

The lights that form the sacred numbers are of wax, of different colors: the three, yellow; the five, green; the seven, crimson; and the nine, blue.

THE OFFICES.

The portions of this ceremony between asterisks are used only when the child to be baptized is a boy. Those between daggers, only when it is a girl.

If the ceremony is public, the Lodge or other body will be opened in a room adjoining the hall, and proceed thither in procession, the members and visiting Brethren together, and all in due order.

The Wardens and Master of Ceremonies will escort the Master and visiting Brethren entitled to that honor to the East, and then retire to their places.

If it is preferred, the Lodge may first enter by itself, and then receive the visiting Brethren, by classes or separately, according to rank, rendering them such honors only as may properly be paid in public.

During these entrances there will be

MUSIC.

After the members and visitors are all seated

MUSIC STOPS.

Then the Master, giving one rap, which is answered with one by each Warden in succession, rises and says:

⊙. We are met here to perform a symbolic ceremony that has descended to us from the remote ages and the ancient initiations; one that *should* be impressive and solemn, since it is for us the assumption

of new duties and grave responsibilities ; one that eminently accords with the spirit, the nature, and the purposes of the true Freemasonry.

Washing by water, as a symbol of purification and consecration to duty, is not the exclusive property of any religion. It is a symbol so natural and obvious, that we find it in universal use in the earliest ages of the world. In using it, Masonry does not imitate a religious rite of any church, or imagine that its ceremony, more ancient than the churches, has any sacramental efficacy or sanctifies, as when it is used in the proper manner by the ministers of religion. We call our Lodges, **TEMPLES**, and in them have our **ALTARS**, and yet we do not pretend that Masonry is a religion. We use our symbolic ceremonies because they have been always ours, and the Hindus, Persians, Arabians, Egyptians, and Etruscans used them ; although the church has borrowed and adopted them, and thereby invested them, when used by itself, with a new and peculiar sanctity. For us they continue to be symbolic rites of initiation into the mysteries.

Nor is Masonic Baptism a showy ceremonial, by which the Order seeks to obtrude itself upon the notice of the world. Those who desire to witness it are welcome to do so ; and each may find in it something by which to profit. It will teach neither hatred, nor intolerance, nor revenge.

. When the aspirant to a knowledge of the old mysteries cleansed his body with water, in the brazen

laver, the living fountain, the Salt Sea or the Ilissus, he did so as a pledge that he would, in like manner, cleanse his soul and spirit from vice and immorality. It was not imagined that the ceremony itself had any sanctifying virtue or saving efficacy. We use it in the same symbolic sense in which it was used, not only before the days of ABRAHAM and of the building of the Pyramids, but before the first streams of emigration flowed forth from Northern India; and in the very infancy of the human race.

The candidate, at Eleusis, purifying himself before entering the mystical temple, by washing his hands in holy water, was admonished to present himself with a mind pure and undefiled, without which the external cleanliness of the body would by no means be accepted. In our ceremony, the lustration is a symbol of that purity of soul and innocence of life, which the purity of the body typifies; and to secure which to the child is to be the constant endeavor of the Brethren of the Lodge. While the parents accept the assistance of these Brethren, they also obligate themselves to rear the child in the principles of Freemasonry, to teach it to be generous, humane, and kind, to avert from it evil influences, and teach it love instead of hate, and forgiveness instead of revenge. The altars of Freemasonry are not altars of persecution, nor has the blood of the victim ever stained them.

Masonry does not pretend to be a religion; but it is not irreligious or irreverent. It does not assume to

take the place of any religion, or claim to make religion unnecessary. To charge it with this is to libel it. It requires its initiates to believe in one God and a Divine Providence, and that the soul survives the dissolution of the body. Thus it teaches those great primary truths on which all religion must repose ; and it inculcates those principles of pure morality which have commended themselves to the good and wise of all ages. Especially it reads on the open and illuminated pages of the great Book of Nature the indelible record and manifest revelation of the illimitable Beneficence and Love of the Great Source of all Existence. When it has, by the natural and appropriate symbol of the Orient dedicated a child to purity of life and the holy ministry of truth, it accepts it as its pupil, and takes upon itself the duty of teaching it these truths. Even religion need not disdain its aid.

Profitable reflection is the fruitful mother of wise and just action. Perhaps even the spectator may find, in the ceremony which is now to commence, somewhat that may induce reflection.

For we are about to assume duties and responsibilities, and our promise to perform our duties is given to God, and He will in no wise release us from our responsibilities. He, it has been well said, is especially present in the consciences of all persons, good or bad, by way of testimony and judgment ; that is, He is there a remembrancer, to call our actions to mind, a witness to bring them to judgment, and a judge to ac-

quit or condemn. And although this manner of presence is, in this life, after the manner of this life, that is, imperfect, and we forget many actions of our lives, yet the greatest changes of our state of virtue or vice, our most considerable actions, are always present, like capital letters to an aged and dim eye; and some day God will draw aside the veil, and more plainly manifest this manner of presence, and make it appear that our inmost thoughts were known to Him, and that He only put to one side those things which were not then discerned, because we covered them with rust and negligence. And when He at length makes them legible, and we read the whole record of our life and actions at a glance, and with a single flash of thought, we shall see many duties unperformed, and many good deeds not done that we might have done, and many evil thoughts that we should not so hospitably have entertained.

⊙ seats himself.

MUSIC,

which ends when an alarm by several raps is given at the door.

♂ ∴ Venerable Brother Senior Warden, there is an alarm at the door of the Temple.

⊕ ∴ Inquire, Brother Junior Deacon, who makes the alarm, and what its cause is.

♂ opens the door a little, and asks:

♂ ∴ Who makes the alarm, and what is its cause?

‡: I give the alarm. There are here the child of a Mason and its parents [or, children of Masons and their parents], who ask admission, the parents desiring that their child [or, children] may be baptized.

‡ closes the door, returns to his place, faces ⊕, salutes with his sword, and says:

‡: Venerable Brother Senior Warden, the alarm is made by our Tiler, who reports that there are in waiting children of Masons and their parents, who ask admission, the parents desiring that their children may be baptized.

⊕ rises, and says:

⊕: Worshipful Master, there are in waiting without children of Masons and their parents, who ask admission, the parents desiring that their children may be baptized.

⊙: Brother Master of Ceremonies, take with you the necessary assistance, and if you find without any who are entitled to demand of us Masonic baptism, bring them and their parents hither.

☞ The residue of this ceremony supposes that more than one child are to be baptized. The Master and other officers can readily make the necessary changes, if there be no more than one.

‡, knowing how many of the children are too young to walk, takes with him as many of the Brethren, and one more, and repairs to the ante-room.

MUSIC.

When ‡ is ready to enter, he raps at the door, by ●●... ●●●●, loud and distinct knocks, and the

MUSIC STOPS.

♂ ∴ Venerable Brother Senior Warden, some one demands admittance, by the mystic number five.

⊕ ∴ Brother Junior Deacon, ascertain what Brother so demands to enter.

♂ goes to the door, partly opens it, and asks :

♂ ∴ Who demands to enter ?

♂ ∴ The Master of Ceremonies, and those who assist him, with the children for whom baptism is asked, and their parents.

♂ closes the door, returns to his place, salutes, and says :

♂ ∴ Venerable Brother Senior Warden, it is the Master of Ceremonies, and those who assist him, with the children for whom baptism is asked, and their parents.

⊕ rises, and says :

⊕ ∴ Worshipful Master, the Master of Ceremonies and those who assist him, demand to enter, having with them the children for whom baptism is asked, and their parents.

⊙ ∴ Let the doors be opened, that they may enter !

⊕ ∴ Brother Junior Deacon, open the doors, and let the Master of Ceremonies and those with him enter.

○ raps ●●●. He and the Brethren rise and draw their swords, and stand at the "carry."

MUSIC.

† goes to the door and opens it. ‡ enters first, with his sword drawn. He is followed closely by a Brother bearing a candlestick with three lighted candles, of equal size, one white, one black, and one rose-colored, forming a triangle. After him come, two by two, as many Brethren as there are children too young to walk, each carrying a child upon a cushion covered with light-blue silk. Behind these come in procession, two by two, the other children; and behind these the parents of all.

The procession having entered, the

MUSIC STOPS,

and it then passes three times slowly around the Hall, with the sun, while the officers repeat as follows during the circuits :

1°.—○.: Lo! children are an heritage of the Lord. As arrows are in the hand of a mighty man, so are young children. Happy is the man who hath his quiver full of them! He shall not be ashamed, but shall speak with the enemies in the gate.

2°.—⊕.: If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their wrong-doing with stripes. Nevertheless, my loving-kindness I will not utterly take from them, nor permit my pledge to fail.

3°.—○.: Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God! —Whosoever shall not receive the kingdom of God

as a little child, he shall not enter therein. Whosoever shall receive one such child in my name, receiveth me ; and whosoever receiveth me receiveth not me, but Him that sent me.

At the end of the third circuit, the procession halts at the platform, and a strain of

MUSIC

is played, during which the Brother who bears the candlestick places it in front of the platform (between it and the Altar), the children who walked are seated on the front part of the platform, and with them the mothers of the infants. Those who carried the children hand them to their mothers, who place them, still on the cushions, upon their knees. The other mothers, and the fathers, are seated in the rear, on the platform. The Brethren who bore the children find seats among the other Brethren. The Master gives one rap, and all are seated. Then the Choir or Brethren sing this

CHANT.—THE MAGNIFICAT.

Magnificat anima mea Dominum.	My soul doth magnify the Lord.
Et exultavit spiritus meus in Deo salutari meo.	And my spirit hath re- joiced in God my Saviour.
Quia respexit humilita- tem ancillæ suæ, ecce enim ex hoc beatam me dicent omnes generationes.	Because He hath re- garded the humility of His handmaid : for, behold, from henceforth all gen- erations shall call me blessed.
Quia fecit mihi magna qui potens est : et Sanc- tum Nomen Ejus.	For He that is mighty hath done great things to me : and holy is His name.

Et misericordia Ejus à
progenie in progenies,
timentibus Eum. | And His mercy is from
generation to generation,
to them who fear Him.

Magnificavit Dominus
facere nobiscum : facti
sumus lætantes. | The Lord hath done
great things for us : we
are become joyful.

Venientes venimus cum
exultatione, portantes
manipulos nostros. | Coming, we come with
joyfulness, bringing with
us our sheaves.

Proba me, Deus, et scito
cor meum : interroga me,
et cognosce semitas meas. | Prove me, O God ! and
know my heart : examine
me, and know my paths.

Et vide si via iniquitatis
in me est : et deduc me in
viâ æternâ. | And see if there be in
me the way of iniquity :
and lead me in the eternal
way.

Lætamini in Domino, et
exultate justi ! | Be glad, O ye just, and
rejoice in the Lord !

Et gloriamini omnes
recti corde ! | And be joyful, all ye
that are right of heart !

Sit nomen Domini bene-
dictum. Alleluia ! | Blessed be the name of
the Lord ! Halalu-yah ! .

Ex hoc nunc et usque
in sæculum. Alleluia ! | From this time forth
forevermore. Halalu-yah !
Amen ! | Amen !

When the chant ends, ☉ rises and says :

☉. These young children are brought hither to
receive at our hands Masonic baptism. It is well for

those who are their natural protectors and guardians if they understand the significance, *for themselves*, of this most ancient ceremony. We, the Brethren of [*naming the Lodge, Chapter, Council, etc.*] are ready to accept the responsibilities which the administration of the rite will impose upon us, and to endeavor with faithful honesty to perform the duties that will be born of the new relations created by it. Every Masonic body should cheerfully accept the protectorate of the children of a Brother, especially if, being orphans, and, therefore, God's wards, the Lodge is deemed worthy also to become their guardian. It is in the performance of duty that every true Mason finds the only real content.

Mothers and fathers, we are ready, we promise, to assist you in developing these infant and youthful intellects ; in averting from them all evil influences ; in cultivating their affections and moral sensibilities ; in protecting from all blight and disease, from the withering heats of pleasure and indulgence, and the biting frosts of hardship and privation, that make young hearts prematurely old, these buds, while they open into blossoms ; in leading these innocent and loving children, by gentle persuasion and the magic of loving-kindness, to know, to love, and therefore, to practice our Masonic law,—that sweet and holy law of Brotherhood that binds us all together in one and the same love ; that noble and sublime law of equality which, denying all effect to the chance of

Fortune, allows no other distinction or superiority than those created by superior intellect, worth, and more illustrious virtue.

Fathers, bound unto us by the mystic tie of Brotherhood, your desire that these children shall be baptized, and thereby symbolically consecrated to the service of Truth and Virtue, assures us of your anxious solicitude for their welfare. It will indeed be well for you, if you fully appreciate the responsibilities which paternity imposes on you, and the duties which you owe to these immortal souls, made a little lower than the angels.

Mothers, it is to depend chiefly upon you whether these children are to be adorned with the manly virtues and the excellencies of perfect manhood and womanhood ; to be your glory or your shame. Of all the duties of life, none are so holy and so sacred as those which God imposes upon the mother, in intrusting to her charge the destinies of her child for life and for eternity. It is your teachings that must effect that sanctification of the child, of which baptism is only the symbol ; while on your part it is the pledge and promise of patient effort and constant watchfulness and care.

We, on our part, shall become bound to watch over and protect these children, until they arrive at man's and woman's estate ; to assist you, fathers and mothers, in educating them, if need be ; and, if death should end your guardianship, to take, as far as we

can, your places. Are you willing that we should accept these duties?

One of the fathers, answering for all, makes such response as he may deem appropriate. He may, if he pleases, adopt the following

RESPONSE FOR THE PARENTS.

Worshipful Master, the fathers and mothers of these children desire me to answer for them, that it is because they so profoundly feel the immense responsibility resting upon them, and because of their intense anxiety to perform faithfully their duties as parents, that they are willing to place these children under the protection of the great Masonic Brotherhood, and especially of this Lodge [Chapter, etc.], in the hope of insuring for them that purity of soul and stainlessness of life which are symbolized by Masonic baptism. Too well do these trembling, agitated mothers, and these anxious fathers, know how numerous and how dangerous are the snares and pitfalls which menace the young with calamity and shame; that sins and vices assail them with open violence, and the impudence of a restless importunity.

Most sensibly they feel how all-important it is that the selfish impulses of human nature should be counteracted, the passions controlled, the appetites kept within due bounds, and the young be made familiar with wise precepts and good examples alone.

Most sensibly they feel how uncertain and unstable are human life and worldly prosperity. They know that it may very shortly please God that some of these children should be left fatherless and motherless, helpless as young birds whose broken wings trail upon the ground ; and they feel that they can pass away from earth more contentedly if they know that over their orphans will be extended the care and affection of this Lodge, to ward off destitution and repel the enemies that will be eager to corrupt their innocence and virtue.

These fathers are prepared gladly to renew their obligations. What occasion more appropriate than this, when you are faithfully fulfilling yours? Is it now they can forget that we are all pilgrims that journey here for but a little while—weak-winged birds of passage, crossing the stormy seas of life to reach a better and brighter clime ; and that want is the only one of the many woes that afflict humanity which God has put it in their power to heal?

These mothers most gladly and gratefully accept for their children your offered protection, and they fervently hope that you may reap that reward which will be most valued by you, in seeing those who are to become your wards grow up in such virtue and innocence as to be a blessing to their parents and an honor to you.

After this response, © will say :

⊙. We have been early taught in Masonry, that before engaging in any important undertaking, we ought to implore the favor and assistance of God. Let us do so, my Brethren, with humility and trustfulness.

All the Brethren kneel on the right knee, and a minister of the gospel, if there be one present, repeats this

PRAYER.

O Eternal God, and Merciful and Loving Father, we give Thee humble and hearty thanks for all the benefits and blessings, the immunities from want and the solaces for sorrow, which in the riches of Thy great goodness Thou hast bestowed upon us. We thank Thee for making us rational creatures, and assuring our preservation by the constant effects of Thy Providence; for giving us the sense and understanding of Duty and the capacity for improvement; for blessing us with the moral faculty of knowing the right from the wrong, how often soever our passions and frailties make us to disregard the warnings of the conscience, and to do that which we know we ought to leave undone. Most earnestly and especially we thank Thee for that Thou hast conferred upon us the power to advise and instruct others, and by our precepts and examples to mould their characters and influence their conduct.

Help us to perform the duties which we propose now to take upon ourselves in respect to these children.

Let us not become weary thereof, nor lose our interest therein, nor perform them coldly, nor neglect or postpone or transfer them. Help their parents to train them in the ways of virtue, truth, and honor, obedient to Thy laws and useful to their country. And may this ancient ceremony which we are now about to perform, be indeed the symbol to them of purity of soul, of innocence and a blameless life. And may they and we so live amid the troubles and sorrows of this world, as finally to reach the realm now seen only by the eyes of Faith, where peace and loving-kindness reign, and misery and evil are unknown. Amen!

ALL: *So mote it be!* AMEN!

All rise, and the following Ode is sung:

ODE.

Rejoice, rejoice, fond mothers!
 That ye have given birth
 To these immortal beings,
 Whom Heaven has loaned to earth.
 Look heavenward, loving mothers!
 With glad and happy eyes,
 Whence God hath sent to bless you
 These flowers from Paradise.

To Him let grateful anthems
 And hymns of praise ascend,
 Who the Divine and Human
 Doth in these children blend:

Their Father who in Heaven
 Hears every childish prayer,
 And keeps them from temptation
 With ever-watchful care.

The stars shall lose their brightness,
 Earth shrivel like a scroll,
 The sun dissolve, but never
 The undying human soul.
 Rejoice, then, loving mothers!
 That ye have given birth
 To these immortal beings
 Whom Heaven has loaned to earth.

When the Ode has been sung, ☉ says:

☉.: Who offer to take upon themselves the offices of godfathers and godmothers of these children?—Let those who do so, approach and be seated near them.

The persons who have been selected to act as such, rise, repair to the platform, and are seated by the Master of Ceremonies in the rear of the parents, on the platform. Then ☉ says:

☉.: Brethren and Sisters, by accepting the offices of godfathers and godmothers of these children, you consent to become the special instruments by whom the Lodge shall watch over and protect them; its eyes, to see, and its ears, to hear all dangers and hazards, all trials and temptations that may approach and menace or entice them; its voice, to warn, encourage, cheer, and persuade them; and its hands to ward off

from them all harm and evil influences. Informed that such will be your offices and duties, do you still consent to assume and promise to perform them?

One of each answers for all.

⊙.: Do you promise that, so far as your persuasions and teachings can effect it, these children shall try to be good, and to become good men and women : that they shall always try to do what is right ; that they shall neither lie, nor fear to tell the truth, nor seek revenge ; that they shall try to forgive those who may wrong them, and be kind and affectionate, and not cruel or malicious ; that they shall try hard not to be selfish, but generous, preferring the comfort of others to their own ; and also that they shall themselves renew these promises to us, when old enough to understand them ?

They answer.

⊙.: It is well. Remember that to their parents and yourselves will, in a great measure, be committed the destiny of these young Immortals ; and that you must answer to their Heavenly Father for the fidelity with which you fulfill the duties that you now voluntarily assume.

Fathers and mothers, we do not presume to instruct you in regard to your duties to your children. Of those duties, how negligently soever they may perform them, no father or mother of ordinary intelligence is ignorant. Yet in the Lodge we remind each other of

our duties, not because we do not know what they are, but that we may incite each other to perform them, may ourselves always have them in remembrance, and may encourage each other to overcome the obstacles to faithful and punctual performance interposed by our indolence, our frailties, our passions, and the enthrallments of business, pleasure, or ambition.

You will therefore not take it amiss if we detain you for a few moments, while we enumerate some of these duties, for the purpose of enabling you to see that we understand in what manner we are to assist you, if you continue to live, and in what manner to endeavor to fill your places, if you should be taken away from these children before they attain such age as no longer to need our counsel and protection.

All the attributes and capacities of a human being are given it by a beneficent God, for wise and beneficent purposes. This is our Masonic faith. In every human being, as in all the universe, He has implanted conflicting forces, by the opposite action of which to produce harmonious results. The appetites and passions are not given by a malicious demon, for the misery of the child, the man, or the woman, as a curse; but by God our Father, in the exercise of His infinite beneficence and love. They are necessary to the enjoyment of the means of gratification and pleasure which He has poured out around us in such endless profusion. To be capable of use, in any being less

than perfect, they must necessarily be capable of abuse; and to create a *perfect* being, if *possible*, would be for the Deity to reproduce Himself. A creature in whom the soul is united to a body of flesh and blood, and gifted with human senses, is in part of an animal nature, and is necessarily imperfect.

The appetites and passions are necessary to the existence of man, and ministers or sources of lawful pleasures. The desire to gratify them produces the necessity for labor and exertion. Abused and unrestrained, they become low and base, and causes of vice and crime. Used and gratified in moderation, they are the springs and sources of all heroic, manly, and noble actions, the very life-blood of the affections of the heart, and the best aspirations of the soul.

Two opposing forces cause the planets to revolve in their elliptic orbits round the sun. It is by the equilibrium and alternating preponderance of contraries that all the movements of the universe, which are its life, are produced. To counteract the sensual appetites and the passions, God has given men the moral sense, instinctively cognizant of the law of right and wrong, and the intellect or reason. All these springs of action act and react on each other, and when a just equilibrium is preserved, virtue, excellence, heroism are the result. Always, harmony and beauty are the consequence and result of force and wisdom in equilibrium. The forces of nature, of which those of man are a part, his appetites and passions not less

than his moral sense and reason, are the varied action of God. All are alike among the causes of excellence.

There would be little merit in being generous, if it did not involve the overcoming of an innate selfishness, of love of indulgence, of love of wealth, of ambition, or of desire for revenge. If it did not involve a victory and a sacrifice, it would not be generosity, but a merely indifferent act, deserving no reward or commendation. There is no merit in that which costs neither exertion nor self-denial. There would be none in perfection. To *resist* temptation assumes the possibility and danger of succumbing to it.

Knowledge gives power, influence, reputation, and is a means by which to amass wealth and gather honor. Therefore to study would be little merit if it did not involve the overcoming of indolence, and the resisting the allurements of pleasure. There would be no merit in virtue, if there were no passions or temptations to be resisted; none in forgiving injuries, if there were no natural impulse to revenge; none in heroism, if men did not naturally shrink from death and fear torture; none in sobriety and temperance, if we had not appetites that incline us to excess; none in refraining from violence and baseness, if there were not that in human nature which makes it capable of committing crime.

To educate a child is, therefore, not to regard its appetites and passions as things of evil, inflicted on

it as a curse, and as the instigations of the devil ; and so to attempt to mortify the one and eradicate the other. This, in the first place, cannot be done ; and, in the second place, if it could, it would but make a worthless negative, instead of a living soul. •

Education is, on the contrary, so to mould the nature and form the habits of the child, by cultivating the moral sense and enlightening the reason, as to make the mutual action and reaction of all, in counterpoise and equilibrium, produce a harmonious, well-ordered, and excellent life.

Children are easily converted into hypocrites by an injudicious system of education. The attempt to eradicate the natural appetites and passions very generally ends in that, as it does in children of a larger growth, in the monastery or nunnery.

The passions most liable to abuse are latent in the child, and its appetites are easily controlled. The moral sense is strong in it, but the reasoning faculty little developed, for want of the experience and self-instruction that come only with riper age.

Nevertheless, children are very quick logicians, though they see but a little way. If you tell one that it is wrong to eat that which is pleasant to the taste, he does not believe you. He *feels* that it is not true, though he may not ask you or even himself why God gave him the appetite and desire for the orange, and the faculty of enjoying it, and *also* made it wrong to eat it.

But if you appeal to his moral sense, by showing him that it is wrong to gratify his appetite by eating that which is not his own ; or to his reason, by convincing him that the consequence of indulging the appetite will be sickness and the abomination of medicine ; or if you appeal to his generosity, or sense of duty, or love of approbation, and satisfy him that he ought to deny himself and give the fruit to another whom he loves or that needs it more than he, you will find in him the capacity to appreciate the argument, and the force of self-denial and generosity necessary to induce him to conquer his appetite. You do not seek to destroy a force of nature, which you cannot do, but to counterbalance and overcome it by another, which you lawfully may.

These simple teachings are the types of all true education, and even the legislator may properly apply them.

By them the child is taught a profound respect for the rights of others ; and that, while his appetites and passions are not to be punished as crimes, or concealed as shameful, they are to be subordinated and obedient to the moral sense and reason, and to the gentle and persuasive promptings of loving-kindness, charity, and generosity.

By them he is incited to labor and to study, that he may obtain the means of the rational gratification and innocent indulgence of his appetites and his senses of enjoyment, to possess comforts and even luxuries, and

attain distinction and eminence, and secure the reward of the approbation and good opinion of others. All these objects are proper and laudable. But not for these alone he will be incited to toil, but also to attain the means of doing good to others, postponing his own gratification to theirs. He will be taught to seek learning, not only to gratify an honorable pride and manly ambition and heroic aspirations, or, to enlarge and cultivate his intellect, and feed his spirit with intellectual delights, but also, and far more, and more nobly, to be fitted and enabled to serve and benefit his fellows, his country, and the human race.

We are not to expect perfection, but improvement. This is possible and practicable, but that is a chimera. The Infinite Wisdom has not erred or failed of success in creating the world and humanity. It was *intended* that human nature should be what it is, imperfect and contradictory. The forces in it that so constantly become causes of vice and evil deeds, are also God's efficient and authentic ministers, contributing to the good effected by man here on earth ; the exciting causes of excellent effects. The most salutary and conservative forces of nature become most destructive when uncontrolled, and their potency for evil is in exact proportion to their power for good. It is said by science that there is electricity enough in a single drop of water to rend asunder the solid globe ; and so in the most ingenuous youth is concealed the possible Nero.

Remember that to *educate* is to *lead* onward, and

not to *drive*. Force is a bad schoolmaster, either for men or children. It is akin to persecution, which has always proved a failure. There is often a manly virtue in the very obstinacy of a child, and its wrong acts are often not the fruit of a radical baseness. You cannot *crush out* an evil impulse, or tear up by the roots an evil passion.

For this reason punishment is seldom effectual. It is only legitimate when its purpose is to reform; never on the principle of compensation or equivalent. There is no common measure of wrong act and bodily pain, by which to determine how much pain is equivalent to so much wrong or fault. Revenge is nothing more than the infliction of so much punishment as *you* think the offense against you, the injury done you, deserves. If you punish in a passion, you do a greater wrong than that for which you punish the child. Punishment is only justifiable, and it is also wise, only as the ultimate argument to prove to the child that the act for which it is inflicted was wrong, and irrevocably determined to be so by your calm and deliberate judgment. It should be resorted to only when all other arguments have failed. Once tried, and ineffectual, it is too late to go back to those that should have preceded it. And we should always remember that the child also has its opinions, and may not always assent to the infallibility of our judgment, or admit the enormity of the act for which we punish it. The parent, like the

State, that punishes or legislates in a passion, or out of revenge, does so to little else than evil purpose.

The education of a human being does not end until it steps across the line that divides Time from Eternity. It begins at the cradle and continues to the grave. God is all the time educating all of us. He matures and ripens our faculties, intensifies and strengthens our passions, and with age or ill health lessens and enfeebles them, never permitting us to pass out at the doors of the school of experience. Always He is engaged in teaching us the one great lesson, that obedience to the law of Duty is the only certain means of attaining true success and real and enduring happiness, of adequately developing the moral nature and the intellect of man.

The parents are His instruments incessantly to teach the child this lesson; and they should do it from its tenderest years, in such proportion and degree as it can comprehend it.

There are four great fields of human duty, so closely united to each other that many acts fall within the bounds of more than one of them. These are, to Ourselves, to Others, to our Country, and to God, and the rudiments of each may be taught even to a little child. To all Masons these duties are taught in the Lodge; and they are the same in substance for the child as for the man. Brother Orator in the North, what should these children be taught in respect of their duty to *themselves*?

§. That from over-indulgence of the appetites, disease and pain must result as consequences, with the loss or deadening of the abused appetite itself; and from these, anxiety of mind, unhappiness, peevish discontent, and perhaps the stupefaction of the intellect :

That the appetites and passions, not controlled by the moral sense and intellect, will become their masters and tyrants, making them selfish, revengeful, ungenerous, ungrateful, and hated slaves :

That they should watch themselves as their own greatest enemies, and so they shall become their own best and truest friends :

The sons, to respect and rely upon themselves ; to be manly, straightforward, and resolute, since these are the true ways to real success and lasting honor ; to avoid ribaldry and oaths ; to be cheerful and merry without scurrility or biting words ; to scorn equivocations, deceit, hypocrisy, unfair advantages, and deem all profit made by these means to be disgraceful and an irreparable loss :

The son and the daughter, that worth consists in moral excellence, and greatness in force of soul, both of which may consist with the humblest condition ; that one may be unknown beyond his own small neighborhood, be engaged in the humblest business, be even poor and in rags, and yet be truly excellent and great, as the rich and lofty and those clothed in purple and fine linen may be small and base ; that force of soul consists in force of thought, of moral

principle, of loving-kindness, of endurance ; that it is nobler to suffer than to enjoy ; and that true nobility, in man or woman, is to choose the way that is right, and pursue it with the most invincible resolution ; to resist the sorest temptations from within and without ; to bear cheerfully the heaviest burdens ; to be calm amid the sorrows of life and fearless under menaces and frowns ; and unfalteringly to rely on Truth, Justice, Virtue, and the Providence of God :

That we should never do that by another which we can do for ourselves, if we would succeed in life ; that self-reliance is a womanly as well as a manly virtue ; to exercise which habitually in smaller matters, is to school one's self by discipline for its exercise in matters of more momentous importance, and for exigencies when the help of others may not be to be had, or if attainable would be unavailing. The great trials of life are not to be successfully met, without due preparation ; and they are sure, sooner or later, to come to all :

That gentility consists neither in birth, nor wealth, nor manner, nor fashion, but in nobility of soul and moral truth ; that fairness, frankness, truth, and consideration for others are the essential characteristics of the gentleman or gentlewoman ; and that whoso is possessed of principle, integrity, generosity, that greatness of mind that scorns revenge, and soars like the eagle above the storms of passion ; of cultivated intellect, and the loyalty of fidelity and honor, hath

the patents and title-deeds of true nobleness of soul, and should be honored and welcomed everywhere :

That out of labor alone, earnest and faithful, comes the blessing of man's days ; that life is a battle to be bravely fought, and in which no craven spirit can be conqueror ; and that rest is a blessing which can only be purchased with victory over difficulties and temptations, and our own passions ; after which conquest alone can we repose upon our shields :

And we should especially make them familiar with those noble and heroic actions which are as flaming beacons set by Fame and Time on hills to call us to a defense of virtue, whenever vice invades the commonwealth of men. In weak and base minds worth begets envy ; in those that are magnanimous, emulation. A brave man or noble-hearted woman never dies, but, like the phœnix, others rise out of their preserved ashes.

Q. : Brother Junior Warden in the South, what should these children be further taught, in respect of their duty to *others* ?

A. : First of all, to love, honor, and obey their parents, and that not to do so is unnatural, ungrateful, and hateful ; then, to respect those older than themselves, and listen reverently to their counsels, and patiently receive their reproofs, for if just, they ought to profit by them, and if unjust, they ought to be too glad, knowing them to be so, to be angry ; to be charitable of opinion, because to be uncharitable is to be less than just ; not even in jest to lie, because

every lie is mischievous, if not always to others, always surely to one's self; to praise none to their face, and traduce, censure, or detract from no one in their absence; to keep their own counsels, and to be not fond of having confidants, lest they should at last come unjustly to hate those who have their secrets, because they have them, and thus lose friends whom otherwise they would retain.

Accustom them to self-denial for the benefit and pleasure of others, and carefully check the growth of selfishness, from whose prolific root new shoots always spring up, as from the roots of some useless trees.

Let them be taught to be more than just in giving, and when an advantage offers; and in exacting what is due them, to accept less than they might justly claim, since he who to-day exacts the uttermost farthing will to-morrow demand more than is due him. And in all things make it in them, and confirm it as, a habit, to do unto others all that and only that which they would think it just, generous, and noble for others to do unto them.

⊙. Brother Senior Warden in the West, what should be taught these children in respect of their duty to their *country*?

⊕. That the love which we bear to the country that gave us birth is not unreasoning nor unreasonable, but an instinct of our nature, implanted by God in mankind for the preservation and prosperity of nations; not artificial, nor unreal, nor fictitious, but as

natural and genuine as the love of a child for its mother ; that our State or Country is indeed our mother, and when her interest and honor require it, she may justly call upon us to peril all, even life, in her service ; that patriotism is with reason accounted the most illustrious of virtues, and the patriot the most eminent of men ; and that the treason which betrays one's country, or seeks to subvert its government, or aids foreign arms to oppress or degrade it, or assists tyrants to usurp dominion in it, or refuses to aid it in its struggle for independence, has justly and in all ages been deemed execrable.

The great examples of the past ages should be set before them to be admired, and that they may desire to imitate them. * Sons should be incited to prepare * themselves to perform such duties as fortune or the * choice of their fellow-citizens may impose on them. * They should be taught that he best serves the coun- * try who speaks the truth, however unpopular it may * be, or how contrary soever to the interests of his, * party ; and that he only, and not the timid time- * server, nor the flatterer of his people, will, in time * of need, have the manhood and courage to act the * part of Leonidas.*

† Teach the daughters that they also have a pro- † found interest in good government and public † morality ; for if these are wanting, the country must † fall into disorder and anarchy, and quarrels and civil † war ; and these bring misery and lamentation and

† death into every household. They should be taught
† to know their proper influence in public affairs ; that
† they can exercise it by encouraging education and
† all private and public endeavors to elevate the
† moral character of the masses of the people, by dis-
† couraging corruption and moral dishonesty in high
† places, and by refusing to recognize as gentlemen
† all who are guilty of unworthy acts to gain political
† ends.

† They should be made to comprehend that woman
† is in reality a legislator ; that from her lessons flow
† the virtues of public men, great deeds of patriotism,
† wise legislation, unselfish sacrifices, thoughts that,
† written in words of fire, become national watch-
† words ; that even in their graves they enact laws,
† and we obey them ; that often the statesman, hesitat-
† ing at some perilous act of self-sacrifice, has been
† determined to do the right at all hazards by the
† memory of a lesson learned at his mother's knee,
† which has thus prevented an act of national iniquity,
† or incited the nation's sons to splendid deeds that
† have made its history illustrious.†

⊙.∴ To love God with all the heart and all the soul is to most human beings a commandment that imports no obligation. God is so far removed from those who have any true conception of His awful greatness, that they rarely feel any emotion that can properly be called love for Him. That word, used to express the feelings of the creature toward the

Creator, is to most men a word utterly without meaning. Simply to tell a child that it should love God, is to use mere idle words. Yet it owes to Him its existence, its senses that enable it to enjoy His abundant gifts, its intellect and imagination which enable it to comprehend that he exists, and to read the Book of Nature, His first great revelation. How may it be taught to love Him as it loves its parents?—Him whom it can never see, and whose nature it cannot in the least comprehend, nor understand the mode of His existence?

It should be taught, in some way, to revere and love Him, as the author of all the blessings that surround it, the giver to it of all good gifts; as the source of all the goodness, affection, generosity, and loving-kindness that display themselves in His creatures. Surely, He *creates* all these, or they emanate from Him, as He creates Light, or as it is the manifestation of Himself in one mode. The child is wiser than the man, because Faith is natural to it, and it is as yet not led astray by Reason, which, applied to the Infinite and the Absolute or even to the smaller mysteries of human being and animal intellection, is like an attempt to measure the distances between the three Kings of Orion with a tape-line. The child will *believe* in a God without asking you for an explanation; but you are powerless to make it *love* God. You *may* teach it that, in loving the divine qualities in those who possess them, it loves God; that it is God's love

for it which is reflected in the bosom of its mother ; His pity when it suffers, that speaks in the eyes of its playmates.

The child *can* be taught to *revere* the Deity, and yet not slavishly *fear* Him. It *may* be taught that, in doing what is right, and yet more in doing what is generous, it does what God wishes it to do, and thus obeys His law. Teach it not terror of God, but to trust in His providence, to believe in His supreme love and pity, to hope for and expect, as it will merit, by good conduct, His approval.

Surely you will not teach it to think of its Heavenly Father as unforgiving and unrelenting. Whether you are Christian or Hebrew, you will not forget that an Israelite preaching to his people, even if he were not a divine messenger to teach a new religion, said "Suffer little children to come unto me ; for of such is the kingdom of Heaven !" You, father or mother, so dearly love your child that you have hardly the heart to give it a momentary pain as a punishment for its gravest faults. You do not think that it should be punished for every fault and every thoughtless act of disobedience. You know nothing of any law of justice, gloomy and cold and stern, that requires you to punish every wrong act by an equivalent of pain. You do not feel that it is not both right and wise for you to forgive much and remit the punishment of much, and you even love your child the better for its faults. Is there another law for the great and infinite

God who gave the child its little life, and knows every thought that stirs within it, and can the better pardon all its errors, because He has made it so infinitely less than perfect, and His infinite wisdom and love and pity can make infinitely more allowance for its weaknesses? Are you better and more merciful than God? Shall He love your child less than you do? You would have it to obey *you*, not out of fear, but out of its love for you. The devils, we are told, fear and tremble; but the word translated "*fear*," when applied to God, means to *revere*.

Teach the child, therefore, to obey God through love, and not by threats of His anger and eternal punishment. Then you may reasonably teach it that to be *generous* is a higher *duty*, because it is a nobler action, and one more Godlike, than to be accurately *just*. Teach it to improve itself, that it may be fit to be used by Him for some great or good work; that God has given us this world and this life, not as a prison-house or a place to play in, or as one which we are to undervalue and slight, because we hope when we leave it to reach a better; but that we may work in it, and make the most and the best of it, and do the duties of life and time; that we may employ and not waste it: that the more one *does*, the more he *can* do; that he that does nothing renders himself incapable of doing anything; and that while we are executing one work we are preparing ourselves to undertake another.

Teach it that God is always on the side of Truth, and that to plead against it is to resist *Him*. Therefore, teach it to be true and steadfast to its fellows and to its own heart, to obey all the dictates of humanity, all loving sympathies, all tender and kindly impulses, and never to resist the soft pleadings of charity, and the gentle entreaties of the spirit of forgiveness and mercy within its own soul; for that what all these say unto it, is always the truth direct from God.

Remember that, like flakes of snow that fall upon the earth, and each of which a breath would melt away, the seemingly unimportant events of life succeed each other, and as the snow gathers together, so are human habits formed. No single flake that is added to the mass produces a sensible change; no single action *creates*, however it may *exhibit*, a man's character; but as the unexpected tempest hurls the avalanche, that had been for years accumulating, from the mountain down into the valley, and overwhelms the villagers and their habitations, so a sudden passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible aggregation, may at a blow overwhelm with calamity and dishonor.

God has not imposed upon us the necessity of *inventing* lessons for childhood. He asks us only to read to it those which He has written down in letters

of light and beauty all over the visible universe. All teach His beneficence and wisdom ; all inculcate faith, hope, and charity ; all teach the duties which man owes to man and to his God. Our own senses, the violet nestling in the grass, the gilded insect of an hour, the water-worn pebble on the mountain, the fossils in the oldest rock, the marks of the raindrops on the sandstone, the minutest of the infusoria, are as eloquent to teach the child or man, as the innumerable flocks of stars are, and all the mighty and majestic systems of suns and worlds which His thoughts create, and His will and wisdom guide.

Brethren and Sisters, the duties which the care of children and their education impose on us are the most constant, exacting, and important of life, and may oppress us with an immense responsibility. Let us beseech the assistance of our Father in Heaven to enable us to perform them faithfully, not only toward these children, but toward our own, and toward all that may in any way come under our charge.

All kneel on the right knee, and the Master or a Minister of the Gospel repeats this

PRAYER.

Almighty Father, Incomprehensible Intelligence, enable us to read, though imperfectly, yet not wrongly, and in a mistaken sense contrary to Thy Truth, the lessons of duty which Thou hast written in Thy magnificent hieroglyphs and symbols, expressions of Thy

will, Thy thoughts, and Thy affections, on the open pages of the wondrous book of the universe! Teach us and assist us to perform our duties toward these children, our own, and all Thy other wards that Thou mayest commit to our charge!—Take all of them by the hand, Thou who watchest as incessantly and lovingly over the minutest of Thy creatures as over the stars and angels—take them by the hand, and lead them away from danger and temptation, and strengthen them to resist and overcome. Guide their young feet along the perilous paths and down the slippery precipices of life! Make them, each in its sphere, Thy almoners, to dispense to the suffering and destitute some portion of the means of relief that Thou loanest them; and in the execution of that trust make them faithful! Let them become Thy agents, in whatever humble degree, to instruct and improve others; and lead them to honor their parents, to benefit their fellows, to serve their country, and to love and revere Thee. Amen!

ALL: *So mote it be!* AMEN!

MUSIC.

After which is sung the following

CHANT.

Beati omnes qui timent	Blessed are all they that
Dominum: qui ambulant	fear the Lord: that walk
in viis Ejus.	in His ways.

<p>Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.</p>	<p>For thou shalt eat the labor of thy hands: blessed art thou, and it shall be well with thee.</p>
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<p>Uxor tua sicut vitis abundans, in lateribus do- mûs tuæ.</p>	<p>Thy wife as a fruitful vine, on the sides of thy house.</p>
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<p>Filii tui sicut novellæ olivarum, in circuitu men- sæ tuæ.</p>	<p>Thy children as olive plants round about thy table.</p>
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<p>Ecce sic benedicetur homo, qui timet Dominum.</p>	<p>Behold, thus shall the man be blessed, that fear- eth the Lord.</p>
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<p>Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.</p>	<p>May the Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem, all the days of thy life!</p>
--	---

<p>Et videas filios filiorum tuorum, pacem super Is- raël!</p>	<p>And mayest thou see thy children's children, peace upon Israël!</p>
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After the Chant, ☉, rising, says:

☉. Brother Master of Ceremonies, let these children that are to be baptized be now brought to the altar of baptism.

If conducts the children, their parents, godfathers and godmothers, to the East, and places them in front of the pedestal or table on which are the water, oil, and salt. In front are the

mothers and fathers, bearing or leading the children, and behind them the godfathers and godmothers. If there be many children they should be arranged in a semicircle, facing the pedestal or table.

⊙ raps ●●●, at which all rise, and he then descends from the throne, stands upon its steps, and says :

⊙. No words are adequate to express the veneration and love that we ought to feel toward our Father in Heaven. The soul seeking in vain to express them, should abandon the attempt, and exhaling in a single aspiration, rise upward toward the Eternal Throne. This worship of the soul our ancient Brethren symbolically expressed by the invisible waves of incense ascending from their altars. Let us, better informed than they as to the Creator's power, with more adequate conceptions of His nature, and a profounder appreciation of His loving-kindness, by the same symbol and in silence adore Him !

24 lights the incense on the altar. Then is sung the following

CHANT.

Non nobis Domine, non nobis : sed nomini Tuo da gloriam.	Not unto us, O Lord ! not unto us : but to Thy name give glory !
Timemus Dominum, spe- ravimus in Domino : ad- jutor noster et protector noster est.	We fear the Lord : in the Lord we have hoped : He is our Helper and our Protector.

<p>Non mortui laudabunt Te, Domine : sed nos qui vivimus, benedicimus Do- mino, et hoc nunc et usque in sæculum.</p>	<p>The dead shall not praise Thee, O Lord! But we that live bless the Lord, from this time, now and evermore.</p>
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<p>Lætamini in Domino, et exultate justi.</p>	<p>Be glad, O ye just, and rejoice in the Lord.</p>
---	---

<p>Et gloriamini omnes recti corde.</p>	<p>And be joyful, all ye that are right of heart.</p>
---	---

<p>Benedictus es, Domine, in firmamento cœli.</p>	<p>Blessed art Thou, O Lord, in the firmament of the heaven.</p>
---	--

<p>Et laudabilis et glori- osus in sæcula. Amen. Amen.</p>	<p>Worthy to be praised and magnified forever. Amen. Amen.</p>
--	--

When the Chant ends, ☉ begins on the left of the line, learns the name of the first child, takes it in his arms if it be an infant, and by the right hand if it be able to walk, carries or leads it to the pedestal or table, and then dips its left hand in the basin of perfumed water, saying, as he does so :

☉. E..... M..... by this symbol I devote thee to the service of Virtue and Truth. May our Father, who is in Heaven, keep thee innocent and pure of heart, all the days of thy life.

CHANT.

Benedictus tu à Domino, qui fecit cœlum et terram.	Blessed be thou of the Lord, who made heaven and earth !
---	--

Ut servias illi, in sancti- tate et justitiâ coram Ipso, omnibus diebus tuis.	That thou mayest serve Him, in holiness and jus- tice before Him, all thy days.
---	--

☉ then returns the child to its parent, and proceeds in the same manner with the next, until all are baptized. After the baptism of each the Chant is sung.

When all are baptized, ☉ takes the vessel of perfumed oil, goes again to the left of the line, dips the little finger of his right hand into the oil, and with it marks a delta on the forehead of the first child, saying, as he does so :

☉. I set upon thy forehead the old symbol of the Wisdom, Power, and Love of God. May He protect and guide thee in right courses, all the days of thy life.

CHANT

Beati immaculati in viâ: qui ambulant in lege Do- mini.	Blessed are the unde- filed in the way: who walk in the law of the Lord.
---	---

Beati omnes qui timent Dominum: qui ambulant in viis Ejus.	Blessed are all they that fear the Lord: that walk in His ways!
--	---

⊙ anoints each, in succession, in the same manner, the Chant being sung at each anointing. At the end, he replaces the vessel of oil on the pedestal or table; and then, standing on the lower step of the throne, and facing the children, he stretches out his hands toward them, palms upward, and says :

⊙.: May the blessing of your Father who is in Heaven rest upon you all! May you never know the bitterness of want, the remorse that follows crime, the loneliness of life without love, the midnight agonies of bruised and aching hearts, the miser's greed of gold, ambition's hunger for greatness, the quenched light of a broken spirit, the sense of deadly and undeserved wrong, trust and affection betrayed, or the abiding curse of weariness of life! May God comfort, encourage, and uphold you, amid the disappointments, the sufferings, and the trials of life; amid its fevered cares and sad disasters; in all losses of friends, by death or unworthiness; in all dangers and straits and temptations!—and may He, in His great mercy and love, forgive all your weaknesses and errors, and gather you into His fold of Heaven at last! Amen!

ALL: *So mote it be!* AMEN!

⊙.: Brother Master of Ceremonies, re-conduct these children, with their parents, to their seats.

This is done. The parents, godfathers, and godmothers, take their seats on the platform, as before. Then is sung the following:

CHANT.

Si custodierint filii tui testamentum meum, et testimonia mea hæc, quæ docebo eos :	If thy children will keep My covenant, and these My testimonies which I will teach them :
--	--

Et filii eorum usque in sæculum sedebunt super sedem tuam.	Their children also for evermore shall sit upon thy throne.
--	---

Dominus memor fuit nostri et benedixit nobis. ,	The Lord hath been mindful of us, and hath blessed us.
--	--

Benedixit omnibus qui timent Dominum, pusillis cum magnibus.	He hath blessed all that fear the Lord, both little and great.
--	--

Adjiciat Dominus bene- dictiones super vos : super vos et super filios vestros !	May the Lord add bless- ings upon you : upon you and upon your children !
--	---

Benedicti vos à Domino qui fecit cœlum et terram !	Blessed be ye of the Lord, who made heaven and earth !
---	--

Cœlum cœli Domino : terram autem dedit filiis hominum.	The heaven of heavens is the Lord's, but the earth He hath given to the children of men.
--	---

Laudate Dominum, om- nes gentes ! Laudate Eum omnes populi !	O praise the Lord, all ye nations ! praise Him, all ye people !
--	---

<p>Quoniam confirmata est super nos misericordia Ejus : et veritas Domini manet in æternum .</p>	<p>For His mercy is en- forced upon us : and the truth of the Lord remain- eth forever.</p>
--	---

<p>Gloria Patri qui in cœlis, Domini Deo Saba- oth, ex hoc nunc et usque in sæculum ! Amen !</p>	<p>Glory unto the Father who is in heaven, the Lord God of Sabaoth, now, henceforth, and forever : Amen.</p>
--	--

Now ☉, rising, says :

☉. Brother Master of Ceremonies, invite the godmothers of these children to place them at the Altar of Obligation. My Brethren, surround these Wards of God and of the Lodge, in due form, to take the solemn vow to keep watch and ward over them !

MUSIC.

Each godmother takes its godchild, and carries or leads it to the Altar of Obligation, where all stand close around it, the children old enough to be led clasping hand in hand. Then the Master and the Brethren form a circle around them, each with his left hand on his heart, and his right hand raised toward heaven. Then all kneel and repeat these

VOWS.

We do solemnly vow and promise that we will watch over and protect these children until they attain mature age, or so long as they live and do require it, and it is in our power to do so. We will

guard them against danger and temptation. We will help and aid them if they fall into need, strive to restrain them if they err, forgive them if they repent, instruct their inexperience, reprove their faults, and, by precept and example, teach them to be good and virtuous. And may our Father in heaven help us to keep these vows! Amen!

If hands ☉ the vessel of salt, and he, still kneeling, says :

☉.: When the wild Arab of the desert has tasted salt with his guest, his pledge is inviolable, and his guest sacred to him, even if his hands are red with the blood of the father or son of his host. Let us, by the same pledge, seal our vows of fidelity to these children that we have now taken under our protection.

He places a little of the salt on his tongue, and says :

☉.: With this salt I seal my vow!

Then ☉ passes the salt to the Brother on his right, who tastes it, with the same words; and so it passes round the circle. When it returns to ☉, he takes it, and all rise. Then he puts a little of the salt on the lips of each of the children, and afterward says :

☉.: And whenever any one of these children who have now tasted this salt of inviolable faith, or any one in their behalf, shall call upon us to aid them in need, distress, or danger, this solemn pledge shall be faithfully redeemed! To your seats, my Brethren!

Brother Master of Ceremonies, let these children, with their parents and godparents, return to their seats.

All resume their seats, and the Choir or Brethren sing the following

CHANT.

Beatus vir, qui timet Dominum: in mandatis Ejus volet nimis.	Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.
--	--

Potens in terrâ erit semen ejus: generatio rec- torum benedicetur.	His seed shall be mighty upon earth: the genera- tion of the righteous shall be blessed.
--	---

Gloria et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.	Glory and wealth shall be in his house: and his justice remaineth forever and ever.
---	--

In memoriâ æternâ erit justus: ab auditione malâ non timebit.	The Just shall be in everlasting remembrance: he shall not fear the evil hearing.
---	--

Paratum cor ejus spe- rare in Domino: confirma- tum est cor ejus: non commovebitur donec des- piciat inimicos suos.	His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look down upon his enemies.
---	--

The Chant is followed by this

ODE.

A little spring had lost its way
Amid the grass and fern ;
A passing stranger scooped a well,
No meed of thanks to earn.

He walled it in, and hung with care
A ladle at the brink ;
Himself not minding to return,
He wished that Toil might drink.

He passed no more, and yet the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

The act we do to-day is small,
Its issues may be great ;
We know not on these little ones
What destinies may wait.

O little fount! O word of love!
O thought at random cast!
Ye are but little at the first,
But mighty at the last.

When the ode is ended, ⊕ gives each godfather a small triangular apron, of white lamb-skin, with a triangular flap, the flap and body edged with narrow blue ribbon, and with a cord

of blue silk tasselled, with no ornamentation or devices on the apron, except a small gilded triangle, equilateral, and the apex upward, in the centre of the body, and in the centre of the triangle the letters . *A* After doing so, he says to them :

⊕. Invest these young children with the apron, emblem of that labor to which humanity is destined by the Infinite Beneficence. Teach them, as soon as they can understand you, that the necessity for labor is a blessing, and that the true honor and glory of man and woman are found in it. Tell them that the apron is the symbol of Masonry, which is Work and Duty ; and that idleness is not only shameful, but the parent of vice and misfortune.

The godfathers invest the children with the aprons, and immediately the following verses are sung :

HYMN.

For daily toil that we endure,
 For labor's recompense secure,
 For all our powers of soul and mind,
 For fellowship with human kind ;

For friends whom time makes still more dear,
 For home's perfumèd atmosphere,
 For health and strength and fancies free,
 Lord, we are thankful unto Thee !

For opportunity to raise
 The fallen, and cheer want's long dark days ;

For reason, guiding us aright,
And love that makes the world all bright;

For knowledge of Thy law, O Lord!
And aspirations heavenward,
For Faith and Hope and Sympathy,
We are most thankful unto Thee.

When these verses have been sung, O hands each godfather a jewel for his godchild. This is a delta of silver or gold, each side of which measures an inch. On one side is the double triangle interlaced, engraved or in blue enamel, and in its centre the letter Yod. On the other side is a five-pointed star, and in its centre a Tau Cross.

a blue ribbon, with
Each godfather
his godchild; the



The jewel
a clasp or
hangs it



is suspended from
slide and buckle.
on the breast of

Junior

Warden saying,

after handing them the jewels:

O.∴ Invest your godchildren with these jewels, the gift of the Lodge. The Delta is the symbol of Deity, for many reasons well known to Masons. It reminds us of His Infinite WISDOM, His unlimited POWER, His unbounded LOVING-KINDNESS: that He creates, preserves, and destroys: that He Is, He thinks, He acts. The mysterious meanings of the interlaced triangles, and of the five-pointed star, or Pentalfa of Pythagoras, we also know. The old Hebrew letter on one side is the symbol of Unity and Creative Energy: the Tau Cross on the other, of Immortality.

Take occasion, in due time, to teach your god-

children that the jewel is intended to remind them of their duty to God and their fellow-creatures, by doing which alone they can deserve to wear it.

⊙ then gives the godmothers the locket, bracelet, or ring, for each child, saying :

⊙.: Accept for your godchildren these little presents from the Lodge. They are tokens of our affection : and whenever one of our wards needs assistance, advice, or protection, let it send to the Lodge or a Brother the gift we now make, and the appeal will not pass unheeded.

The godmothers invest the children with the ornaments: and ⊙, returning to the East, raps ●●●, at which all the Brethren rise, and he says :

⊙.: In the name, and under the auspices of the Supreme Council, etc.—[or, of the Grand Consistory of Sublime Princes of the Royal Secret for the State of under the jurisdiction of the Supreme Council, etc.—or, of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons, of the State of], I do proclaim these children, consecrated to the service of Truth and Virtue by Masonic baptism, and anointing after the ancient custom of Masonry, to be Wards of Lodge, No., of Ancient, Free, and Accepted Masons of the State of [of Lodge of Perfection, etc.]. Proclaim it along your columns, Brethren Senior and Junior Wardens, and charge all Free and Accepted

Masons [or, all Grand Elect, Perfect, and Sublime Masons], everywhere, to watch over and protect them as such.

⊕. [Rapping ●●●]:—Brethren of my column, hear ye!—I do proclaim these children, consecrated to the service of Truth and Virtue by Masonic baptism, and anointing after the ancient custom, to be Wards of, etc.—and I do charge all Free, etc., everywhere, to watch over and protect them as such.

○. [Rapping ●●●]:—Brethren of my column, hear ye!—I do proclaim, etc.

After the proclamation, the Brethren or Choir sing the following

SONG.

Have faith in one another,
 When ye meet in friendship's name,
 For each Mason is a brother,
 And your hearts should throb the same.
 However you may differ,
 Your pledges ne'er forget,
 Have faith in one another,
 For you both are Masons yet.

Have faith in one another,
 For should doubt alone incline,
 It would make the world a desert,
 Where the sun would never shine.

Some transient cloud will often
 O'ershadow us to-day ;
 Have faith in one another,
 And it soon will pass away.

Have faith in one another,
 Let honor be your guide,
 Let truth alone be spoken,
 Whatever may betide ;
 The false may reign a season,
 And good succumb to ill ;
 Have faith in one another,
 And the Truth will triumph still.

After the Ode, ☉ will say:

☉. Brother Orator, the floor is yours.

The Orator will deliver a discourse suited to the occasion, in the course of which he may, if he pleases, introduce any or all of the following passages:

DISCOURSE OF THE ORATOR.

* * * *

Teach these children, hereafter entitled to be called HAKKADOSH, *devoted* and *consecrated* to the service of Truth, Right, Justice, and Virtue, and baptized in Innocence and Purity, Wards of God, and Pupils of Honor and Duty,—teach them, when with the swiftly-flying years their intellects shall have been developed, that they have been devoted to a sublime task. Remind them that in the midst of the ancient and

mysterious emblems of Freemasonry, child of the mysteries and handmaid of the true religion, and at the Altar of Liberty, Equality, and Fraternity, they were welcomed with blessings as Wards of the Lodge and of the Brethren. Tell them, that thus baptized and marked upon the forehead with the sacred symbol of Deity, they no longer belong wholly unto themselves, but in large measure to their fellow-creatures, and greatly to their country, and most of all to God ; and that it is their duty always to love the good, and have a pitying loving-kindness even for the sinful and the fallen.

* * * *

Inculcate love of home, with the pure and peaceful pleasures that sit like household gods around the family hearth ! Strive to make love of their country a habit with them ! Teach them to serve it with zeal, fidelity, and disinterestedness ; and prepare them to shed their blood, if necessary, for its safety or honor.

* * * *

Pledge them to eternal hatred against all tyrannies, and make familiar to them the names of the great martyrs who have resisted power, and died for the right of conscience, or the political independence of States or Nations.

* * * *

Teach them to be firm in their own faith, whatever it may be, and, at the same time, to defend the right of every other human being to abide by his own

belief. Show them into what atrocities bigotry has led mankind; and convince them that no error or unbelief is so reprehensible and pernicious as intolerance, and no crime greater than persecution.

* * * *

Above all, labor to make baseness, duplicity, treachery, and cruelty odious to them. Show them the names that history has gibbeted, and teach them to detest these, and all of their own day and time who should be stamped with the same seal of unending infamy. Let no false glare of that which men call glory hide from them the ugly lineaments of atrocity and crime, nor permit success, in their estimation, to atone for treachery, and betrayal of the people, of a cause, or of a principle.

* * * *

The hearts of children should be trained as well as, and even more than, their intellects. For the best definition of wisdom is, that it is that exercise of the reason into which the heart enters. Neither understanding, nor talents, capacity, ability, sagacity, sense, or prudence, nor any number of these, nor all of them together, will make up wisdom. God is Love, and God is Light; whence it results that Love is Light; and it is only by following the effluence of that light that intellectual power issues into wisdom. The intellectual power which loses that light, and by ambition issues into intellectual pride, is out of the way of wisdom, and will not attain even to intellectual great-

ness. The understandings from which mankind seek a permanent and authentic guidance are those which have been exalted by love and enlarged by humility. Men may write and speak from time to time what is wise, and yet not be wise men ; the love of God, the love of men, and the love of truth, not having the mastery with them. The wisdom of the heart is wanting to their ends and objects, and to those feelings that have the direction of their acts.

Wisdom without genius is a far more precious gift than genius without wisdom ; and it is not altogether rare. The desire to be right will go a great way toward wisdom ; and intellectual guidance is the less needed where there is little to lead astray. We may be wise by impulse, for wisdom belongs more surely to the moral than to the intellectual world. The wisdom of the heart consists in a thoughtful love. Providence has no more eminent seat than the wisdom of the heart ; and the most inadvertent motion of a wise heart will, for the most part, be providentially directed.

* * * *

“As for you, who are likely to be concerned in the government of Pennsylvania,” William Penn said to his children, “I do charge you before the Lord God and His holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it ; for you are not above the

law, but the law above you. Live, therefore, the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you; therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no lurchers; cherish no informers for gain or revenge; use no tricks; fly to no devices to support or cover injustice; but let your hearts be upright before the Lord, trusting in him above the contrivances of men, and none shall be able to hurt or supplant."

* * * *

In time you may profitably teach these children that it is sorrow that enlarges the heart, and makes it more noble. The low note of sadness is heard running through the music of life. Sorrow should deepen love. The crushed flower should send forth its fragrance to all around. The charm of suffering and self-sacrifice that rivets hearts together is a golden one. Pain is the deepest thing we have in our nature; and union through pain is more real and more holy than any other.

Our best and sweetest life is that which we live in the good of others. It is richly stocked with charities. Selfishness is poverty. It is the most utter destitution of a human being. Love never feels itself so wealthy as when it has expended all, in obedience to the commands it honors. It is never so well furnished against

want and sorrow, as when best assured of the approbation of its object.

* * * *

Reason is not the only interpreter of life. The fountain of action is in the feelings; and religion itself is but a state of the affections. While the mere intellectual man speculates, and the mere man of acquisition cites authority, the man of feeling acts, realizes, puts forth his complete energies. He must have sympathy and results. He is the magician to whom nature yields, acknowledging him as her child; and his fellows receive his ideas, respond to his appeal and reciprocate his love. It is when we are overcome, and the pride of intellect vanquished before the truth of nature, when we bow in profound reverence before the mysteries of life, when we are led back to childhood or up to God by some powerful revelation of the sage or minstrel, that our natures grow.

* * * *

After the discourse of the Orator, ☉ will invite the god-fathers to speak.

And he may afterward request any distinguished Brother or person present to do so.

He will then inform the audience that it is the law of the Ancient and Accepted Scottish Rite, that no Lodge or other body of the Rite can close without first sending around the box of fraternal assistance; that no other than the Brethren are asked to contribute; but any one can do so who pleases; and that the sum collected will be given to some person or persons in great need, the source from which it comes not being made known.

He will then request two young ladies to take round the box. The moneys received will be placed in the hands of the Almoner. Then ☉ will say:

☉.: The labors of the day [or evening] are concluded.

CHANT.

Lætamini in Domino, et exultate justi!	Be glad, O ye just, and rejoice in the Lord!
Et gloriâmini omnes recti corde.	And be joyful, all ye that are right of heart!
Benedictus es, Domine, in firmamento cœli!	Blessed art thou, O Lord, in the firmament of heaven!
Et laudabilis et gloriosus in sæcula. Amen! Amen!	Worthy to be praised and magnified forever. Amen! Amen!

☉.: May the Divine assistance always remain with us! Go in peace! May the offices in which we have united be profitable to us all; and may God bless and prosper us in all our laudable undertakings! Amen!

He gives one rap, and says:

☉.: I declare this Lodge at refreshment. Brother Junior Warden, it remains in your charge.

THE END.

OFFICES

OF

RECEPTION OF A LOUVETEAU.

RECEPTION OF A LOUVETEAU.

A "LOUVETEAU" is the son of a Mason. The word is of very ancient origin, so ancient that it was long corrupted into other words, and its etymology unknown. The Initiates into the mysteries of ISIS wore, even in public, a mask in the shape of a wolf's head gilded; and therefore came to be themselves called "WOLVES;" and their sons, 'Young Wolves.' A wolf, in French, is *loup*, and a young wolf, *louveteau*. The wolf was peculiarly sacred at Lycopolis [*Wolf-City*, from *λυκος*, a *wolf*, and *πολις*, *city*], in Upper Egypt, where, Plutarch says, that animal was revered as a god. Eusebius says that the wolf was honored in Egypt, because when Isis, with her son Horus, was on the point of encountering Typhon, she was assisted by Osiris, who came from Hades in the shape of a wolf. Macrobius says that the sun was, at Lycopolis, called *Lukon*, a wolf; and that they worshipped Apollo and the wolf with equal honors, in each venerating the sun.

In Greek, the same word, *lukos* or *lycos*, meant a *wolf* and the *sun*; and *ΛΥΚΕΙΟΣ*, or *wolf-like*, was one of the titles of *APOLLO*, the *sun-god*; because, says Cleanthes, as the wolves carry away the flocks, so the sun with his rays consumes the vapors and mists; because, Macrobius says, the shades of night flee before him as the sheep flee before the wolf.

This ceremony can only be used for a boy who has attained the age of twelve years.

It does not oblige the Lodge to support or educate him; but only to watch over and protect him, and give him counsel and advice.

It can be performed by a Symbolic Lodge only.

It entitles the Louveteau to be received an Apprentice at the age of twenty-one years, if he be found worthy and intelligent.

If he has been previously baptized masonically, so much of the ceremony as is between asterisks will be omitted.

ASSENT OF THE LODGE.

The question whether the son of a Mason shall or shall not be received a Louveteau will be taken at a regular meeting. Application in writing must be made for his reception, by his father, if he be living, capable of acting, and present; or if he be dead, not capable of applying on account of any infirmity, or absent, then by the mother, or some other relative, or a friend.

If the father be living, his son cannot be received a Louveteau, except by a unanimous vote, unless the father be a member of the Lodge, and a Master Mason. If he be dead, he must have been a member of some regular Lodge at his death, unless it appear that his non-affiliation was not in consequence of any fault, indifference, or neglect on his part; or a unanimous vote is required. The son may be worthy, though the father is unworthy; and the unworthiness of the father *may* constitute the strongest claim of the child on the Lodge.

If no Brother desires the application to be referred to a Committee of Inquiry, it may be acted on at once. If a reference be demanded by any Brother, a Committee of three will be appointed, to report at the next regular meeting.

• If no reference is demanded, or upon report of the Committee, and whether the report is in favor of or adverse to granting the favor asked, the question shall be put to the vote, and the assent of two-thirds of the Brethren present is necessary to authorize the reception. As above stated, the vote must in some cases be unanimous.

If the application is refused, it may be renewed after the expiration of six months; and so again and again, indefinitely.

Bad character of the applicant, or unworthiness of the father, is good cause for rejection, on which a Brother may act in balloting; but if there be no such objection, to become a Louveteau is matter of right.

The vote is taken in the Apprentices' Lodge, and by yeas and nays, beginning with the youngest member by date of

initiation, and proceeding regularly to the eldest, not including the officers, who afterward vote in due order, beginning with the Tiler and ending with the Master. If one vote only be wanting to make two-thirds in the affirmative, the Master has the right to vote again.

The vote, with the names of those voting yea and nay, is entered on the record.

PRELIMINARIES.

When the Lodge has determined to receive a boy as a Louveteau, it will forthwith proceed to select two Brethren of the Lodge to be his Patrons; and if he be under the age of fourteen, and have no mother, or she be unable, unfit, or unwilling to assist at the ceremony, and no other near female relative be able, fit, and willing to assist in the place of the mother, then the Lodge will select the wife or sister of one of its members to act as godmother.

If the application have not been made by the father or other near relative of the child, the Lodge will appoint a delegation of one or more members to communicate with its relatives, and obtain their consent to the reception, and secure their presence at the ceremony. If the boy is over fourteen years of age the delegation will consult him also.

The delegation will endeavor to secure the presence of the father or other near male relative. If there be none able, fit, and willing, they will select some Past Officer of the Lodge to act in the place of the father.

The child is to be dressed in white; the father, or whoever represents him, in black; the mother, or whoever represents her, in white, unless she be in mourning. If these persons are not able to procure fitting garments, the Lodge will do so for them.

The ceremony may be public; and therefore public notice of it may be given.

ARRANGEMENT OF THE HALL.

The ceremony of reception of a Louveteau ought to be performed in the spring, when leaves and flowers are abundant.

Several youths may be received at one time.

The Lodge-room is arranged as for the reception of an

Apprentice ; the Altar of Obligation in the centre, with the Holy Bible, Square, and Compass upon it, both points of the Compass being below the Square. On the East, West, and South of the Altar are candles of yellow wax, in tall candlesticks, one on each side.

The Senior Warden sits in the West, between the columns ; the Junior Warden in the South ; the Orator in the North.

The East is hung with drapery of pure white ; and the Altar of Obligation is covered with a cloth of white linen. So also are the platform, and the seats for the Louveteaux.

In front of the Master's station is a square table, covered with a rich cloth of bright colors. Upon it, in the centre, is a vase, with a large bouquet of flowers therein. On either side of the vase are silver plates, containing small loaves of bread, a flask of wine, honey, oil, and salt, in proper vessels, all of silver.

Over the Master, in place of the letter G., will be suspended a crown of leaves and flowers, in the centre of which are to be three stars, emitting light, arranged in an equilateral triangle. In the centre of these stars will be, emitting light, the word

Æ Z Y M.

All round the hall, on the walls, should run waving lines of flowers and leaves, with garlands, festoons, etc., and at regular intervals stars of light, forming triangles, interlaced triangles, crosses, and other Masonic emblems.

In the rear of the Altar is a triangular platform, about two feet above the floor, the base toward the East, on which are the seats for the Louveteaux. Over this platform is suspended a light frame-work, forming a kind of canopy, and entirely covered with flowers and green leaves. The columns on the West are entwined with green leaves, arranged as if naturally growing around them.

The floor is strewed with leaves of ivy, acacia, holly, and other evergreens.

In front of the Orator is a small triangular table, with a yellow cover, on each corner of which is a light.

In front of the Junior Warden is a small square table, covered with a green cloth, on each corner of which is a light, and one taller light in the centre.

In front of the Senior Warden is a table in the shape of two interlaced triangles or the Pantacle of Solomon, covered with a crimson cloth, with a light at each of the six angles, and one in the centre.

And in front of the Master, and between him and the square table, are three triangular tables, arranged with their apices on a small central triangle, each covered with a blue cloth, and with a light at each corner of each.

The lights in front of the Orator are to be of yellow wax; those in front of the Junior Warden, of green wax; those in front of the Senior Warden, of crimson wax; and those in front of the Master, of blue wax.

On the centre of each of the three tables of the Master is set a silver vase or censer, with perfumes saturated with alcohol, for burning.

Seats for the female spectators will be arranged between the platform and the East, on the North and South sides of the hall, inside of the seats for the members. Seats for the male spectators will be arranged in the same way, between the platform and the West. Spaces must be left between the spectators' seats for the Brethren to pass through.

THE OFFICES.

At the proper hour the Lodge-room is opened; the visitors who are not members of the Order are received by an Usher and conducted to seats. The Louveteau that is to be, being in an adjoining room, dressed in white, with a red rose or a twig of acacia fastened over his heart, and his father or mother, or those who represent them, and his two Patrons, being also with him, the members of the Lodge and visiting Brethren assemble in still another room, and the Lodge is opened in the degree of Apprentice.

When the Lodge is opened, \odot will send η and δ to light the three, five, seven, and nine lights in the Lodge-room. Meanwhile, a procession will be formed of the members of the Lodge and visiting Brethren, not of higher rank than Master Masons, in the usual order, μ leading. η will carry the Holy Bible, Square, and Compass, to be placed on the Altar; and three Brethren in front of him the three lights.

When the procession reaches the door of the Lodge-room, it will open to the right and left.

MUSIC.

The two Deacons will enter first, and be followed by \mathcal{L} , and he by the three Brethren bearing the lights. Next follows \odot , and after him \oplus and \circ , and the other officers and members.

The Deacons advance to the Altar and place the Holy Bible, Square, and Compass upon it. They then fall back to the rear of the Altar. \mathcal{L} , with the Brethren bearing the lights, places them properly at the Altar, and retires, with the Brethren, to the rear, joining the Deacons, as all the other officers and members will have done, except \odot , \oplus , \circ , and \mathcal{V} . \odot , accompanied by \oplus , and \mathcal{V} on his right, and \circ on his left, will advance to the East, where they will halt, and he, ascending to the throne, will turn, salute each in turn with the gavel, and request each to assume his station. When each has done so, \odot will request the other officers and Brethren to take their seats, and will himself be seated.

MUSIC CEASES.

\mathcal{L} will now introduce in succession the visitors entitled to be received with honors. In this, a Lodge of the Ancient and Accepted Scottish Rite will be governed by its own Rituals; except that, if it be under the jurisdiction of a Grand Lodge, the Grand Master, if present, will be received last, and the other Grand Officers with the Inspectors-General. It is, of course, for the Lodge or Grand Lodge to determine rules for the reception of visitors, and whether honors shall or shall not be paid.

If the Lodge works under a Supreme Council, it will, out of courtesy, receive the Grand Master of the State with the Sovereign Grand Commander, and the other Grand Officers with the Inspectors-General.

After the visitors are seated, there will be

MUSIC.

After which, this

CHANT.

<p>Laudate Dominum in Sanctis Ejus : laudate Eum in firmamento virtutis Ejus.</p>	<p>Praise ye the Lord in His holy places : praise ye Him in the firmament of His power.</p>
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<p>Laudate Eum in virtutibus Ejus : laudate Eum secundum multitudinem magnitudinis Ejus.</p>	<p>Praise ye Him for His mighty acts : praise ye Him according to the multitude of His greatness.</p>
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<p>Laudate Eum in sonotubæ : laudate Eum in psalterio et cithera.</p>	<p>Praise Him with sound of trumpet : praise Him with psaltery and harp.</p>
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<p>Laudate Eum in tympano et choro : laudate Eum in chordis et organo.</p>	<p>Praise Him with timbrel and choir : praise Him with strings and organs.</p>
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<p>Laudate Eum in cymbalis bene-sonantibus : laudate Eum in cymbalis jubilationis : omnis spiritus laudet Dominum.</p>	<p>Praise Him on loud-sounding cymbals : praise Him on cymbals of joy : let every spirit praise the Lord.</p>
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By this time the Patrons of the youth or youths to be received will have conducted him or them and his or their parents to the door of the Lodge, where one of them will knock loudly as soon as the Chant is ended.

 The Offices will be given as for a *single* pupil. When there are more than one, the necessary changes in the phraseology may readily be made.

When the knocks are heard, the Junior Deacon, rising, says :

♂ ∴ Brother Senior Warden, there is an alarm at the West gate of the Temple.

⊕ ∴ [Rising.] Master, there is an alarm at the West gate of the Temple.

⊙ ∴ Cause inquiry to be made, my Brother, as to the cause of the alarm.

⊕ ∴ Dispatch the Pursuivant, Brother Junior Deacon, to inquire into the cause of the alarm.

♂ ∴ Brother Pursuivant, inquire into the cause of the alarm.

The Pursuivant partly opens the door, and asks :

P ∴ Brother Tiler, what is the cause of this alarm ?

T ∴ It is the son of one of our Brethren, with his parents and patrons, desiring to be received as a Louveteau in this Lodge.

P ∴ [Closing the door.] Brother Junior Deacon, it is the son of one of our Brethren, etc.

♂ ∴ Brother Senior Warden, it is, etc.

⊕ ∴ Master, it is, etc.

⊙ ∴ Brethren of the Lodge, if it be your pleasure to permit this son of a Brother, with his parents and patrons, to enter here, give me the public sign of assent.

All do so. The sign is to rise and lay the right hand, open, on the top of the head.

⊙. It is the will of all the Brethren. Brother Senior Warden, let the doors of our asylum be opened, that the son of our Brother, with his parents and patrons, may enter! Brother Master of Ceremonies, proceed to perform the duties of your office! and you, my Brethren, rise, and to order, under the proper sign!

All rise, and stand under the sign of Protection, which is to extend the right hand in front of the body, palm to the right, and hand open, and place the left hand, open, in front of the right shoulder, as if clasping a child to you with the left hand, and warding off danger with the right.

⊕. Brother Junior Deacon, let the doors of our asylum be opened, that the son of our Brother, with his parents and patrons, may enter.

⊗. Brother Pursuivant, open the doors of our asylum, and let the son of our Brother, with his parents and patrons, enter.

MUSIC.

2f goes to the door, which is opened by the Pursuivant, and there receives the Pupil or Pupils, his or their parents and patrons. They enter, and are arranged by 2f in front of the West, the youths (if more than one), in a line, facing the East, with their parents, or those who represent their parents, in their rear, and in the rear of them the patrons. If there be many children, the patrons of all will be represented by five or six Brethren only. After they are so arranged, ⊙ raps ●, the Brethren are seated, and the

MUSIC CEASES.

⊕. Master, here in the West, between the columns, with his parents and patrons, stands the

son of a Brother, desiring to be received a Louveteau in our Lodge. He has attained the age of twelve years and more, and is exposed to all the perils and temptations that lie in wait for youth. Dangers will approach him in the smiling guise of allurements and pleasures, against which he must be warned—from which he must be shielded. Soon his weaknesses and passions will lead his young feet away from the paths of virtue, unless he has careful guidance, and wise and loving counsel. Some of the Brethren, led by the Genius of Truth, have found him wandering in the outer darkness, have led him hither, and now ask for him safeguard and shelter.

⊙. When he seeth his children, the work of my hands, in the midst of him, they shall adore my name, and adore the Holy One of Jacob, and shall revere the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn wisdom. My Brethren, Senior and Junior Wardens, and Orator, by what means can we guide and protect this son of our Brother, and obey the law of Masonry?

⌘. It is one of the duties of Brotherhood, arising out of that holy relationship, to guide and guard, and rear and educate, if need be, a Brother's children. Let us recognize this duty, and add to its obligation our solemn pledge to watch incessantly over this youth, to avert from him pestilent influences, warn him against ill examples, and rescue him from perils.

○. Let us, according to our ancient custom, and by the ancient and symbolic name, receive him as our Ward, in the hope that he will in due time become our Brother.

⊕. We may, henceforward, endeavor to teach him to live in accordance with the laws of Masonry, and, by living well, to prepare himself to die well : so that it may be said of him, " Blessed is he that trusteth in the Lord, and whose hope the Lord is : for he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not regard it when heat cometh, but its leaf shall be green ; and shall not be anxious in the year of drought, neither shall cease from yielding fruit."

⊙. Ye have spoken well and wisely. Brethren of the Lodge, if it be your pleasure, and you do consent that it be so done, give me the sign of assent !

The Brethren do so, as before.

⊙. It is the will of all the Brethren. Let the Pupil and his parents occupy the seats prepared for them.

The patrons retire to their places in the Lodge. 2f conducts the Pupil and his parents, or those who act as such, to the seats prepared for them on the platform. The child or children sit in front, the mother or mothers behind them, and in *their* rear the fathers.

When all are seated, 2f returns to his place, and ⊙ and the other officers read as follows :

⊙. Arise, shine ! for thy light is come, and the glory of the Lord is risen upon thee.

⊕.: For behold, the darkness shall cover the earth, and thick darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.

○.: I will greatly rejoice in the Lord; my soul shall be joyful in my God: for He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness.

⊙.: Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light He turn it into the shadow of death, and make it thick darkness.

⊕.: The Lord is nigh unto all them that call upon Him, to all that call upon Him in earnestness.

○.: He will fulfill the desire of them that fear Him; but all the wicked will He destroy. My mouth shall speak the praise of the Lord: and all His creatures shall bless His holy Name forever and ever.

⊙.: My Brethren, let us, according to the first lesson which we learned in Masonry, invoke the grace and assistance of God.

All kneel, and ⊙ or the Chaplain repeats this

PRAYER.

Our Father! who art here as Thou art in Heaven, be graciously pleased to approve what we are now about to do, and strengthen us to perform the duties which will thereby become more obligatory upon us! Make us, we beseech Thee, Thy instruments for good

to this child!—for we shall in vain endeavor to guide and guard him without Thy favor and Thy gracious aid. Purify us, O Lord, and make us stainless, that we may not by ill examples make naught the influences of good precepts. Save us from dangers and perils! comfort and help us in calamity! lead us away from temptation! Hide not Thy face from us! put not Thy servants away for their infirmities! Thou hast been our help: leave us not, neither forsake us, O God of our salvation! Let Thy truth comfort us; Thy mercy deliver us; Thy staff support us; Thy grace sanctify our sorrows; and Thy goodness pardon all our sins; Thy angels guide us with safety in the shadow of death; and Thy hand lead us into the land of righteousness, whereinto we must enter through the dark gateway of Death! Amen!

ALL:—*So mote it be!* AMEN!

All rise, and the Choir or Brethren sing this

ODE.

When we behold youth's smiling eyes,
 All filled with hope, and joy, and light,
 As if no cloud could ever rise
 To dim a soul so glad and bright;
 We sigh to think how soon the brow
 In grief may lose its every ray,
 And the light heart, so joyous now,
 Almost forget it once was gay.

For time will bring its withering blights,
 The ruined hope, the friend unkind,
 The love that on the worn heart writes
 Lessons that leave the spirit blind ;
 While youth, that now like snow appears,
 Unsullied by the darkening rain,
 Made old by sorrow's bitter tears,
 Can never trust or hope again.

After the Ode, ☉ rises, and addresses the audience as follows:

☉. Brethren, and Friends :—The doors of our Masonic Temple have opened to-day to admit those who are not of the Order, and even those, to win whose approving smiles, men have so often deemed not only life but honor well lost. These especially we welcome to our Temple of Peace and Union, of brotherly Loving-kindness, of Faith, and Hope, and Charity,—these, whom we would fain enlist as our coadjutors in the great work of Masonic philanthropy.

Everywhere, in religion no less than in Masonry, man falls short of the mark at which he aims ; and his aspirations are nobler than his acts. It is the law of the frailty of human nature. He who would attain to a reasonable degree of excellence, *must* form for himself an ideal beyond his reach. Little would be left of the precepts of the Sermon on the Mount, if all were struck out with which no man ever fully complies ; and the command to do unto others as we would have

them do unto us, is none the less excellent, because no man ever does it in *all* the varied relations of a long life; nor are we the less to pray unto God to forgive us our debts *as* we forgive our debtors. because we never forgive the injuries or errors of others as completely as we *hope* that our Father in Heaven will forgive ours.

That man can have a religion, and that there is for him a moral law, and an ideal in each *toward* which he *can* struggle, but *to* which he can *not* attain. proves that in him the divine and the human unite. We shall promise, in this ceremony, more than we can always and fully perform; but not more than we hope and wish and intend to perform faithfully. Those of you who are not Masons will hear the promises we shall make, and the duties we shall assume. Help us hereafter to keep our promises and perform our duties! You are here as witnesses. We give you the right to remind us of our promises, to chide and condemn us if we neglect our duties. That right, woman especially always has, because she is the first and greatest sufferer by all social evils, and, at last, the chief loser by that demoralization which comes of the general disregard of duty by individuals and societies; the fruits of which are, in the end, the calamities of States. Woman has her *ALL* invested in the morality, and honor, and sense of duty of *men*.

The performance of *DUTY* is the law of Masonry.

Nay, Masonry essentially is the performance of Duty, in all the relations of life. That law was enacted for it, and that nature assigned it, when it first appeared, the same in essence, though not in form, in the cradle of the human race, before the nations of the old world flowed forth from their source, carrying with them the eloquent symbols of the Universal Brotherhood to Southern India, Media, Chaldæa, Egypt, Palestine, and Arabia, with the primitive and pure religion of which Malaki-Tsadōc, to whom Abraham paid tithes, was the anointed Priest.

This is a Lodge of Ancient, Free, and Accepted Masons, of the obedience of the Grand Lodge of the State of, [or, a Lodge of Freemasons of the Ancient and Accepted Scottish Rite, of the obedience of the Supreme Council of the 33d Degree for

.] We meet to-day as *Apprentices*, to whom the APRON is the symbol of Labor and of Duty, in a Temple and around the Altar of Freemasonry. The Temple and the Altar are the holiest symbols of humanity, and with them are associated the proudest glories and the chief dishonors of the race: the faith, the hope, the consolation; the fanaticism and bigotry and persecutions of the old and the new Ages.

In this Temple and at this Altar we are in the immediate presence of the Deity, who does not dwell either in the Heavens above, or in the church or cathedral, or between the Cherubim in the Holy of

Holies. Our vows will be made to Him ; to Him our promises ; and we acknowledge that our duties are imposed on us by His law.

Our education in this world begins at the cradle and ends only at the grave. God is all the time educating all of us. Always, in all the seasons of the year and of life, by night as well as by day, the great Book of Nature, His revelation and manifestation, the sublime utterance of one thought of God is open to us, to be read and studied and mused upon. The symbols of God's attributes are all around us and within us, and we ourselves are also a part of His revelation. Our own thoughts often seem, not to be born within us, but to come to us unbidden. God matures and ripens our faculties, our moral sense, our reason, and intensifies and again enfeebles our passions. We never escape from the school of Experience.

And the one great lesson that we are always learning is, that obedience to the law of Duty is the only certain spring of true success and real happiness ; and that by it alone the moral nature and intellect of man can be adequately developed.

Youth is only imperfectly conscious of the law of Duty ; and its obedience to it may perhaps be only instinctive. To the young, the world seems made for pleasure and enjoyment, and not for self-denial ; for amusement, and not for toil ; or for toil whose fruits are to be reaped by itself.

God has not imposed it upon us to *invent* lessons for childhood and youth. We need only *read* to them those which He has written in letters of light and beauty all over the visible universe. All these teach His wisdom and beneficence as well as His power and majesty ; all the duties that man owes to man and to his God. The least of created things, whose existence the microscope alone reveals, is as eloquent to teach as the innumerable flocks of stars are, the countless suns, each with its retinue of worlds, which His thought created and His will guides.

It is reason only that teaches us, after the sunny days of childhood and youth have passed away, that the only noble work and service to which we can devote ourselves, is that which benefits others, not those near to us only, but those remote from us and unknown to us, and even those who are to be born hereafter to people this earth when we have left it, and to build their habitations and cities on our graves.

God has ennobled labor, because man always labors more for those who are to live after him than for himself or those who are of his blood ; and He exacts of us the performance of Duty, because human nature can thus only become in part divine.

All the great harmonies of the universe result from the balanced operation of contrary and opposing forces, each equally the instrument of God's will. So the motions of the planets are produced. So in the soul of every human being is moral and intellectual

harmony produced by the complex action of opposing forces. The love of ease and sensual enjoyment disinclines man to toil ; his reason urges him to it, that he may obtain the means of indulgence in ease and pleasure. God has wisely made us selfish, and given us passions to be gratified, and appetites to be indulged, that these may urge us to labor, as the means of their gratification.

He has created the moral forces that urge us to work for others, and that are balanced against our selfishness,—the love of fame and approbation, the dislike to be deemed selfish or mean, illiberal or ungenerous, the desire to do what is right and generous, because it *is* so, even if unprofitable ; and the intellectual forces that urge us in the same direction,—the love of knowledge for its own sake, and the pride of knowledge ; the inclination to display what we know, and communicate it ; the reason, which continually reminds us, though never so unheeded, that it is the noblest of all things to imitate God, who never wearies of loading us with benefits for which we can make Him no return ; and to whose unrecompensed goodness alone we owe it that we have either the means or the capacity or the will to confer the least benefit on others.

The soul and life of youth are the stake for which the appetites and passions play against the moral sense and reason. The ancients symbolized this controversy in man by the strife between the Archangel Michael and the Prince of Darkness.

To educate the child is to cultivate and perfect this moral sense, and develop and strengthen the reason, that these and the appetites and passions may be in equilibrium.

It is to teach him to labor and study, not merely to be enabled to gratify his appetites and pamper his passions, or to win wealth, standing, honor, power, and reputation ; but also, and far more, to be able to serve and benefit others, to *deserve* men's esteem, to do the duties of life, which are more than life, to promulgate truth and uproot old errors.

It is to teach him, not that his appetites and passions are evil and wicked, or given him as curses to afflict him and lead him to ruin, but to be controlled, and so to become instruments of good, incitements to exertion, forces giving energy and activity of character, as God intended them to be ; and that they are capable of abuse, because they could not else be capable of use.

It is to teach him that he who has lived for himself alone might as well not have lived at all ; that the world hastens to forget the memory of those who have so lived, and remembers with affection and veneration them only who have lived to instruct and benefit others ; and that even when it forgets these, their teachings and examples become the law of future generations, and they live in their influences longer than the memories of conquerors do in sculptured marble or Egyptian pyramids.

It is thus a youth may be reared to become a patriot and philanthropist, a generous, liberal, frank, disinterested, loyal gentleman, of noble nature, fruitful of good deeds and healthful influences.

It is to teach them that the love of country is a duty of the same nature as love of our parents, an instinct implanted in us by God for the preservation and prosperity of nations ; neither artificial, nor fictitious, nor imaginary, but real and genuine, and to be without which is unnatural and monstrous ; that the country, like the mother, has a natural right to demand that we shall peril fortune and name and life in her service ; and that patriotism is the most illustrious of virtues ; to set before them the great historic examples of heroism and devotedness, and invite them to imitate and emulate these, whenever occasion may offer.

Above all, it is to teach them reverence for the truth, and honesty and sincerity in all public and private affairs, and boldness always to do and advocate what is right and just, whether it do or do not seem to be expedient, and how much soever it may be unpopular.

Those to whom the care of youth is committed, are invested with a holy and sacred trust, for their fidelity whereunto it is sure that they must answer to their Father in Heaven, who has intrusted them to their keeping. If we accept the trust, we must see that the pupil be suitably educated for his intended station in

life, and that the faculties and talents, which are God's gifts to him, be carefully fostered and developed. He has *loaned* us our intellect, knowledge, wealth, power, and influence, that we may invest it for HIM, where it will give the surest and largest returns in benefits and blessings.

Obedient to the mandate of Duty and the obligations of Masonry, we are now about to receive this youth as a Pupil of the Lodge, or, according to the ancient term, which Masonry has preserved, as a Louveteau, or child of the Light, and thereby entitle him to become a Freemason at the age of twenty-one, if he is found worthy and well qualified.

By that antique name, literally meaning a young wolf, but in fact alluding to the Lykæan APOLLO, god of the sun, we shall adopt this youth, in the hope that he will become truly a child of the Sun and of the Light, like the Acolytes of Mithras. For Light was anciently the universal symbol of Good, and deemed to be an emanation from the Deity.

We are sure that these ceremonies can neither be uninteresting nor unprofitable, even to you who are not Masons. They will not have the same profound significance to you as to us; but we all have a direct and deep interest in the virtue and intelligence of those who are growing up around us to take our places, to constitute Society and the State, and to revere or contemn our memories, according as we shall or shall not have performed the duties which, in

regard to them, Providence has imposed upon us, and which cannot be generally neglected, without private misery and shame, and public calamity.

You, my Brethren, I do especially charge to consider the solemnity and importance of that which you are about to do. God is, says a great divine, by grace and benediction, specially present in holy places, and in the solemn assemblies of His servants. He is especially present in the hearts of His people, by His Holy Spirit; and, indeed, the hearts of holy men are temples in the truth of things, and in type and shadow they are heaven itself. For God reigns in the hearts of His servants; there is His kingdom. They serve Him night and day, and give Him thanks and praise. This is the religion and worship of God in the Temple. The Temple itself is the heart of man, and God dwells in our heart by faith; and what is this short of heaven itself, but as infancy is short of manhood, and letters of words? Let it not be our fault, my Brethren, if the heart of this youth should not be such a temple, and God present therein, and if he should become a child of Darkness instead of Light.

Our Father, who art in Heaven, let it not be so; and make us, we beseech Thee, Thy instruments to avert so evil and miserable a fate. Amen!

ALL:—*So mote it be!* AMEN!

Immediately, the Brethren all rise, and sing, standing, the following

HYMN.

God, the Father, we commend
 (This belovèd child) (to)
 These dear children unto Thee ;
 All the powers that Thou dost lend
 By Thy love directed be ;
 (his) (his)
 Be their stay, their strength divine,
 (him) (him) (he) (is)
 Keep them, guard them, they are thine !

(him)
 Ever lead them, ever guide
 (his)
 All their wanderings by Thy Word ;
 As Thou hast been, still abide
 (His) (his)
 Their defense, their refuge, Lord !
 Never safe, except with Thee,
 (his)
 Ever Thou their guardian be !

(him)
 Teach them honor, virtue, truth,
 Duty, reverence, and love ;
 (him) (his)
 Fit them in their early youth
 For a higher life above !
 (him)
 Teach them that he only lives,
 Who instructs, consoles, and gives.

(the)
 Make each feeble yielding soul
 Strong against temptation's power ;
 All its thousand arts control,
 (him)
 Warning, guiding them each hour !
 (his)
 Till their hour for rest be come,
 (him)
 And Thine angel bears them home.

After the hymn, ☉ raps ●, and all the Brethren are seated.
 Then ☉ says :

☉.: Brother Master of Ceremonies, who is this unusual visitor to our Lodge ?

℥.: Worshipful Master, it is , son of our Brother (or, of our late Brother), who has come hither to ask to be received a Louveteau and Pupil of the Lodge.

☉.: Have his parents, or those who, for this occasion, represent them, come with him also ?

℥.: They have.

☉.: Fathers and mothers, is it your desire that we should receive this child as a Louveteau and Pupil of the Lodge ?

A FATHER:—Worshipful Master, it is. We wish this child to become a Louveteau, in the hope that when he shall have attained the proper age, he will become a member of the very ancient and honorable institution of Freemasonry. We thank the Lodge

for the kindness it intends, and hope that, under the eyes of its members, and justly proud of the honor done him, he will listen to your wise counsels, become worthy of your affection and esteem, and profit by your lessons and examples.

⊙.: Is this also the wish of his mother?

A MOTHER:—It is.

⊙.: Mother, you have risen above the senseless prejudices that prevail in the world, and especially among your sex, against Freemasonry, and have reposed in us sufficient confidence to be willing to accept our protection for your son. We value your good opinion. We know the anxious, tender solicitude of the mother for the welfare of her children, and we hope so to keep the pledges we shall give, that you shall not regret having confided in our faith and honor as men and Masons.

When the address concludes, the Choir or Brethren sing this

CHANT.

Surge, Domine, in requiem tuam: Tu et arca sanctificationis Tuæ.		Arise, O Lord, in Thy resting-place: Thou and the ark which Thou hast sanctified.
Sacerdotes Tui induantur justitiam: et Sancti Tui exultent.		Let Thy priests be clothed with justice: and let Thy saints rejoice.

Juravit Dominus David
veritatem, et non frustra-
bitur eam.

Si custodierint filii tui
testamentum Meum, et
testimonia Mea hæc quæ
docebo eos :

Et filii eorum usque in
sæculum, sedebunt super
sedem tuam.

Quoniam elegit Dominus
Sion : elegit Eam in habi-
tationem sibi.

Hæc requies Mea in sæ-
culum sæculi : hic habitabo,
quoniam elegi Eam.

Viduam Ejus benedicens
benedicam : pauperes ejus
saturabo panibus.

Sacerdotes Ejus induam
salutari : et sancti Ejus
exultatione exultabunt.

Inimicos Ejus induam
confusione : super ipsum
autem effloreat sanctifica-
tio Mea.

The Lord hath sworn
truth to David, and He will
not make it void.

If thy children will keep
My covenant, and these
My testimonies which I
shall teach them :

Their children also for
evermore shall sit upon
thy throne.

For the Lord hath
chosen Sion : He hath
chosen it for His dwelling.

This is My rest forever
and ever : here will I
dwell, for I have chosen it.

Blessing, I will bless her
widow : I will satisfy her
poor with bread.

I will clothe her priests
with salvation : and her
saints shall rejoice with
exceeding great joy.

His enemies I will clothe
with confusion : but upon
him shall My sanctification
flourish.

The chant ended, ☉ will say :

☉. Brother Master of Ceremonies, let the youth whom you have in charge listen to me.

My dear boy, nobody is very fond of listening to good advice ; and long speeches are tiresome to boys. I hope that what I have to say will not be so. If you listen, you will understand it, and it will perhaps interest you. It is natural that you should be fonder of play than of sermons ; but for all that, you must think sometimes.

You like to have friends. You like to have others think well of you and be fond of you. You like to have others do you little acts of kindness, not for the value of what they may give you or do for you, but because it shows that you have their good will and esteem. You do not like to have others think you mean, stingy, greedy, cruel, or ungrateful. You would be sorry if we thought you were so. And if you know a boy who is selfish, always taking care of himself and doing no favors to anybody, or selling favors instead of giving them ; or who is ungrateful for the favors that others do him ; or who will take mean advantages of others in his dealings ; or who is heartless, liking to hurt harmless creatures, and to impose on and beat children younger or weaker than he ; or to say unkind things that hurt their feelings, you think he is a shabby and bad boy, and will make a mean man.

You like those who are generous and liberal, and

will deny themselves something to do you a kindness, and those who are open and frank and not cunning and deceitful.

Sometimes *you* have done something selfish or unkind, or perhaps something mean. You knew it was so when you did it. You felt ashamed of it afterward. You tried hard to find some excuse for it, in your own mind, and could not.

On the other hand, when you have done something generous and kind, especially if it was a little hard to do it, if it cost you some trouble, or deprived you of a pleasure, you have felt happier for it, and proud of it, and satisfied with yourself. You knew that other boys *ought* think better of you, and like you better, for it; and if they did not, you felt that you deserved just the same credit as though they did, and that it was a great deal better to *deserve* their good opinion, and not have it, than to have it and not deserve it.

You know that some things are right and others are wrong, and that you never ought to let anybody persuade you to do what is wrong or not to do what is right. You know it is not right to take what is not your own, whether secretly or by force. You know that you ought not to get anything that belongs to another, by deceiving him, or getting it for less than it is worth; and you know that you ought no more to take credit for anything when another is entitled to it, than to take anything else that belongs to him.

You know that if you are very particular never to give more to any one, or do more for any one, than he has a perfect right to demand of you, you may do that and still be mean and ungenerous. You know that you *ought* to do more, and so have others owe you for favors; and that this is much more manly and noble than always to be trying to do just what you are bound to do, and no more.

Of course you know that you ought always to tell the truth, no matter what it costs. You think that a boy who lies is mean, and that one generally lies because he is a coward. With those who lie to make mischief and get others into difficulties, or have them punished, you want nothing to do. And if *you* have ever done that, you have never forgotten it, and feel ashamed of it now. You would not like for us to know it or believe it.

None of you wish to be mean, or cruel, or ungenerous. None of you wish to be liars. Sometimes you do what is wrong, because you do not reflect and are thoughtless or hasty. Sometimes you do it out of fondness for money or praise, or influence or pleasure, or out of anger or for revenge. A wrong, bad feeling gets the better of you for a little while, or some appetite is too strong for you, and you do what you know to be wrong, and afterward are sorry for it. Sometimes you do wrong out of simple perverseness or obstinacy.

You are often told what bad things these appetites

and passions are. It is bad to let them be your masters. But God gave them to you ; and without them you would be good for nothing. They are given to you for wise and good purposes, like your strength and speech, which also you can put to bad uses, if you will. They are given you to be *used*, and put to *good* use, and that you may control them and make them the means of doing good things and great things, instead of letting them control *you*. If you did not like to indulge your appetites and enjoy yourselves, and if, therefore, your generosity did not cost you anything, you would deserve no credit for being generous. If you had no disposition to be angry, and to punish those who injure you, and to hate them, you would deserve no credit for forgiving them.

If you know one boy who never forgives you when you do him any harm or wrong, but is never satisfied till he has had his revenge and paid you off in full, and perhaps a little more ; and one who forgives you even when you are not sorry, or are too stubborn to let him know you are sorry for what you have done, and who returns you only favors and kindness, you *feel* that this one is not only a great deal *better* than the other, but greater and more manly. For you know how hard it is to forgive, and you look up to him because he has resolution enough to get the upper hand of his anger and desire for revenge. And whenever *you* have done that, and have forgiven one who has harmed you, you not only have felt better and happier, but

you have thought more of yourself than you would if you had done him some injury in return.

You are fond of enjoying yourselves. You like to play, and you do not like study. That is very natural. It is not wrong, but right. Why should you not like pleasure better than work? But when there is anything that you *ought* to do, anything that your parents wish you to do, anything that you can do to help a friend or even an enemy, you *know* that you ought to do it, although it will interfere with your amusements, and cause you labor and trouble. It is reflection and reason that tell you this, and when these and your sense of what is right get the better of your fondness for amusement and inclination to be idle, you are satisfied with yourself, because you know you have done your duty. You have conquered. You have acted bravely, and you have a right to be proud of it, and everybody ought to think better of you for it, for you have been resolute and brave, and done your duty.

That is what we are all put here to do—our Duty. If we do it, we are good and brave. But if we let indolence and selfishness become our masters, and keep us from doing our duty, then we are very weak and contemptible persons, and shall never do anything worth anybody's recollecting when we are dead.

Now this is what is meant when you are told that you ought to love others as you love yourself. You

do not think that you can do that. You do not feel that you *can* love a schoolfellow, and much less one who has wronged you, as you do yourself. You think it does not stand to reason that you should. You cannot help thinking so, and therefore it is not wrong to think so.

You know what is meant by loving your father, mother, sisters, and those who are always kind to you; and you know that you do *not* have the same feeling toward persons indifferent to you, and still less to those who hate and wrong you. You know that you *cannot*. No one does or can. But you can forgive an enemy, and be kind to him, as you can to all your companions. You can feel disposed to do them favors. You can get the better of any desire to harm them. That is what is meant by *loving* them.

But what perplexes you is that you are to love them as you love yourself. It is of no use, you think, to try to do that, for you cannot do it. Let us see. You can forgive them, instead of taking revenge, as you are prompted to do by passion. Is that not loving them *better* than you love revenge? You can give up some pleasure to benefit or gratify them. That is to love them better than you love pleasure. You can do a great many things for them, because you *ought*, though it costs you trouble and labor, and deprives you of pleasures and indulgence; and when you do so, you love them better than you love yourself.

This is what all good Masons try to do, and we hope you will try to do it. You will not always do it, because no one *always* does what he ought. Sometimes we must punish those who do us injury, that they may not be encouraged to continue doing so, and go from bad to worse, and that others, seeing they escape and have the profits of the wrong they do, may not be tempted to do the same. But we must not punish because we hate them, or for revenge, or for satisfaction.

If you see a boy who is crippled or deformed, you do not *hate* him for it, and it is very wrong and cruel to make fun of him for it. It is a misfortune to be crippled and deformed, and you ought to pity him. It makes him unhappy, and you ought to be kind to him. For you would think it very hard if we should hate or despise you for something you could not help. If you would think it hard and cruel and wrong for us to do that, you must not yourself do it. This is the meaning of the saying, "Do unto others that only, and all that, which you would have them do unto you."

Now, a bad, cruel, malicious, revengeful disposition, an evil heart, a lying tongue, a depraved mind, are greater deformities than a crooked body or a hump on the back. They are much sorer misfortunes, and make those afflicted with them more miserable; and we ought the more to pity them.

I think you understand all this. If you do, you

understand what your duties to yourself and others are. But you have other duties, and will often hear of these as duties to God.

This earth, of land and sea, valleys and plains and mountains, seems to you never to move, and have no limit. But it is really a round ball, eight thousand miles through, constantly turning round, like an apple on a stick thrust through it, and also travelling all the time in a great circle round the sun. It turns on its own axis every twenty-four hours, and goes round the sun in a year.

Venus and Jupiter, and the other planets that seem so little, and to go over and under the world every day, are round globes like it, that also travel round the sun. Some of them are many times larger than the earth. The fixed stars are all suns like our sun, which is itself immensely larger than the earth. Besides, our sun and its planets, including this world, are continually moving together, no one knows in what an immense circle, among the stars. Probably every star has, like our sun, its system of worlds turning round it. Your parents also will show you the milky way, and other spots of light in the sky. These are all stars, too far off to be distinguished by the naked eye. Your teachers will tell you how many miles the earth travels in a minute, how far it is from the sun, and how far from the nearest star. They will tell you how fast light travels, and how many years it is in coming to us from some of the

stars. There are millions on millions of these stars, and the light from some of them, though it travels nearly two thousand miles in a second, would not come to us in millions of years.

All this immense universe is in motion, and moves with the regularity of clock-work. It does not rest on anything, like a house on the ground, but all swims and moves in open space.

If you suppose any number of these suns and worlds, extending no matter how far from us, you know there must still be an empty space beyond, where there *could* be suns, and that there is no end to that empty space. That is what is meant by the word "*Infinite*." SPACE is infinite, for it does not end anywhere.

You know what time is—what a minute, an hour, a week, a year is. You know that if the world was made a million years ago, there was time before that; and that if it lasts ten thousand millions of years longer, there will still be time, in which it *might* last longer. There is no end, either way, of Time. It never began, and there can be no end to it. So that TIME is infinite also, like SPACE.

There may have been no time, in which nothing existed. There may be no space in which there are not worlds. So that the universe may always have been, and may be as infinite as space. It did not begin itself. Nothing cannot produce something. You can understand that. It does not think

and plan and keep itself going. You can understand that also.

Something that thinks and plans must have made all this immense universe, and must govern and regulate it. And it must all be the work of *one* intellect; and the *same* intellect must govern it all the time, or else all would be confusion and disorder. Moreover, everything that is made is fitted and adapted for its place and use, and therefore must be the work of an intellect inconceivably great, and of a wisdom that has no bounds.

Now, if you go to the nearest pond of water, in summer, and take up a drop of it, and put it under the microscope, you will see in it hundreds of living creatures, so small that they are invisible to the naked eye. Such tiny creatures, beautifully formed, are everywhere—in the air and earth and water. No doubt there are millions on millions that are so minute as not even to be discovered by the microscope; and the universe is as infinite in this direction of littleness as in the opposite direction of the greatness of the suns and worlds.

Who made all this? It must be one Intellect, one Wisdom, one Will. One Spirit or Mind must lovingly watch over all, and see every movement of all, even of the least thing that lives, and must notice that as carefully and as constantly as it notices the stars.

That Intellect, Wisdom, and Will is GOD. Do you not see that we cannot compare HIM to ourselves, or

imagine that HE is like us, with passions and infirmities like ours? He has not a body or shape, and does not abide in any particular place. He does not go about to visit the universe. If anything resembles Him it is the Light. He cannot be angry or sorry, or repent that He has done a particular thing, or change His mind. Nothing can happen otherwise than He intends and permits it; for His will cannot be resisted, or His intentions defeated. He has always known all things. He has always *fore-known* everything that would ever happen. He is not far off from us or from any creature, or any part of creation. He is *here* now. He is always *here* and always everywhere.

When you write particular marks in a book, those marks tell a person who never saw you, who you are, and of what you were thinking, and what you wish and intend, and what kind of a person you are. So this great God has written *His* Book, in which we must read, to learn what He is, what He wishes us to do, and whether He loves us or does not care for us. That Book is this great Whole, the great Universe, that He has made. The letters and words of that Book are the stars and worlds and their order and harmony; the light and air, and blue sky and green leaves, and flowers; rivers and seas and cool springs, the fruits and the yellow grain; everything that lives, our own passions and emotions, joys and sorrows, hopes and fears, and thoughts and impulses; all that is, and all that takes place, is said, thought, or done in all the world.

A bad God would never have made such a world for the enjoyment of the creatures that live in it, and so many curious contrivances to fit them to enjoy life. He must be *all* good. He cannot hate *any* thing or despise anything. He must love all, and His love is as infinite as His wisdom. He made all; why should He not love all? Nothing can harm Him, or vex Him, or disappoint Him, or cross Him; why should He hate anything or be angry with anything?

He has made you as you are, that your reason may exert itself to govern your passions. He has given you the sense of what is right and what is wrong, to regulate your appetites. He has permitted sin and distress and other evils, because without them the principal virtues could not exist. If there were none bad, there would be none for us to forgive; if none poor, nobody to be generous to; if no toil, hardship, difficulties, there would be no duties to be performed, by which you may become manly, and your life worth living.

There is something in you that thinks and wills and reasons. Your body obeys it. Nobody sees it; you do not yourself know what it is, separate from the body. It is you, your SELF. It thinks, and the organs of the body express its thoughts, by speaking, writing, and doing. Its *thoughts* are thus known to others, but they can neither see or know its SELF. You know and others know that it is not your body; but *what* it is, neither they nor you know. Even so we know God's

thoughts, expressed in the creation. Himself we cannot know, and *what* He is we cannot know.

This God, you are told, you must love with all your heart and soul. You do not see how you *can* do it, since you cannot see Him, or know what He is. Nevertheless, you *can* love Him.

He is infinitely good, merciful, pitiful, and loving. You owe to Him every comfort and pleasure you have, your strength and health and the faculty of feeling happy. To Him alone you owe the sweet air you breathe, the leaves that give you cool shade, the flowers that delight you with their beauty and perfume. You owe Him your appetites and senses, by which you receive enjoyment. You owe Him the love of your parents and the kindness of your friends. How bountifully He has given you all these things! Look what a wealth of leaves He puts upon an oak, what a wealth of roses on one bush! How He heaps His blessings around you, and does not even ask you to thank Him! Surely you *ought* to love Him, if you could, and you would love Him if you could, for you love your parents, who are only His agents, to give you His comforts and enjoyments.

If you have a friend who is generous, you love him for that. If he is pitiful and sympathizes with you when you are grieved or hurt, and has compassion even upon innocent creatures that the bad like to injure and torment, you love him for that. If he forgives you when you do him a wrong, if he loves you

in spite of your ill-nature and perverseness, if he is always just and true to you, never deceiving or wronging you, you love him for all that. It is not his *face* you love. If *it* is pleasant to you, it is because it tells you how good and kind his *heart* is. If you love to look into his eyes, it is not because they are bright, but because a good true soul looks at you through them. It is his kindness, generosity, truth, justice, frankness, and affection that you love. That is, you love his soul, himself, and not his body. God is infinitely more loving and kind and just and true, than your friend is, and you owe Him a million times more than you owe your friend. And whenever you love these qualities and virtues in a friend, you love them in God also, who has given them to him; and thus you love God Himself.

Prove that you love Him, by loving these qualities and by obeying His laws. Obey these, not because you *fear* Him, but because you *love* Him. He has written these laws in your heart. Be good and just and generous, be frank and true and manly, be kind and forgiving and gentle and pitiful and merciful, because God wishes you to be so, and His voice within you is always telling you that you ought to be so.

Remember that by and by you are to be men. Then you will look back and think, "How very little a while it is since I was a little boy!"—and you will be sure to think; too, "What a pity it is that I did not do better and learn more while I *was* a boy!"—

Whatever you are to do in the world, you ought to get ready to do it well. It is too late to fit ourselves to *be* men, after we *are* men. We wish to help you to learn to be a good and a useful man, and to be happy and honored. I am sure you do not wish to be a bad, or a trifling and worthless man. The surest way not to be so, is to learn, while you are a boy, to do whatever is right, because it *is* right. What is wrong, may *seem* profitable, but it never is really so in the long run. And if it *were* profitable here, it would not be hereafter

We do not tell you to be good and upright *in order* to get to heaven, or *because* you will go there if you are so, any more than we should try to persuade you to be good by offering to pay you money for it. We do not tell you not to be bad and wicked because if you are you will go to the bottomless pit and be burned with fire and brimstone, any more than we should try to keep you from doing wrong by threatening to starve you or whip you. Do what is right, as nearly as you can, because you know it is right, and that you ought to do it, and will *deserve* to be rewarded for it, whether you are or not. You will soon find that the greatest pleasure in the world is to do what is generous and noble, when you are not compelled to do it by force or fear, or persuaded by the hope of reward.

When you become a man, we wish you also to become a Freemason, and still more that you should

deserve to become one. We wish to assist you to become so by watching over you, and advising you what it is best and wisest and noblest for you to do, how to govern your passions and resist temptation. Your parents wish us to do so. Are you willing we should?

He or they will answer, or the father or fathers for him or them.

Immediately the following Chant is sung:

CHANT.

Domine, probasti me et cognovisti me : Tu cogno- visti sessionem meam, et resurrectionem meam.	Lord, thou hast proved me and known me : Thou hast known my sitting down and my rising up.
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Intellixisti cogitationes meas de longé : semitam meam et funiculum meum investigasti.	Thou hast understood my thoughts afar off : my path and my line Thou hast searched out.
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Et omnes vias prævidisti meas : quia non est sermo in linguâ meâ.	And Thou hast foreseen all my ways : for there is no speech in my tongue.
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Ecce, Domine, Tu cog- novisti omnia, novissima et antiqua : Tu formasti me, et posuisti super me manum tuam.	Behold, O Lord, Thou hast known all things, the last and those of old : Thou hast formed me, and hast laid Thy hand upon me.
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Mirabilis facta est scientia tua ex me : confortata est, et non potero ad eam.

Quò ibo à spiritu Tuo ?
et quò à facie tuâ fugiam ?

Si ascendero in cœlum,
Tu illic es : si descendero
in infernum, ades.

Si sumpsero pennas
meas diluculo, et habitavero
in extremis maris :

Etenim illuc manus tua
deducet me : et tenebit me
dextera tua :

Confiteber ibi, quia terribiliter magnificatus es :
mirabilia opera tua, et
anima mea cognoscit nimis.

Proba me, Deus, et scito
cor meum : interroga me,
et cognosce semitas meas.

Et vide si via iniquitatis

Thy knowledge has become wonderful to me : it is high, and I cannot reach unto it.

Whither shall I go from Thy spirit ? or whither shall I flee from Thy face ?

If I ascend unto heaven, Thou art there ; if I descend unto hell, Thou art present.

If I take my wings early in the morning, and dwell in the uttermost parts of the sea :

Even there also shall Thy hand lead me : and Thy right hand shall hold me.

I will praise Thee, for Thou art fearfully magnified : wonderful are Thy works, and my soul knoweth right well.

Prove me, O God ! and know my heart : examine me, and know my paths.

. And see if there be in

<p>in me est : et deduc me in viâ æternâ.</p> <p>Benedictus es, Domine, in firmamento cœli.</p> <p>Et laudabilis et gloriosus in sæcula. Amen.</p>	<p>me the way of iniquity ; and lead me in the eternal way.</p> <p>Blessed art Thou, O Lord, in the firmament of heaven !</p> <p>And worthy to be praised and magnified forever. Amen !</p>
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When the Chant ends, ☉ will say :

☉.: Brother Secretary, who have consented to be the Patrons of these children [or, of this child] ?

Δ.: The Brethren and [or, if there are more than one child] for Master the Brethren A O and F C : for Master the Brethren S P and R E, etc.

☉.: The Brethren who have consented to act as Patrons will please rise. [They do so.] Brethren, do you consent to accept the office and charge of Patron for the child for whom you have been announced such by the Secretary ?

They answer.

☉.: It is well. In the name of the Lodge I accept your offer, and return you its thanks.

He gives one rap, and they are seated.

⊙.: Brother Orator, why do Masons meet together?

⋈.: Master, to contribute, as far as may be in their power, to establish on earth the Empire of Peace, Harmony, and Good-will.

⊙.: Brother Junior Warden, what are the means which Masons should use to effect this?

○.: Master, the diffusion of real knowledge, the proclamation of the truth, friendly persuasion, and good examples.

⊙.: Brother Senior Warden, what must be the purport of a Mason's teachings?

⊕.: He must teach the divine morality embodied in these words of Wisdom: Thou shalt love thy neighbor as thyself: if ye forgive not men their trespasses, how shall your Heavenly Father forgive yours?—Blessed are the merciful, for they shall obtain mercy. Blessed are the peace-makers, for they shall be called the children of God.—All things whatsoever ye would that men should do unto you, do ye even so unto them.

⊙.: Brother Orator, what should a Mason deduce from these great maxims?

⋈.: That, as all men are the children of one Father, they are bound to comfort, assist, and protect each other: that they should free themselves from Pride, Error, and Prejudice; that each should be strictly just, and protect and vindicate the rights of each, as he does his own: especially he should inculcate Tolera-

tion, and maintain the right of all men to freedom of thought and intellect. He should teach forgiveness of wrongs, forbearance, gentleness with those who err, and charity for all their frailties and failings.

⊙.: Brother Junior Warden, who are our Brethren?

○.: All men; the rich and the poor, the powerful and the defenceless, the wise and the ignorant, the virtuous and the vicious. For it is our duty, and to that our obligations as Masons bind us, to assist *all* that are unfortunate and afflicted, to relieve the poor, to protect the weak, to instruct the unlearned, to endeavor to reform the vicious; to persuade the wealthy to charitable deeds, the powerful to elevate the low and depressed, the wise to open their stores of knowledge to the ignorant, the virtuous to pity and not to hate or despise the vicious and the fallen.

⊙.: Brother Senior Warden, what are the indispensable qualities of a good Mason, and what reward does he propose to himself?

⊕.: He must on all occasions obey the law of Duty. As little ascetic as sensual, he must be genial and generous, out of a proper gratitude to God for the means of innocent enjoyment and healthful recreation wherewith He hath surrounded him. He must be wise in counsel, strong in resolution, and consistent in action. He must possess Faith and Hope, which give courage and insure success; Perseverance, which at last overcomes all obstacles; Disinterestedness, that in despite of personal hazard, and at whatever sacrifice,

does what is generous and noble ; and Charity, in all its various meanings. The rewards he seeks are, the approval of God and his own conscience ; the esteem, regard, and affection of good men ; and that peaceful contentedness and those exquisite pleasures which rejoice every soul inspired by virtue and honor alone.

⊙.: Patrons, you are to endeavor to make this child such a Freemason, so that initiation may but seal him such. Join him and his parents, and with them approach the Altar of Obligation.

The child, his father on the right and his mother on the left, and his Patrons behind him, advance to the altar, conducted by 2f, who arranges them [if there are several, in a semi-circle], on the west of the altar, facing it. Then ⊙ says:

⊙.: Patrons of these young immortals, reflect upon the solemnity of the duty which you propose to assume. Are you prepared solemnly to promise to perform it?

They answer.

⊙.: Remember that God alone can know the extent and duration of the evil influences of a child neglected, depraved, pampered, indulged, uneducated, untaught the law of Duty. Such have become Borgias, Neros, Caligulas, Domitians, and Cencis, pests and scourges of men and nations—usurpers, traitors, and monsters ; and in this youth may now exist and slumber the capacities and passions to make him, as he may be instructed or misled, disciplined or neglected, a Vergniaud or a Couthon. God may intend to give

him the opportunity to be a hero or a knave, as he may elect or as we may teach him. Understanding your responsibility, are you still willing to become his Patrons?

They answer.

⊙ will now ask whether the youth, or either of them, if there are several, have not received Masonic baptism.

⊙ will answer whether any of them have not received it, or whether the youth, or all of them, have received it.

* If the response is that any one or more have not been * baptized, ♂, upon a signal from ⊙, places in front of the * Throne, to the right, a small table, covered with a white linen * cloth, and sets upon it a silver basin of pure water, and lays * upon it a napkin. ♀ places upon it a small vessel of perfumed * oil. Then ⊙ descends, and standing behind the table, says:

* ⊙.: The Master said: "Suffer little children to
* come unto me, and forbid them not; for of such is
* the Kingdom of God. Unless ye be converted, and
* become as little children, ye shall not enter into the
* Kingdom of Heaven. Whosoever shall receive this
* child in my name, receiveth me; and whosoever
* shall receive me, receiveth Him that sent me."
* Brother Master of Ceremonies, conduct to the altar
* the child that has not been baptized, with his parents.

* The unbaptized child or children are brought to the table
* and placed in front or west of it, facing it and ⊙, the parents
* standing behind them. Then ⊙ says:

* ⊙.: Masonic baptism is not an imitation of any
* religious rite or ceremony, and does not pretend to
* have any saving efficacy. It is the most ancient
* symbol of purification, used in the Temples and

* Mysteries of all the ancient world, hundreds of cen-
 * turies before John the Baptist borrowed it from the
 * Essenes. It belonged to Masonry before it belonged
 * to Christianity; and we use it as a symbol, without
 * irreverence, as our ancient Brethren did before us,
 * hoping to give offence to none.

* My sons, we ask you to make us a promise. It
 * will please all who love you. You can keep it; and
 * will hereafter be glad you gave it. Do you promise
 * that you will try to be good boys, and to become
 * good men; that you will always try to do what is
 * right; that you will neither lie, nor fear to tell the
 * truth, nor seek revenge; that you will try to forgive
 * those who wrong you, to be kind and affectionate,
 * and not cruel or malicious; and that you will try
 * hard not to be selfish, but generous, preferring the
 * comfort of others to your own?

* They answer.

* Then ☉ dips the hand of the youth in the water, and wipes
 * it, and then sprinkles a little on his forehead, and says:

* ☉. May these hands ever remain pure! May
 * they never be stained with guilt or blood! May they
 * never take from a fellow-being, by force or craft,
 * anything that is justly his!

* Then he dips the tip of a little finger into the oil, touches
 * the lips of the youth with it, and marks a delta on his fore-
 * head, saying:

* ☉. May these lips never utter slanderous words
 or harsh and bitter ones against any one. May the

* [or each] forehead on which is set the sacred symbol
 * of Deity, never be bowed down in shame for any base,
 * unworthy, inglorious deed, of cruelty, treachery,
 * cowardice, or revenge! Amen!

* ALL: *So mote it be!* AMEN!

* ☉: You, my Brethren and Sisters, do by aiding
 * in this ceremony solemnly promise that you will
 * remind this youth of his promises, and incite and
 * encourage him to keep them; that you will not
 * permit him to forget the lessons which he is this day
 * receiving, but will incessantly recall them to his
 * remembrance, explain them, and impress them on
 * his heart. Do you admit this to be your promise?

* They answer.

* ☉: Return, then, with your children, and re-
 * assume your places at the Altar of Obligation, that
 * we also may give our solemn pledge and promise,
 * and receive a further pledge from you.

* The children and their parents return to the altar, and
 * reassume their places there. ♀ and ♂ remove the table, with
 * the basin and vessel of oil. ☉ advances to the Altar of Obliga-
 * tion, and says to the youths who had been before baptized:

* ☉: Did you hear the promises which your com-
 * panions have just made?

* If any answer in the negative, the promises will be repeated.
 * Then, or if all answer in the affirmative, ☉ says:

* ☉: These same promises your godfathers and
 * godmothers made for you, when you were baptized;

* and they promised that you should yourselves make
* them to us, when you became old enough to under-
* stand them. Do you now renew them ?

* They answer.*

If there were none to be baptized, ☉ says, to the child or children :

☉. When you were baptized, your godfathers and godmothers promised for you, that you would, if their persuasions and teachings could effect it, try to be good boys, and to become good men ; that you would always try to do what was right ; that you would neither lie, nor fear to tell the truth, nor seek revenge ; that you would try to forgive those who might wrong you ; that you would be kind and affectionate and not cruel or malicious ; and that you would try hard not to be selfish, but generous, preferring the comfort of others to your own ; and that you would yourselves renew these promises, when you should be old enough to understand them. Do you now promise, as they then promised for you ?

They answer.

* If any of the children have been now baptized, ☉ now says * to the parents of those *previously* baptized :

☉. You, my Brethren and Sisters, parents of
* such of these children as have heretofore been bap-
* tized, have heard the promises made by the parents
* of these now baptized in your presence. Do you,
* on your parts, make the same promises ?

They answer.

If none are to be now baptized, ☉ now says to the parents :

☉.: You, my Brethren and Sisters, parents of these children, do by aiding in this ceremony solemnly promise that you will remind this youth of his promises, and incite and encourage him to keep them ; that you will not permit him to forget the lessons which he is this day receiving, but will incessantly recall them to his remembrance, explain them, and impress them on his heart. Do you admit this to be your promise?

They answer.

☉.: Brother Master of Ceremonies, you will please place these children, with their patrons, in proper position at the Altar of Obligation.

☉ causes the children to stand close to the altar, in a circle, leaving only an opening for ☉, on the east, and the patrons to stand behind them, each laying the right hand on the head of his client. When this is done, ☉ says:

☉.: Attention, Brethren of the Lodge, and come to me at the altar!

The Brethren all pass to the centre of the hall, and form in a circle round the patrons and children, with drawn swords. All remain standing ; and ☉ says:

☉.: If there be any created thing that can endure the eye of God, because it is still pure and undefiled, it is the spirit of a little child fresh from His hand. Our children are nearer the gates of Paradise than we are, and they breathe its airs and see its

angels. God hears their simple prayers, and loves them with a most infinite and wondrous love.

It is told that once, in Ancient Egypt, the Nile, which alone gave it fertility, forgot to rise at the period of its annual inundation. It lay, day after day, a stagnant and sluggish expanse of water, in whose mud wallowed hundreds of slimy monsters. Famine fell upon Egypt, and on all the East which looked to Egypt for bread. First of all, it came, gaunt and ghastly, upon improvident Cairo, and then upon the smaller towns, and after a little upon the tents of the wandering tribes under the palms; and they fainted and fell, and perished where they fell, by the side of their shrunken wells.

At first, they only starved; but by and by pestilence too came up from the seething Nile, and flowed over the land, and there was no longer time to starve. With every breath of the putrid poisoned air, men inhaled a tainted and loathsome death. All business ceased. The mosques and bazaars were closed; the Muezzin no longer cried from his tower, "*There is no God but ALLAH! Lo, ALLAH is great!*" The Faithful no longer bowed toward the East, nor remembered their sacramental ablutions, nor kept the sacred feasts.

Cairo was silent, as if shrouded in sleep. None were seen in the streets, but those whom crime had rendered reckless, the thief or murderer, or the beggar whom the plague had smitten.

At last a Sheik remembered that it was written: "*Children are the keys of Paradise;*" and, "*they alone are good and wise, because their very thoughts and lives are prayer.*" He hastened to the mosque, summoned the people thither, and taught them that they must pray to God again, by the lips of children. The Emir ordered that it should be so done, at dawn the next day, throughout Cairo, and the Muezzins proclaimed the order from their towers.

Dawn came, and the sun rose, fiery and threatening, struggling with blood-red clouds. The people flocked into the streets, and gathered around the mosques, to learn whether they were to live or die. The Imaums crowned the children with early flowers, and bore them to the summits of the minarets and towers, where they stood, and saw the silent pyramids and the black flood of the Nile, and at their feet Cairo, and the people swarming in the streets, hungry, pale, and emaciated, dying to hear them pray, and see what would come to pass.

It was a beautiful and solemn sight to see the trembling little children in their white robes, painted against the red and angry sky, stretching out their arms to God in Heaven, and praying Him to be merciful, and stay the plague, and give the people food.

And while they prayed, there came a great rush of wind, that tore away the clouds, showing the sun behind, so that his broad, bright, glad light rained

down over all the land ; and in the wind the people seemed to hear the leaves of palms waving, and the flow of waters. Then went through the streets the rejoicing cry that the Nile began to rise ; and the children on the minarets saw it swell and rise and roll, and run on before the fresh breeze that swept away the loathsome pestilence. Its long waves were furrowed like those of the sea ; its mud was washed away ; its monsters sank, while it rose higher and higher, raging and roaring along its banks.

And now there came a man into the city, while all the people were weeping with joy ; and he was wild with good news, and shouted as he ran : “ *There is no God but ALLAH ; and He is great ! Camels are at the city-gates,—many camels, laden with sacks of grain !*”

Then, while all the people fell upon their knees, the children went home through the streets, clapping their hands ; and the plague and famine disappeared, for God had heard the children’s prayer.

Let these children kneel around [or, let this child kneel at] our altar ; and do you, their patrons, answer to what I shall demand of you.

The children kneel. The patrons also kneel behind them, on one knee, each with his right hand still upon the head of one of the former, in which position they respond, while the Brethren extend their swords over them, the points forming the apex of a vault.

⊙. Do you, the patrons of this child, promise to watch over him, and protect him from all harm of

body and all defilement of the mind, until he shall arrive at man's estate ?

They answer.

⊙.: Do you promise, if the purity of his innocence is already tarnished by contact with the world, that you will use every exertion in your power to restore it to its original lustre ; and if he be yet pure and innocent, that you will endeavor to keep him so, amid the temptations of the world and in despite of his own passions ?

They answer.

⊙.: It is well. My Brethren of the Lodge, let us all give the pledge required by our laws !—Repeat it with me !

PLEDGE.

ALL:—I promise, upon the faith and sacred honor of a Mason, to aid and assist, to the best of my ability, and as I have opportunity, the patrons of these children in the performance of the duties which they have now taken upon themselves ; and none of the Pupils of the Lodge shall ever call upon me in vain for comfort, aid, sympathy, or counsel, nor shall any their friend or adviser. So help me God !

⊙.: Rise, my Brethren ! but leave these children as they are.

He steps back, and lights the perfume in the three censers, saying :

⊙. The incense which ascends toward Heaven from our altars is symbolical of our fervent aspirations for the welfare and happiness of these children, whom we are about to accept as Pupils of the Lodge, and Louveteaux. Let us pray!

All kneel, and the Pupil repeats with all the Brethren

THE LORD'S PRAYER.

Our Father who art in heaven, etc.

Then all rise. The child or children and their patrons remain at the altar.

If there are two or more children, ⊙ directs them to take each other by the hand, and says :

⊙. Children of Freemasons, you are now brothers ; and you must never fail to love, assist, and defend each other. Never let this chain of friendship which you now form be broken by interest, rivalry, or jealousy. Be just and true to each other always!

The following song is then immediately sung :

SONG.

Be kind to each other!—the night's coming on,
 When friend and when brother perchance may be gone;
 Then, midst our dejection, how sweet to have earned
 The blest recollection of kindness returned.
 When day has departed, and memory keeps
 Her watch, broken-hearted, where all she loves sleeps,
 Let Falsehood assail not, nor Envy disprove,
 Let trifles prevail not against those you love!

Nor change with to-morrow, should Fortune take wing;
 The greater the sorrow, the more closely cling.
 Be kind to each other; for night's coming on,
 When friend and when brother perhaps may be gone.

⊙ now hands one of the patrons of each boy a square apron of white lamb-skin, with a triangular flap permanently turned up. The body of the apron and the flap are edged with narrow blue ribbon, and the cord is of white silk, with blue tassels. On the body of the apron, in an equilateral triangle of gilt bars, apex downward, are the initials . Δ ... Ψ , of the words ᠠᠨᠠᠵᠠᠨᠠᠵᠠᠨᠠᠵᠠᠨ , *Kater Zab*, a young wolf or Louveteau. On handing these to the patrons, he will say:

⊙. My Brother, invest this boy with the apron, emblem of that labor to which man is destined by our Father who is in Heaven. In doing so, pledge yourselves often to remind him that every Mason and every man should lead an active and laborious life. Teach him that Masonry itself is work, and that its hero was an artificer, and that this destiny is not a curse inflicted by God, but a blessing conferred by His infinite wisdom and goodness, and that it was with reason said by the old monks, that to labor is to pray.

If the boy has already been baptized, the ceremony of investing him with the apron is omitted, ⊙ saying, instead:

⊙. This boy already wears the apron, emblem of that labor, etc. [as above].

The jewel of a Louveteau is two triangles, one of gold and one of silver, interlaced, forming the Seal of Solomon, in the centre of which hangs a little trowel of gold. Each side of each

triangle is an inch and a half in length and an eighth of an inch wide. On each triangle is enamelled or engraved one of the two words given above.

This jewel is suspended from a blue ribbon. ☉ puts it over the neck of the boy, and says :

☉. You will one day know, perhaps, what these triangles mean. The whole is the proper jewel of a Louveteau. If you always remember and keep the promises you have made to-day, you may always wear it with pride, because you will deserve it. Do not forget what you have heard here, and endeavor to earn the good opinion of good men. The Trowel is an emblem of work, and the badge of a Mason. Study is work, and charitable deeds are work. You will wear it for one year, and then bring it to us. If you deserve to wear it again, by having been industrious, studious, and generous, it will be returned to you. This will be repeated at the end of each year ; and when you have worn it three years in succession, and still deserve it, it will be your own. And if, while you wear it, you are tempted to do any bad or ungenerous thing, refrain from it, because if you do it you will disgrace your jewel.

Then ☉ says to the mother or mothers :

☉. Sister, whose child we are now receiving as our pupil, it depends most of all on you whether the happy auguries of this day shall be fulfilled ; and whether this boy shall grow up to be a brave, good man, generous and large-hearted, frank and true, doer

and lover of the right, and scorner of even the golden wrong. No voice is so potent with a child as the voice of its mother, no name is so sweet to it, no face so dear to it as hers, if she has done her duty to her child in accordance with the law of God and the mandates of Nature. We assume only to second you in your labor of love, and your efforts to instruct your son. We can only hope to enforce *your* teachings by our admonitions.

He places on the little finger of the left hand of each a plain gold ring, on the inside of which are engraved the initials of her name and the name of the Lodge, and says :

⊙.: Accept this ring in testimony of our brotherly regard. May it agreeably remind you of this ceremonial, in your after-life. It is our pledge to you in person, that we will perform the promises we have now made. Should misfortune overtake you, or enemies oppress you, or temptations threaten danger to your child, and you need our aid, advice, or protection, send this ring to the Lodge. It guarantees you sympathy and assistance, and your request, whatever it may be, will, if it be in our power, be promptly complied with.

We hope that you believe our purposes as Masons to be laudable, our intentions pure, and our principles honorable and just. We do not teach contempt for the society of woman, disregard of her influence, or disloyalty to her charms. On the contrary, we inculcate purity of thought and action, devotion as true

and knightly as that of the courteous and chivalric Paladin; and the Mason who is recreant to that honor and good faith which he owes to woman, is not deemed by us fit to wear the apron.

For you we have adorned our hall to-day with these flowers, types in their graceful beauty of you, who to the young seem in your loveliness flowers brought from Paradise and given to the world and man in evidence of God's great love; and to us of more sober years are the incarnations of purity and trustfulness and truth.

Accept our pledges, confide in our sincerity, and believe in our good faith; for they are the pledges, the sincerity, and the good faith of Freemasons.

⊙ now extends his hands over the heads of the children and says:

⊙: To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Most Worshipful Grand Lodge, etc. [or, of the Supreme Council, etc.], and by virtue of the powers with which I am invested as, etc., I do hereby receive you [and each of you] as a Pupil of the Lodge; and I do create and proclaim each of you a Louveteau of the same, and require all Freemasons everywhere in the world to recognize you as such, and on all needful occasions to give you aid and protection.

Retire now to your seats with your parents! To your places, my Brethren!

The children, with their parents, resume their seats on the platform. The patrons and other Brethren return to and take their seats; and ☉ returns to his seat in the East. Then the following chant is sung :

CHANT.

<p>Beati immaculati in viâ : qui ambulant in lege Do- mini.</p>	<p>Blessed are the unde- filed in the way : who walk in the law of the Lord.</p>
<p>Beati qui scrutantur tes- timonia Ejus : in toto corde exquirunt Eum.</p>	<p>Blessed are they that search His testimonies : that seek Him with their whole heart.</p>
<p>Utinam dirigantur viæ meæ, ad custodiendas jus- tificationes tuas.</p>	<p>O, that my ways may be directed to keep Thy justifications.</p>
<p>Confitebor tibi in direc- tione cordis : in eo quod didici judicia justitiæ tuæ.</p>	<p>I will praise Thee with uprightness of heart, when I shall have learned the judgments of Thy justice.</p>
<p>In quo corrigit adoles- centia viam suam ? in cus- todiendo sermones tuos.</p>	<p>By what doth a young man correct his way ? By observing Thy words.</p>
<p>In toto corde meo ex- quisivi te : ne repellas me á mandatis tuis.</p>	<p>With my whole heart have I sought after Thee : let me not stray from Thy commandments.</p>
<p>In corde meo abscondi eloquia tua : ut non peccem tibi.</p>	<p>Thy words have I hidden in my heart, that I may not sin against Thee.</p>

Benedictus es, Domine : doce me justificationes tuas.	Blessed art thou, O Lord : teach me Thy jus- tifications.
In labiis meis pronun- tiavi omnia judicia oris tui.	With my lips I have pronounced all the judg- ments of Thy mouth.
In viâ testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.	I have been delighted in the way of Thy testi- monies as in all riches.
In mandatis tuis exer- cebor : et considerabo vias tuas.	I will meditate on Thy commandments : and I will consider Thy ways.
In justificationibus tuis meditabor : non obliviscar sermone tuos.	I will think of Thy justi- fications : I will not forget Thy words.

When the chant ends, ☉ invites the Orator or some other Brother, or one or more of them in succession, to address the audience. If there are eminent Masons among the visitors, he will invite them also.

After this, ♀ and ♂ will place a table in the East, and on it salvers of cake and two large goblets of wine. ☉ will then invite two young ladies to take a salver of cake and a goblet of wine first to the mothers, and then to the other ladies present. Then taking in one hand a morsel of cake, and in the other a goblet, he says :

☉. Sisters and Brethren (for we are all the children of one Father who is in heaven), I invite you all to partake with me of this bread which nourishes and this wine which exhilarates ; not in imitation of any religious ceremony whatever, but because, eating of one

loaf and drinking of one cup, we symbolize that banquet of life at which we all sit together, the happy and the miserable, the mighty and the feeble, the good and the bad. Let us silently promise never hereafter contemptuously to fling to the unfortunate the fragments of our feasts. The poor are God's especial wards and favorites ; and He will repay us for all the charities that we bestow on those who suffer. Let us not forget that life is but a journey, of troubles and toils and errors. Let us with entire resignation drink of that cup of mingled joy and sorrow which Providence holds to the lips of every one that lives. When a few days more or less shall have passed like shadows, and we shall have drained that cup to the dregs and found death lurking at the bottom, the spade of the sexton will have taught to every one of us the equality of the tomb. The same earth covers the remains of the shepherd and the monarch, and while their bodies moulder alike into undistinguishable dust, their souls stand naked and as peers to receive the impartial judgment of God. We are all Brethren ; and in the eye of God we are all equal. In profound acknowledgment of this great and solemn truth, let us partake of this common banquet.

He eats the morsel of cake, drinks, and hands the goblet to 2f, who carries the salver and the goblet to the nearest Brother on the right ; and so they pass round the assembly, each male person partaking of each. At the same time the other salver and goblet are presented to one of the mothers and pass in turn to all the females. The Louveteaux partake with the men.

After this ceremony is over, the Master delivers to each mother the certificate of the reception of her son, under the seal of the Lodge, with a few explanatory remarks, requests them to be seated, and returns to the East. Then the following song is sung :

SONG.

The monarch's son may revel in
 His dreams of future power and fame :
 The noble's child be proud of all
 Th' ancestral glories of his name ;
 The soldier's round his forehead twine
 The laurels that his father won ;—
 I'll neither envy nor repine ;
 FOR I AM A FREEMASON'S SON.

The millionaire's may count his gold,
 The statesman's share his father's pride ;—
 But after all, an honest boy
 May stand by any other's side :
 For worth consisteth not in wealth,
 In rank, fame, power, or battles won ;
 But in the virtues of the soul ;—
 AND I AM A FREEMASON'S SON.

Should passion urge me to revenge
 Some willful injury or fault ;
 Or selfishness hold back my hand,
 And bid my good intentions halt ;

Should idleness or pleasure tempt,
 To leave some generous work undone ;
 I'll say, "*Begone, ye tempters all!*—
 FOR I AM A FREEMASON'S SON."

Should any low, unworthy thought,
 Or any sordid appetite,
 Prompt to a mean, ungenerous act,
 And make the wrong seem almost right ;
 Should fear advise me to a lie,
 Or hate, to injure any one,
This thought will keep me from the sin,—
 THAT I AM A FREEMASON'S SON.

"NOBLESSE OBLIGE" the motto was
 Of France's ancient chivalry ;
 But mine, a nobler, truer one,
 "MAÇONNERIE OBLIGE" shall be.
 And passing prince and noble by,
 I choose for model WASHINGTON,
 And thus will verily become
 IN HEART AND SOUL A MASON'S SON.

After the song is concluded, two young ladies are requested to take round the box of fraternal assistance, ☉ informing the audience of the rule of the Ancient and Accepted Scottish Rite in that respect.

The Chaplain then pronounces a benediction, or the choir sings

Benedicat et custodiat nos omnipotens et miseri- cors Dominus.		May the Almighty and merciful God bless and preserve us!
--	--	--

Fiat misericordia Ejus super nos : quemadmodum speravimus in Eum.		May His mercy be shown upon us : as we have put our trust in Him.
---	--	---

Angeli Ejus sancti nos in pace custodiant : et be- nedictio Ejus sit super nos semper.		May His holy angels keep us in peace : and may His blessing be upon us evermore:
---	--	---

Divinum auxilium maneant semper nobiscum. Amen!		May the divine aid remain with us always. Amen!
---	--	---

⊙ raps ●, and declares the labors of the Lodge of Entered Apprentice to be suspended. The visitors then withdraw, and the Lodge is closed.

THE END.

OFFICES

OF

ADOPTION.

OFFICES OF ADOPTION.

THE act of ADOPTION may be performed by any Masonic body, of whatever degree or Rite.

This ceremony is prepared for a Lodge of Perfection, 14th Degree of the Ancient and Accepted Scottish Rite. It may be readily modified, so as to be used by any other body.

A Masonic body may adopt a child of either sex, of any age under twenty-one, and whether either or both its parents be living or dead. The offices will vary in the different cases, as is hereafter indicated.

By *adopting* a child, the Lodge becomes bound to support and educate it. It becomes, not the *pupil* or *ward*, but the *child*, of the Lodge.

The child of a living Mason may be adopted, whether the father be affiliated or not, or even if he be not in good standing. For the sin of the father is not, in this respect, to be visited on the child. And the worthlessness of the parent often constitutes the child's strongest claim upon the Lodge.

It does not follow that the child adopted, though a boy, will ever become a member of the Lodge; because he may not be perfect in his limbs and members, or he may be wanting in some other requisite.

ASSENT OF THE LODGE.

In determining whether a child shall or shall not be adopted, the Lodge shall vote *viva voce*, by yeas and nays, the vote commencing with the youngest member of date of reception in the particular degree, and proceeding regularly to the eldest, not including the officers, who vote afterward in due order, beginning with the Tiler. If there be a tie, or one vote wanting to make the necessary majority, the Master is entitled to give a second vote.

In the case of a child of a Brother in good standing and affiliated at the time of his death, and whose father and mother are both dead, the adoption is agreed to by a *majority* of votes, at a regular meeting, after previous order at the regular meeting immediately preceding, for taking the vote at such next meeting.

If the child has a mother living, and no father, and the father was at the time of his death in good standing and affiliated, then the adoption is agreed to by a vote of *two-thirds* of those present at a regular meeting, after like previous order.

If the father and mother are *both* living, and the father is in good standing and affiliated, a vote of *three-fourths* is required.

Non-affiliation, without the fault of the party, is to be deemed equivalent to affiliation. Without excuse, it is unworthiness. Those should help bear the burdens, who would reap the benefits, for themselves or their children.

If the father be, or was at the time of his death, not in good standing, or non-affiliated, without sufficient excuse, his child can be adopted only by a *unanimous* vote.

In every case, the vote, with the names of those voting *yea* and *nay*, is to be entered of record.

An application for the adoption of a child or youth, being always made by some member of the body, not on the part of the youth or child, but as a suggestion of what is the duty of the Lodge to do, the proposition may be renewed at intervals of three calendar months, as long as any member of the body may think proper to renew it.

The reason of the different majorities required is, that one adopted becomes *really* the *son* or *daughter* of the Lodge; and when it has parents to support and educate it, or unworthy parents, it ought not to be adopted without great unanimity on the part of those who are to take the place of its parents.

A youth already a Louveteau may be adopted.

If the youth to be adopted is not already a Louveteau, and has not been baptized, he will first receive Masonic baptism, and on a subsequent evening be adopted. Previous baptism is indispensable.

PRELIMINARIES.

When the Lodge or other body has determined to adopt a child, it will forthwith proceed to elect, if it be a *boy* of *any* age, two Brethren of the Lodge, to be his patrons; and, if he be under twelve years of age, two ladies, wives or sisters of Brethren of the Lodge, to be his patronesses until he attains that age.

If it be a *girl*, of *any* age, the wives of two Brethren of the Lodge to be her patronesses; and one Brother of the Lodge to be her guardian.

Vacancies in these offices will be filled by the Lodge, from time to time, as they occur;—those in the office of patron, until the boy attains the age of twenty-one; in that of patroness of a boy, until he attains the age of twelve; and in that of patroness or guardian of a girl, until she attains the age of twenty-one, or marries.

When that has been done, the Lodge will appoint a delegation of one or more members to communicate with the parent or parents of the child, or if it have neither, living and competent to act, then with its grand-parents, elder brothers or sisters, uncles or aunts, and obtain their consent to the adoption, and secure their presence at the ceremony. If the child be of such age as that it is proper for itself to be consulted, the delegation will do that also.

If it have no father, or he be unable, unfit, or unwilling to assist in the ceremony, the delegation will, if possible, arrange with one of its nearest male relatives to act as its father. If it have none such, able, fit, and willing to do so, they will select a Past officer of the body to act as its father.

So, if necessary, they will select the wife, sister, or daughter of a Brother, to act as its mother.

They will procure proper garments for the child,—white for a girl, and black for a boy; and also garments for the father and mother, if they are unable to procure them for themselves.

They will also procure the cross for the child, as hereinafter described; and make whatever other arrangements are necessary.

The ceremony may be public; and therefore public notice of it may be given.

ARRANGEMENT OF THE HALL.

In whatever body the ceremony is to take place, the Hall will be arranged as for its ordinary meetings, including the lights, as arranged in its highest degree. Round the columns and symbols will be garlands of flowers.

The altar will be covered with a purple cloth, sprinkled with stars of gold. On it will be the BOOK of the LAW, and SQUARE and COMPASS, as in the Master's Lodge.

Seats are arranged for the spectators, as in the ceremony of reception of a Louveteau, the ladies occupying the eastern portion of the Hall.

In front of the presiding officer are the three small triangular tables set so as to form a double apex toward the triple triangle, with the apices forming a small East, the three central these, in the centre of each, is a censer of incense: and on each corner of each a candle of blue wax.



On the altar will be placed the cross for the child. It is the Passion-cross of this size, on which are the interlaced triangles, and in the centre a star with five points,—the whole of gold, or partly enamelled. It is suspended from a ribbon of the color of the body, with a slide and buckle of gold. On the lower part of the shaft are the letters .F. 9, initials of the words בן or אבן, BEN or BETH, son or daughter, and אבן, LODGE: or the full words, אבן בן (or אבן), BEN [or BETH] H' SAKAH,—son [or daughter] of the Lodge.



In the rear of the altar will be a platform, with seats for the child, its parents, patrons, etc., as in the ceremony of reception of a Louveteau; and a single large cushioned arm-chair will be placed between the altar and the East, facing the East, for the child to occupy at the proper time. This should be draped with white, and decorated with garlands of leaves and flowers, especially of roses.

OFFICES.

THE portions of the following ceremonial enclosed between asterisks will be used only when the subject is a girl or young lady.

Those enclosed between daggers will not be used when the subject is a girl.

The Lodge is opened in a room adjacent to the Hall; and when the spectators are seated, it proceeds thither in procession, the Members and visiting Brethren together and in due order. The Wardens and 2^d escort ☉ and the visiting Brethren entitled to that honor, to the East, and then retire to their places.

If it is preferred, the Lodge may first enter by itself, and afterward receive the visiting Brethren, in classes or separately, according to rank, rendering them such honors only as may properly be given in public.

During these entrances there will be music.

When all are seated (the child and its parents being in an adjoining apartment), ☉ will rise and say:

☉: We have met here to-day for the purpose of adopting as the child of the Lodge, W.... C...., the son [or daughter] of our [late] Brother, E.... C.....

By the ceremony of Adoption, the Lodge assumes the duties of a parent. It is to support and educate the child adopted, if it have not the means of maintenance and education, to shield it against all harm and danger, and to see it established in the world.

For these offices of adoption the strictness of our ancient law is relaxed, which forbids the opening of our doors to any save the members of our Order. To-night we welcome our Brethren who are not Masons ; and even more cordially those of the gentler sex who honor and gratify us by their presence in our Temple of peace, concord, and loving brotherly kindness.

We hope that you may find, in the ceremonies to be witnessed, somewhat that may interest you. In making them public it is not our desire to obtrude ourselves on the general notice or to court applause ; but as the relations which Adoption creates are not in their nature confined within the Lodge, nor the duties imposed to be performed there, it is proper that all should know what those duties are and what promises we make, that all the world may have the right to reproach us if we break the one or fail to perform the other.

Brother Senior Warden, we are ready to proceed. Is the child that is to be adopted, in waiting ?

⊕.: Master, W.... C...., the son [or daughter] of our [late] Brother E.... C...., waits without the Temple, with his [or, her] parents, [or, with those who stand in the place of his [or, her] parents], desiring admission.

⊙.: Brother Master of Ceremonies, bring into the Temple this child, with its parents [or those who stand in

the place of his parents], and place them on the west of the altar.

2f goes out.

MUSIC.

2f enters with drawn sword. Behind him, if the child be too young to walk, comes a Brother, carrying it on a cushion of blue silk; and then come the parents, or those who act as such. If the child can walk, the mother leads it by the hand, if it is a girl, and the father if it is a boy. The procession is conducted by 2f three times slowly around the hall, with the sun, the three chief officers repeating, respectively, at each circuit, these sentences.

1°.—○. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. Therefore remove folly from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

2°.—⊕. Hear, ye children, the instructions of a father, and attend to know understanding. For I give you good doctrine; forsake ye not my law. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. A wise son heareth his father's instruction; but a scorner heareth not rebuke. The law of the wise is a fountain of life, to depart from the snares of death.

3°.—⊙. How excellent is Thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings. Thou shalt make

them drink of the river of Thy pleasures : For with Thee is the living spring, in Thy light is the light that we see. Trust in the Lord, and do that which is good. Have thy delight in the Lord, and He will give thee the desires of thy heart. Let the Lord guide thee in the way, and He will give thee success. He will make thy uprightness manifest as the light, and thy justice as the light of noon. Trust in the Lord, and wait patiently for Him. Vex not thyself because of him who prospereth by evil and whose wicked devices succeed. For the Lord knoweth the days of the upright, and theirs shall be an eternal heritage.

At the end of the three circuits, the procession halts in front of ⊕, in the West, facing the East, the child, or the Brother carrying it, being between the father and mother. Then ⊙ says :

⊙.: My Brethren, an infant—[child, youth, boy, or young girl]—hath come to our Temple, seeking shelter and protection from the perils and temptations of the outer world. Dangers impend over and menace it [him or her], and it [he or she] finds in the world little sympathy and compassion. Its passions and weaknesses must soon lead its young feet away from the paths of virtue and rectitude, unless it has careful guidance, and wise, kind, and parental counsel. Brother Senior Warden in the West, what means shall we use to rescue and protect it?

⊕.: Let us adopt it as the child of the Lodge to

be maintained and educated by us, if need be ; to be guided and guarded by a father's tender care, by each of us, and led away from the slippery crags to which vice leads youth blindfold, into the paths of industry and virtue, that it may grow up to be a true-hearted, brave, and honest man [or, a woman royally endowed with modesty and virtue].

⊙. My Brother, you have well said. Brethren of the Lodge, if it be your pleasure that it be so done, give me the sign of assent.

They do so, by placing the right hand, open, upon the forehead.

⊙. It is the will of all the Brethren. Parents, who have brought hither this to place it under our protection, and that it may become to our Lodge a child, we are prepared to accept the duties which its adoption will impose upon us. In the performance of duty, the *true* Mason finds the only real and abiding happiness. We are ready to promise that this shall be to our Lodge as a son [or daughter], and that the Lodge will be unto him [or her] as a father ; that it will by precept and example perform a father's duty, and will exercise all a father's tender and loving care ; that it will, if need be, maintain him, and take upon itself the charge and cost of his education ; that it will labor to develop his intellect, and cultivate his moral sensibilities ; that it will watch over, and protect from the blight of vice, the burning heats of

pleasure and indulgence that wither, and the frosts of hardship and privation that chill and rot, this young bud, until it blossoms into full flower of manhood [or womanhood]. We will endeavor to lead him by gentle persuasion, to know, to love, and to practice our law,—that sweet and holy law of brotherhood, which binds us all together in one and the same love; that noble and sublime law of equality which, denying all effect to the chances of fortune, allows no other distinction or superiority than that created by superior intellect, greater worth, and more illustrious virtue. Are you willing to confide this child [youth, etc.] to our care, and to place him without reserve in our hands?

The father, or the person who acts as father, makes such response as he deems appropriate. If the child's father is dead, and its mother living, he may use the following:

F.: Master, this child that we bring into your Temple of brotherly love, is fatherless. Our Brother C. . . . E. . . ., as we all know and lament, no longer sits here with us in our Lodge. Death has taken him from us, and left us only his memory to love, and his child to support and protect. This trembling, agitated mother profoundly feels the immense responsibility imposed upon her by Him whose dispensations have bereaved her, in charging her with the education of this child; well knows how numerous and dangerous are the snares and pit-falls that youth must encounter in the intricate paths of life; is most painfully con-

scious how necessary to its welfare are a father's guidance and protection. She knows how uncertain and unstable are human prosperity and human life ; and that very shortly, if God so pleases, this little one may be left motherless as well as fatherless, helpless as a young bird with a broken wing that trails upon the earth ; and she feels that she can look forward more resignedly to that last hour of hers on earth, if the care and affection of this Lodge is extended over her child, to ward off destitution, and the many enemies that will be eager to assail its innocence and virtue.

Most gladly, therefore, she consents that it may be adopted as the child of this Lodge ; and prays you to appreciate a thankfulness to which no words at her command can give adequate expression. Fervently she hopes that these Brethren may receive that reward which will be most grateful to them and most valued by them, in seeing this child grow up to man's [or woman's] estate, so clothed with innocence and virtue, and so endowed with useful knowledge, as to be an ornament to society and an honor to you.

When this is said, ☉ says :

☉. : Brother Master of Ceremonies, conduct this child and its parents to the places provided for them !

The Master of Ceremonies conducts them to the platform in the rear of the altar. He seats the mother on the right and the father on the left, and the child between them, if it be old

enough to sit ; or, if it be not, he places it, on the cushion, in the mother's lap. The Brother who carried the child, and 2f return to their seats among the Brethren. Then the Master gives one rap, and all the Brethren are seated. The following chant is then sung.

CHANT.

<p>Domini est terra, et plenitudo ejus : orbis terrarum, et universi qui habitant in eo.</p>	<p>The earth is the Lord's and the fullness thereof: the world and all they that dwell therein.</p>
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<p>Quia Ipse super maria fundavit eum : et super flumina præparavit eum.</p>	<p>For He hath founded it upon the seas ; and hath prepared it upon the rivers.</p>
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<p>Quis ascendet in montem Domini ? aut quis stabit in loco sancto Ejus ?</p>	<p>Who shall ascend unto the mountain of the Lord ; or who shall stand in His holy place ?</p>
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<p>Innocens manibus et mundo corde : qui non accepit in vano animam suam, nec juravit in dolo proximo suo.</p>	<p>The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.</p>
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<p>Hic accipiet benedictionem à Domino : et misericordiam à Deo salutari suo, quia hæc est generatio quærentium Dominum.</p>	<p>He shall receive a blessing from the Lord, and mercy from God his Saviour, for this is the race of them who seek the Lord.</p>
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Attolite portas Princi-
pes vestros, et elevamini
portæ æternales : et introi-
bit Rex Gloriæ.

Quis est iste Rex
Gloriæ? Dominus fortis
et potens : Dominus potens
in prælio.

Laudent nomen Ejus
in choro : in tympano et
psalterio psallant Ei.

Quia beneplacitum est
Domino in populo suo : et
exaltabit mansuetos in sa-
lutem.

Sit nomen Dei benedic-
tum. Alleluia!

Ex hoc nunc, et usque
in sæculum. Alleluia!
Amen!

Lift up your gates, O
ye Princes, and be ye
lifted up, O eternal gates :
and the King of Glory shall
enter in.

Who is this King of
Glory? The Lord who is
strong and mighty : the
Lord mighty in battle.

Let them praise His
name in choir : let them
sing to Him with the tim-
brel and the psaltery.

For the Lord is well
pleased with His people :
and He will exalt the
meek unto salvation.

Blessed be the name of
the Lord! Alleluia!

From this time forth,
forevermore! Alleluia!
Amen!

When the chant ends, ☉ raps ●, and says :

☉. My Brethren, we have been taught in Masonry,
that before engaging in any important undertaking,
we ought to implore the assistance and protection of
the Grand Architect of the Universe. Let us do so
with truthfulness and humility.

All kneel on one knee, and ☉ or the Chaplain offers up the following prayer:

PRAAYER.

O Eternal God and Merciful Father, we give Thee sincere and grateful thanks for all the benefits and blessings, both spiritual and temporal, which in the wealth of Thy great goodness Thou hast bountifully bestowed upon us. We thank Thee for giving us reason, and for assuring our preservation by the constant effects of Thy Providence; for giving us the understanding of duty and the capacity for improvement; and faith in Thy mercy, and the hope of eternal life.

We thank Thee especially for the ability to make known our thoughts to others; for the power of advising and instructing others, of influencing their conduct, and of moulding their characters by our teachings and examples. Enable us to exercise these powers with wisdom and fidelity! May we never use them for wrong or unworthy purposes! Help us to perform the duties which we shall take upon ourselves in respect of this child. Let us not become weary thereof, nor lukewarm therein, nor perform them with coldness or indifference, nor neglect or postpone or transfer them. Help us to persuade him to walk in the right way. Let Thy fatherly care be ever over him. Give him the spirit of wisdom and understanding, the desire for knowledge, the love of

truth, the aspiration to excellence, that he may always serve, honor, and obey Thee.

Preserve among us peace and loving-kindness ; and may we all so pass through the waves of this troublesome sea of life, as to be worthy of approach nearer unto Thee, in the life that is to come ! Amen !

ALL :—So mote it be. Amen !

When the prayer is ended, all rise, the Master raps ●, and all are seated. Then ○ says :

○.∴ Who offer to take upon themselves the offices of patrons of this youth ?—[if he be over twelve years of age],—or,

Who offer to take upon themselves the offices of patrons and patronesses of this child ?—[if it be a boy under twelve years of age],—or,

Who offer to take upon themselves the offices of patronesses and guardian of this child [or girl] ?—[if it be a girl].

Those who are to take as either rise, advance to the platform, and take seats in the rear of the child and its parents.

○.∴ Brothers [or, Brothers and Sisters], by accepting the offices of patron [or, of patrons and patronesses ; or, of patronesses and guardian] of this child [youth or girl], you consent to become the especial agents of the Lodge to watch over and protect him [or her]. You consent to become its eyes to see and warn him of all dangers and temptations ; its voice to advise, en-

courage, and persuade him ; and its hands to uphold him when in danger of falling, and to rescue him from peril and the contagion of evil examples. Knowing this, do you consent to assume these duties, and promise to perform them faithfully ?

They answer.

⊙. It is well. Remember that to you, in a great measure, will be committed the destiny of this young immortal ; and that you must answer to his Heavenly Father for the fidelity with which you discharge the sacred trust.

Thus saith the Lord : Keep ye judgment and do justice ; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it. Neither let the son of the stranger that hath joined himself to the Lord speak, saying : The Lord hath utterly separated me from His people. Even unto them will I give in my house, and within my walls, a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be his servants. Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

One of the following songs is now sung,—the first if the child is fatherless, the second if its father is living :

SONG 1^o.

Speak softly to the fatherless,
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
They have sad weight of loneliness
In this rude world to bear ;
Then gently raise the sinking one,
The erring kindly spare.

Speak kindly to the fatherless!—
The lowliest of their band,
God keepeth as the waters
In the hollow of his hand.
'T is sad to see life's evening sun
Sink into sorrow's shroud ;
But sadder still to see its dawn
Be darkened by the cloud.

Be loving to the fatherless!—
Thou mayest have power to wile
Their hearts from painful memories
By the magic of a smile.
Deal gently with these little ones ;
Be pitiful ; and He,
The friend and father of us all,
Shall gently deal with thee.

SONG 3^d.

" *Let little children come to me !*
Of such the realm of Heaven is ;"
 HE said, who preached that charity,
 Which tender loving-kindness is.
 Whoso becometh not like one
 Of these, shall never enter in,
 Where, when our earthly toil is done,
 We hope eternal bliss to win.

Child-like affection !—from above,
 Coming to dwell a pilgrim here,
 Thy voice is sweet, thy smile is love,
 And pity's soul is in thy tear !—
 When on God's altar there were laid
 First-fruits of all most good and fair
 That grew in Eden's fragrant shade,
 Thine was the dearest offering there.

HOPE and her sister FAITH were given
 To guide us till we reach the sky ;
 When they attain the verge of heaven,
 Lost in the blaze of bliss, they die.
 But long as LOVE, almighty LOVE
 Shall in the throne of thrones abide,
 That CHARITY shall dwell above,
 Smiling forever by her side.

As soon as the song ends, O delivers the following

ADDRESS.

O. My Brethren, in obedience to the requirements of the Masonic law of Duty, we have assembled here to-day for the purpose of adopting this infant [child, etc.] as the child of the Lodge. When a brave soldier has fallen in battle, or died of wounds received in the service of his king or country, leaving a child unprotected and unprovided for, bequeathed as a legacy to his comrades, they have sometimes adopted it as the child of the regiment, and by contributions out of the sorry pittance of their pay, have maintained, reared, and sometimes educated it. We, as Masons, are the soldiery of Truth, Beneficence, Toleration, Freedom, Equality, and Brotherhood; and when one of us, dying, bequeaths his child to those that survive him, or, living, is unable to rear and educate it, we, with greater means and at less sacrifice, imitating the scarred veterans of Napoleon, receive the little waif as the child of the Lodge, and vow to maintain and support, to protect and guide, to rear and educate it.

The duties which by this act the Lodge assumes must be done through *us*; by *our* contributions the child's material wants must be supplied, and the means furnished by which its mind may be informed with knowledge. But this is by no means to be *all* our duty; because therein we perform only the functions

of a tax-payer, or of a giver of alms, or of a guardian, providing for the wants, corporeal and mental, of a ward, in whose welfare he feels no other interest than to perform with fidelity and punctuality a legal duty.

If, therefore, my Brethren, we were to content ourselves with that, we should illy perform our duty ; and the Brother, living or dead, who had placed his child and its fate in our hands, would have a right to accuse and reproach us. For, by the act we do in such case we promise that the Lodge shall be as a parent to the child adopted, displaying toward it a father's care and a mother's loving tenderness. We are to guide its feet aright, amid the snares that imperil its happiness, to protect it against harm from danger or temptation, to instruct it, warn it, counsel it, teach it its duty, and rear it up in the ways of virtue, usefulness, and honor.

Very inadequately shall we do our duty to this, if we merely attend to the development of its intellect, and to storing its mind with knowledge, or even to teaching it the purest axioms of ethics and virtue. The icy mountain-crystals, perfect and brilliant as they are, will not warm the heart on which they may be laid. It is necessary to educate the heart also. Our child is entitled to our affection, and to have its own affections cultivated and developed. Even the rude woman in savage Patagonia turns her sunniest aspect to her child ; and the ruder father

does the same. Affection alone will waken and unfold the affections, give them their culture, and hasten their growth.

The lack of early education of the intellect is a grievous deficiency, and it takes the hardest toil in after years to supply the void, if indeed it can be done. It is a great misfortune to fail of finding an opportunity for the culture of the conscience in childhood, and to acquire bad habits in youth, which at great cost must be revolutionized at a later day. Therefore we must educate the intellect and conscience of this child, that it may not some day tell us, in words, or by its ignorance or evil acts, that we have neglected our duty and broken our solemn obligations.

But it is a far greater loss to miss the cultivation by which the affections grow and are developed ; a sad thing to be born, and yet not into a happy home ; to lack the caresses, the fondness, the self-denying love, which the child's nature so much needs and thirsts for. The eyes that look into no loving eyes, the face that no mother kisses, have always a sad look that nothing can conceal ; and in childhood the cheeks never pressed to a living heart get a scar which they will carry all their days. What sad faces one always sees in the asyla for orphans ! It is more fatal to neglect the heart than the head.

If we propose to do a generous act, let us do it generously. To perform a duty sourly or even apa-

thetically, subtracts from the act all its merit. If we undertake to *do* a duty, let us not *half* do it. Let the Lodge *indeed* become a father to this child, and let the affections of all of us flow forth and generously embrace it, that it may not know the loss of a father's [and a mother's] love.

As to this child, and all our own children, while we do not undervalue the charm of wisdom and the worth of intellectual power, nor the importance of loving what is right and just and true, let us remember that wealth of affection surpasses mathematical accuracy in ethics, or even affluence of intellect. It is well for man to train his intellect to the solution of the high problems of Theology, Statesmanship, Philosophy and Law ; to carry mind into matter, and seek the eternal truth of God in the perishing forms of the fossil plant or the evanescent tides of the sea ; to relieve the overtaxed muscles of labor, by inventions that make the mechanical forces, or steam or electricity do the work of many men ; to enable human thought to flash from continent to continent along the slender wire, sunken upon the mountains and into the deep valleys on which the great ocean presses in majestic silence ; but it is better to carry love into the lanes and kennels of society, to give bread to the needy, eyes to the blind, mind to the ignorant, and souls to men and women that float and welter helpless and debased in the great pit of human society. We do not undervalue intellect in any of its nobler forms ;

but if we had choice, to take either the vast intellect of a Milton, a Shakespeare, a Homer, a Plato, or a Burke ; the ethical instinct of the great legislators, the moral sense of Moses or Menu ; the conscience of men who discover justice, and organize unalienable right into human institutions ; or else to take the great, heroic, pitying, generous heart, that loves mankind and devotes itself to their service, sacrificing itself, if necessary, to elevate and relieve them ; and if we were to choose that which would give us the most genuine happiness and joy, would we not surely take, not the great head, but the great heart, the power of love before the power of thought ?

Assuredly let us train our children to be scholars, statesmen, inventors, artists, philosophers, lawyers, physicians, teachers of the world, if we can, and make them familiar with the principles of morals and ethics. But the world has attained that point when it can do better without these than without the men of heart. The world is full of evils to be remedied, and miseries to be relieved. It is attempting to solve the great problem, whether national prosperity, wealth and power, high cultivation of leading intellects, abundant population, and the constantly increasing use of machinery must of necessity be accompanied by lessening the value of human labor to the starvation-point, making the life of the workman dependent upon the rise or fall of a penny a yard or pound in the price of the manufactured article ; by the rapid increase of

pauperism, and the degradation and living death of bestiality and brutality of the masses. This problem is not to be solved by the intellect, nor the evils that afflict society to be cured by ethics. Not the head, but the heart, must elevate the poor ; must remove the causes of poverty by the charity that alleviates and the justice that cures ; must heal the drunkard of his fiery thirst ; must reform the criminal, instead of hanging him to save trouble ; must cut down the gallows, and turn the prison into a school for the improvement of the heart, instead of leaving it as it is, the den of vengeance and of rage, that turns what once were little children into wild beasts ; an institution for hardening the heart and utterly depraving the soul, in which the fiend would be the only fitting principal instructor.

The men of heart have already done much, and the *women* of heart perhaps more. Only two hundred years ago it was common to hang the insane ; and the present century has seen them confined in cages of iron bars, and unclean and noisome kennels, built against the walls of their children's houses. The idiot was worse fed and cared for than the horse ; and in what was idly called "the age of faith," the Town-Council of Grenoble set archers at the city gates to draw bow upon strange beggars, and shoot them before the inhospitable walls. Now the deaf, the dumb, the blind are educated ; the insane are soothed and controlled by kindness ; even the idiot is found

capable of learning something ; and all over every Christian land, in large measure established by woman, are asylums for the indigent, asylums for widows and orphans and Magdalens and foundlings ; lying-in hospitals, hospitals for the sick, retreats for the disabled, noble charities of public and private endowment, Charity Hospitals, Howard Associations, Relief Lodges, Public Schools ; and great Associations of Beneficence, imitating Masonry, covering with the net-work of their Lodges whole continents, obey the great injunction, "Thou shalt love thy neighbor as thyself."

The Intellect has never checked intolerance ; and for centuries this was imagined to be consistent with the highest ethics. In the Augustan age of England, when a woman was on the throne, when Coke and Bacon were old men, little children were burned to death in "merrie" England, because their parents were heretics ; and later still, and for many years after, the laws of England forbade a Catholic father and mother to rear their own children. Those atrocities have died out, and while Hebrews sit in the House of Commons, men of all faiths kneel side by side at the altars of Masonry, and unite in prayer to one and the same God ; and the Catholic, the Protestant and Hebrew welcome the Moslem, if he comes there to kneel by their side. What a contrast between an infant tied to the stake, feebly wailing amid the flames, two hundred and fifty years ago, and

this child at the altar of love and toleration to-day! And yet the former was the intellectual age of Bacon, of Shakespeare, and of Raleigh!

When He whom Mahomet acknowledged to have been a prophet, whom millions believe to have been the very Deity incarnate, and whom all must admit to have been a great religious reformer, and a wise and pure teacher, was asked by one sincerely anxious to hear the truth, what he should do to have eternal life, He answered him, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL AND WITH ALL THY STRENGTH AND WITH ALL THY MIND, AND THY NEIGHBOR AS THYSELF. THIS DO, AND THOU SHALT LIVE." And Reason, reading the lessons written in the book of Nature, God's earliest revelation, teaches us, even without any reference to another life, and the means by which happiness is to be secured *there*,—supposing even that there *were* no other life, that our relations with the Deity as our Creator, Preserver, and Benefactor, our relations to other men, as children of the same Almighty Father, and the demands of our own intellectual and moral nature, make it our duty to love HIM, and to be kind, affectionate, generous, indulgent, and forgiving to *them*.

The world is full of wrongs to be rectified, and evils to be corrected. There are sins of trade, wrongs in all professions, wrongs in government, heresies and errors everywhere, sins of unforgiveness of faults and

errors, to be abolished, and their places filled with new truths, radiant from the immediate presence of God. In Church and State, in social and domestic life, are wrongs to be righted, and evils to be outgrown; and those who love the eternal Truth, Right, Justice, and Loving-kindness, are the true Soldiers of the Cross, who, armed with Philosophy and Reason, and with the Religion of Reverence, Toleration, and Love, are to right these wrongs, and extirpate these evils.

We should first of all endeavor to give to youth ideas of the Deity, which, if imperfect, as they needs must be, shall at least not be *contrary* to the Truth, and dishonoring to God. As the intellect of the child expands, we should read with it the pages of the great Book of Nature, and explain to it the hieroglyphics which God has written thereon. Always the mountains have been altars for the human spirit. Always the nocturnal sky has been to mankind the dome of a Temple, starred all over with admonitions to reverence, trust, and love. The earliest scriptures for the human race are written in earth and heaven; and chemistry, the science of magnetism and electricity, the telescope and the microscope, have infinitely multiplied those pages, opened indeed new volumes of the Book of Nature, and given us ideas of the greatness; the power, and the love and providence of the Creator, immeasurably beyond those conceived by even the wisest men three hundred years ago. The

great Bible of Nature, on whose pages God has written not only the records of His work, but also His thoughts and the vastness of His love for the creatures He has made, is always open before us. It indeed has for us millions of surprises; for it continually reveals to us new wonders, new combinations planned by omniscient foresight, new contrivances for ministering to the enjoyment of the living myriads that people the celestial spheres and the drops of stagnant water.

We have juster ideas of the Deity than our ancestors had; and it would be a sad thing if greater knowledge of God caused in us less love of God. By human wisdom we learn His thought, and are inspired by Him, each with such quantity of truth as is proportionate to His native powers and to the use he makes thereof.

Not only the conduct of individuals, but the acts and legislation of nations, reflect and reproduce their ideas of the Deity. Neither man nor nation can believe in a cruel and revengeful God, without becoming like the God believed in. The man will become cruel, revengeful, malicious, intolerant, a persecutor. The sacred books of all the old races assign all these qualities to God; but none so uniformly and persistently as those of the Hebrews. To propitiate an angry God is the chief source of profit to the priesthood. A God of love needs no mediator between himself and His worshippers.

So the nation that adores a God of wrath will enact cruel laws, plunder its weaker neighbors, and delight in war and all its horrors. It will everywhere find Philistines and Canaanites and Irish Papists and Quakers to exterminate, for the honor and glory of God. No man can love other men, if he believes that God utterly hates and despises two-thirds of them : and thus have false ideas of God, originating when men were barbarians, and still clinging like a curse to humanity, been the most fruitful source of individual demoralization and national depravation.

When the youth has received this instruction, he should be taught that the love, generosity, or sympathy, which evaporates or exhales in sentiments, and is not embodied in practice, amounts to nothing ; and that the real test of one's love for God and man is, not his inward feeling, but his outward life and work. Very selfish and heartless, very ungenerous and cruel persons weep over novels and the fictitious agonies of the stage. We well know what God a man worships, by seeing and overhearing him in his profession, business, or trade ; by knowing how he makes his bargains, and how he performs them ; how he gets, keeps, and expends his money ; how he deals with those feebler than himself, with those dependent on him, with women, children, the poor, the suffering, and the sinful.

There is an abundance of practical atheism among those who pretend to religion ; because they mistake

the reflected and distorted image of God for God Himself, the Devil for the Deity.

Effort is the best prayer. The constant and faithful performance of duty is continual prayer ; and prayer, like sentiment, is worth little, unless it is embodied in practice.

† Teach the youth to love men and serve them ; to
 † solidify into acts his evanescent feelings and thrills
 † of love and generosity, and let them descend like
 † dews and showers in kindly services and charitable
 † deeds upon all around him. When the heart is thus
 † instructed, morality will not be dry, nor charity
 † cold ; his reason will not grovel with mere ideas,
 † nor his understanding with calculations ; his wit will
 † not be ill-natured and malignant, nor his cheerful-
 † ness be levity, nor his common life tedious. And
 † let him not forget that the merit of charitable actions
 † depends not upon the magnitude or money-value of
 † the gift or favor, but upon the feeling that prompts
 † it, and its correspondence with our means ; and that
 † the humble publican of the parable, not daring to
 † lift up his eyes to Heaven, the poor widow with her
 † two mites that made a farthing, or the outcast Sa-
 † maritan, binding up the wounds of him that fell
 † among thieves, did and deserved more than the
 † Pharisee who drops his minted and jingling piety,
 † with brassy noise, into the public chest.†

We are all here for a great work,—not merely to grow up and eat and drink and dress, and pamper

our appetites, have estates called after us, and children born to our name. We are all here to be men or women, to do the most of human duty possible for us, and so to have the most of human right and enjoy the most of human welfare. Most of us have enough to suffer ; all of us enough to do ; nor will any efforts keep us from frequent errors and sins. The reciprocal action of the forces within us, of our appetites, passions, moral sense of right, and reason, upon each other, produces oscillations, sometimes the one, and sometimes the other prevailing for the time. We must expect such mishaps, errors of the intellect, mistakes of the conscience, errors of the moral sense, errors of the heart. With the complication of forces within, and the constant pressure and enthrallment of circumstances without, and the imperfect guidance which even the wisest teachers can give, we must expect to miss the way sometimes, and with bleeding feet, and hearts stung by self-reproach or aching with grief, retread the way, shame-faced and sad. The field that is ploughed all over by remorse, yields large harvest to the Great Reaper's hand.

God has intentionally made us thus imperfect. He has meant that this earthly life should be a struggle and discipline. Of course this youth will err and go astray. When it does so, seek for it lovingly, and bring it gently and tenderly home again, and then show it how it erred ; the desire within, leagued with opportunity, making temptation too strong for it.

Persuade it to be penitent for the sin that was voluntary, or for the heedlessness by which it went astray, and sorrowful at its discomfiture ; appeal to its better and more generous feelings ; and teach it with new resolution to brace itself for new trials, and to call into action the salutary powers that lie unused in its own nature.

Teach him to be always faithful to his fellow-creatures, to do for them what is right, and also what is generous, from right and generous motives, and for right ends ; to be useful to them to the extent of his power, and even to deny himself for them, thus loving them as himself ; to live in such harmony with them, and have such sympathy with them and for them, as to rejoice at their good fortune, and be saddened by their sorrows.

† Teach him that when a few years shall have † passed away, and he shall have attained man's † estate, he will have a voice in making laws and † establishing institutions. Teach him, in advance, to † prepare to aid in those movements, already begun, † by which vengeance and cruelty slowly fade out of † human institutions, and loving-kindness slowly steals † in. Teach him to aid in carrying forward those † plans by which the wounded soldier is to be healed † and paid, his widow fed, and his children comforted ; † by which the rights of all men may be made sure ; † the poor have food, and his human right to justice † and to sympathy ; the ignorant be educated, the

† State looking to it that none straggle to the rear and
† so be lost ; the immoral be instructed, healed, and
† restored to the companionship of humanity ; the
† leprosy of the soul be pitied and not hated ; and the
† brotherhood of man be the first article in every
† religious and political creed.†

Teach him to do well the daily work of human life, with its daily discipline of personal, domestic, and social duties ; the daily work in field or shop, market or house, the charities that soothe and heal and bless. He will find in them opportunities enough for heroism, noble disinterestedness, self-denial, self-sacrifice, generous indulgence, and charitable forgiveness. He need not go far away from home, far beyond the circumference of his own circle, to find occasion for these.

Teach him also that nothing great or good is ever done without industry. Sloth sinks the idle youth in stupid ignorance ; and schools, books, and all the appliances of the instructor's art are useless to him. Energy makes the chief difference between men. A strong will, a settled purpose, an unflinching persistence and industry, can accomplish almost anything ; and in this lies the distinction between great and common men. The indolent will not even be beneficent, for beneficence is active ; and even where wealth relieves from the necessity of labor, to supply the means for its exercise, those who both need it and deserve it most will rarely become known to one who

is too apathetic and indifferent to go forth to seek them out.

† Teach him that it is not by books alone, or even † chiefly, that one becomes at all points a man ; that if † he would be so, he must study to do faithfully and † well every duty that comes in his way ; must stand † at his post ; must silently endure, and reap improve- † ment from, the chagrins and disappointments of † life. Teach him that his eyes should not more † naturally turn to the light than his mind to the † truth. For the man who loves the truth is a natural † king, and looks royal even at the plough. Truth is † the Thought of God ; and men look with reverence † on one whose simple word is more relied on than † other men's bonds or oaths.

† To find out the truth is the great business of man † in this world. All philosophies and religions are † attempts at that,—for the most part unsuccessful. † It is not difficult to find or invent falsehoods ; but † they are worse than worthless. Truths alone serve † the great interests of men. Those that one genera- † tion slowly learns are added to the treasures of the † one that comes after it,—are dropped into the † world's great treasury, and form a part of the heri- † tage which each generation receives, adds to, holds † in trust, and of necessity bequeaths to mankind,— † the personal estate of man, entailed of Nature to † the end of Time.

· † It is the noblest ambition of man to seek to bene-

† fit those that are to come after us, as the great men
† of antiquity continue to help *us*,—those who, known
† to all, or long since forgotten of mankind,—the
† aristocracy of Heaven, their patents of nobility
† direct from God,—have added to the spiritual power
† of mankind ; whose wisdom, inherited or acquired,
† was a personal fief, which at their death vested in
† the human race ; for whom not a poor boy nor a
† great man in this living world but is greater and
† nobler ; and by whom the standard and the tem-
† perature of human nature and human intellect have
† been raised.

† Teach him to set it as the mark and aim of his
† ambition, thus to add something to the World's
† Exchequer of knowledge and wisdom, and of large-
† ness and lovingness of heart. There is no law of
† God, that we know of, which limits the ever-broad-
† ening influences of a new truth. There is no bar-
† sinister set by God in the escutcheon of any child,
† that disqualifies him to become the benefactor of his
† race ; and it is chiefly among the poor and humble
† that the world has found and yet finds these bene-
† factors.

† No king or conqueror does man so great a good as
† he who adds to the wealth of human-kind a great and
† universal truth. He that aids its march, and makes
† the Thought a thing, works in the same line with the
† great men of the past, has intellectual sympathy
† with God, and is a fellow-laborer with Him. Such

† truths, sculptured into life, go down in blessing to
† mankind, one cup of gold hid in the sack of those
† who only asked for corn,—richer than all the grain
† they bought. The human race is a spiritual unit ;
† and the thought of the first man helps the wisdom
† of the last.

† In human affairs, the justice of God must work by
† human means. Men are the measures of God's
† principles, and their morality is the instrument of
† His justice, which stills alike the tumult of the peo-
† ple, and the oppressor's brutal laugh. Yet men
† have always preferred to imagine and worship a
† God of injustice ; and Injustice has always been the
† legislator for humanity. But now, as always, good
† men labor to make actual the Divine ideal of justice,
† and God's thought a human thing, manifested in a
† commonwealth on the earth. This youth, like each
† of us, can help forward that work. God will not
† disdain to use our exertions, our self-denial, and the
† little atoms of justice and love that personally ap-
† pertain to each of us, to establish His mighty work,
† the spiritual, moral, and intellectual development of
† mankind.

† This youth may work with Him ; and as on the
† floor of the Indian Ocean the coral insect lays the
† foundations of islands, slowly rising up toward the
† light, under the tropic waves, so the child of the
† Lodge may, in his daily life, in house or field or
† shop, in the farm, in the hospital amid the pes-

† tilence, on the ship's deck, obscurely or prominently
 † faithful, help prepare the way for the Republic of
 † Righteousness, the Democracy of Justice that is to
 † come. He may help deepen the channel of human
 † morality, in which God's justice runs; and the
 † wrecks of Evil that now choke the stream may so
 † be the sooner borne off by the ever-deepening, ever-
 † widening tide of Truth, Right, Justice, and Love,
 † the River of God that is full of blessing. †

If the *Adoptanda* is a female child, or young lady, so much of the foregoing address as is included between *daggers* will be omitted, and the following be used instead:

* The world is full of mysteries; and among the
 * greatest are Light, Heat, Magnetism, Electricity,
 * and their immense and silent influences. Perhaps
 * akin to these, and equally wonderful, are the human
 * will and its effects, the influence of one human being
 * over another, and the immense net-work of sympa-
 * thies that make the whole race a unit, and connect
 * even our daily life with the conjugal disputes be-
 * tween Abraham and Sarah, which drove Ishmael
 * and his mother into the wilderness, and the morning
 * walk of the daughter of the Egyptian king, when
 * the infant Moses lay in the little basket among the
 * rushes of the Nile.

* Will and influence act everywhere and incessantly,
 * with the simplicity and energy of gravitation. It
 * is these, and not the power of enacting laws and
 * directing the march of armies and the tortuous

* courses of diplomacy, that are the true and real
* powers of human government. All the legislators
* and despots that ever lived, have not together
* wielded powers and possessed imperial prerogatives
* so vast as Plato, the Athenian philosopher. The
* kings of Thought are the true kings of the nations.
* All the great religious teachers have gained and
* perpetuated their power, not by mere force of intel-
* lect, but by that of will, of influence, and of sym-
* pathy; by what may figuratively be called the
* magnetism of the soul. It is the inspiration of the
* Almighty that gives understanding, power, energy,
* and light. Neither is influence proportioned to
* weight or bulk of intellect, any more than to
* physical power. It is not in what are called great
* men that God is chiefly manifested and revealed.
* The greatest men have generally had the least in-
* fluence on the destinies of the race. Most often,
* they have only ploughed furrows in the sea, that
* lasted no longer than those made by the keels of
* Ulysses.

* If all the myriad nerves of influence that control
* the actions of men and nations could be made
* visible to us, and we could see as God can, and
* with the eye unravel all their intricacies, and follow
* the course of every fine nerve and of the magnetic
* currents flowing along all, we should find that while
* the brute force belongs to man, and arms, and con-
* quest, more of that silent power, which resembles

* that of Deity, belongs to woman. If the intellect
* and wisdom of man are potent as agents of change,
* so also, and much more, are his insanity and folly.
* The people, especially in a republic, is always
* insane, and always ready to resort to force at the
* prompting of crazed or corrupt legislators. The
* power of woman is spiritual, her influences irresist-
* ible, and, when evil, are fruitful of all calamities.
* The disasters that overtake nations have as often
* flowed from the general depravation of women as
* from the ambition, the baseness, and folly of men ;
* as peculation and breach of trust and general dis-
* honesty have in these later times been caused by the
* extravagances of wives and daughters ; and the
* blandishments of woman too often cause betrayal of
* public trust and wide-spread private demoralization.
* It is the fallen Angel that becomes the Demon ; and
* the ancients represented not only Wisdom, Power,
* and Beauty as Athené, Heré, and Aphrodité,
* or Minerva, Juno, and Venus, and the Muses and
* Graces as females ; but the Furies and the Harpies
* were of the same sex ; and Catharine de Medici,
* Messalina, and Mary of England were women, as
* Joan of Arc was, and Florence Nightingale and
* Grace Darling.

* Watch, therefore, continually and vigilantly over
* this child, that in her the weeds may not, as in
* neglected fields, outgrow and kill the wheat. Vices
* and follies, pleasure and indulgence, are more

* attractive to the young than the sober virtues,
 * abstinence and self-denial ; and evil examples are
 * more potent than good ones ; while female education
 * is too commonly but a mode of cultivating faults and
 * nourishing frivolities. Help to prepare this child to
 * be the comfort, the light, and the joy of some happy
 * and well-ordered home, the loving wife of a good
 * and honest man, the faithful friend, and conscien-
 * tious mother. Educate her to fill these places, for
 * which the gauds and gew-gaws misnamed accom-
 * plishments will only unfit her.*

Such, my Brethren, are the outlines of the duties that will devolve upon us, when we shall have adopted this child [youth, etc.] as the child of the Lodge. He will become masonically *our* child, and these duties will devolve upon each of us *in person*. We shall not be able to perform them by proxy. If you are prepared to assume them, give me the sign of assent.

Each rises to his feet, and gives the sign, by placing the palm of his right hand, open, upon his forehead.

⊙. You are prepared ! It is well.

If the child has a mother, and she is present, ⊙ will now say to her :

⊙. My Sister, mother of this child, you have now heard how we propose, if it becomes ours by adoption, to rear it, and in what principles to instruct it. Are you still willing to confide it to our care ?

The mother may simply reply in the affirmative, or she may make such further answer, of thanks, etc., as she may please, prepared for her beforehand if she has thought proper; or she may request some Brother or relative to reply for her. Then ☉ will say:

☉.: We are grateful for this proof of your confidence in us, and your trust in our sincerity: for it proves that if you have ever entertained the common prejudices of your sex against our Order, you have overcome it. You shall have no cause to regret having confided in us; and others shall see, by the manner in which we perform this trust, that a mother may safely commit her inestimable jewels, her children, whose welfare is more to her than life, to the honor of Freemasons.

If the party to be adopted is a boy old enough to understand the purport and effect of the ceremony, ☉ will now say to him:

☉.: My Son, when your father became a Mason, we promised that his children should not suffer or be neglected. You every day see boys who have none to care for them; and you know how they grow up—poor, and idle, and vicious, without learning anything useful, ill-mannered and ignorant, and becoming bad and worthless men. We wish to take you under our care, as if you were our own child; to be kind to you, and help you, and encourage you; to keep you from wanting food or clothes, from contracting bad habits, and becoming a low, vulgar, worthless man, without any learning, and without any friends. If

you are willing to do this, you must promise to be guided by us, and to study, and try in every way to be a good, honest, well-behaved boy. You are old enough to answer for yourself; and if you are willing we should take care of you, and to be advised and guided by us, please to stand up and say so.

The boy rises and answers.

If the party be a girl old enough to understand, but not yet a young lady, a similar address will be made to her. If a young lady, ☉ may say:

☉. My dear young lady, it is a very sad calamity to be deprived of the love and care of a father. Some of us felt that great sorrow when we were young, and we can all sympathize with you in your bereavement. Your father was a Mason; and all Masons are Brethren of one another. Our duty to him requires us to receive and adopt you, if you are willing, as the child of the Lodge. You have already heard what our duties in that case will be, and how far we should feel that we had the right to advise, instruct, and guide you. If you are willing to be adopted, please rise and say so.

She rises and answers: and immediately the following chant and song are sung:

CHANT.

Ecce nunc benedicite	Behold, now bless ye
Dominum, omnes servi	the Lord, all ye servants
Domini.	of the Lord!

Qui stant in domo Domini, in atriis domûs Dei nostri.	Who stand in the House of the Lord, in the courts of the House of our God.
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In noctibus extollite manus vestras in sancta, et benedicite Dominum.	In the nights lift up your hands to the holy places, and bless ye the Lord.
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Benedicat te Dominus ex Sion, qui fecit cœlum et terram.	May the Lord out of Sion bless thee, He that made heaven and earth.
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Requiem æternam dona nobis, Domine ; et lux perpetua nobis luceat ! Amen !	Grant us eternal rest, O Lord ! and let perpetual light shine upon us ! Amen !
--	--

HYMN.

The bird let loose in eastern skies,
 When hastening fondly home,
 Stoops not to earth her wing, nor flies
 Where idle warblers roam ;
 But darts through upper air and light,
 Above all low delay,
 Where nothing earthly stays her flight,
 Nor mists impede her way.

So may the youth, from every snare
 Of vice and passion free,
 O God, through virtue's purer air,
 Hold his straight course to Thee !

No sin to cloud, no lure to stay
 The soul that homeward springs ;
 Thy sunshine on its joyful way,
 Thy freedom in its wings.

When the Hymn is ended, ☉ says :

☉. Brother Master of Ceremonies, let the child [youth, etc.] to be adopted come now to the Altar of Obligation, with its parents [or, with its mother and him who acts as its father; or, with those who act as its parents], and with its patrons [and patronesses], OR [patronesses and guardians].

The child or youth is brought or led to the altar, and placed a little way from its foot, to the West, on a cushion upon the floor, if an infant, or standing and facing the East, if of sufficient age. Its father, or the person filling his place, stands on its right, and its mother, or the person filling her place, on its left; the patrons or guardian on the right of the father, and the patronesses on the left of the mother.

When they are thus placed, ☉ comes down from the East and lights the incense.

CHOIR.

Laudate pueri Domi- num : laudate nomen Do- mini.	Praise the Lord, ye children ! Praise ye the name of the Lord !
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Sit nomen Domini bene- dictum, ex hoc nunc et usque in sæculum.	Blessed be the name of the Lord, from henceforth, now and forever.
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A solis ortu usque ad	From the rising of the
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occasum, laudabile nomen Domini.	sun unto the going down of the same, the name of the Lord is worthy of praise.
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⊙ stands in front of the altar, facing the West, and says:

⊙.: The Lord is in His Holy Temple : the Lord's throne is in the Heavens : His eyes behold, His eyelids try the children of men.

⊕.: Lord, Thou hast heard the prayer of the humble : Thou wilt encourage them and incline Thine ear to hear ; to protect the fatherless and the oppressed, that the worldly may wrong them no more.

○.: The young lions have lacked food and hungered ; but they that seek the Lord shall not want for any good thing. Come, ye children, hearken unto me ! I will teach you to revere the Lord. How excellent is thy loving-kindness, O God ! Therefore the children of men put their trust under the shadow of Thy wings.

CHOIR.

Laudate pueri Domi- num : laudate nomen Domini.	Praise the Lord, ye children ! Praise ye the name of the Lord !
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Excelsus super omnes gentes Dominus, et super cœlos gloria Ejus.	The Lord is high above all nations : and His glory above the Heavens.
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Quis sicut Dominus Deus noster, qui in altis	Who is like the Lord our God, who dwelleth on
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<p>habitat, et humilia respicit in cœlo et in terrâ?</p>	<p> high, and looketh down on the low things in Heaven and in earth?</p>
--	---

∴ Brethren, who offer to become the patrons of this—[or, Brother, who offerest to become the guardian of this child],—[and you, our Sisters, who offer to become its patronesses],—reflect upon the gravity of the duties which you propose to assume.

Remember that none save God can know the extent and duration of the evil influences of a child neglected, pampered, uneducated, ignorant of the law of Duty. God alone knows what passions and capacities are latent in this child, waiting to be developed, like the latent forces in the unplanted seed, according as it may be instructed and disciplined, or neglected and spoiled. The Neros, the Domitians, the Messalinas and the Dubarrys, like the Antonines, the Alfreds, the Aspatias, and the Godivas, were once children. Yet the memories of the one shine like the pure and peaceful stars on the nascent ages, while the others shed a baleful and malignant light and are a horror, as their presence on earth was a curse, to the human race.

The angel and the demon may be latent together in the nature of each child born into this world, as an Apollo and a Satyr may be concealed in the same block of marble, it depending upon the sculptor which shall be developed. The destiny of this soul about to be intrusted to your keeping may wholly depend

upon you. The guilt of the children's sin often rests upon the parent's head, or the teacher's; and the merit of their virtues and excellencies is most commonly the mother's.

If the child be a boy under twelve years of age, ☉ will say to the patrons:

☉. Your duties, my Brethren, as patrons of this child, will continue, if he lives, until he attains the age of twenty-one years. During all that time you are to watch over, guard, and guide him, protect him when menaced by danger, rescue him from temptation, and see that he receives suitable education. Endeavor to win his confidence and affections, appeal to his sense of honor, teach him to love others, and rather to revere God than to fear Him. [*If he has the proper qualifications to become a Louveteau*],—When he has attained the age of twelve years, bring him hither to be received a Louveteau, and by anticipation a Mason; and it will afterward be more especially your duty to prepare him to become one, when he attains his majority, by imbuing his spirit with the principles of Freemasonry, and teaching him to practice the virtues inculcated here. [*But if he never can become a Louveteau*],—And especially you will see to it that he be taught the principles of Freemasonry, and be accustomed to practice the virtues inculcated here, that he may become, in heart and soul at least, a Mason.

If the party be a boy, *over* twelve years of age, the address to the patrons will commence thus :

⊙. Your duties, my Brethren, as patrons of this youth, will continue, if he lives, until he attains the age of twenty-one years. During all that time you are to watch over, guard, guide, advise, and counsel him, protect him when menaced by danger, rescue him when environed by temptation, and see that not only his intellect and moral sense, but also his heart be educated. [*If he is a Louveteau*], — When he attains the proper age he is, if found worthy and well qualified, to be received a Mason and become our Brother, for he is a Louveteau. To see him prepared and fitted for that is your especial duty, vigilantly guarding him against evil habits, and taking care that his mind be imbued with the principles of Freemasonry, and that he be accustomed to practice the virtues inculcated here. [*If he be not a Louveteau*], — He is not a Louveteau, and cannot [or, may not] be received a Mason and become our Brother. Nevertheless, it is your especial duty to make him *fit* to be one, vigilantly guarding, etc.

In either case, ⊙ proceeds :

⊙. You will also inform yourselves, at the proper time, of the bent of his genius and inclination, and see that he is taught such trade or profession as may be suited to his capacity and station in life, so that he may become an honest, industrious, and useful

member of society ; ever remembering that the Lodge has become his father, and is to establish him in life as a father should. If he prove to have genius, aptitude, and a fondness for learning, and fair promise of becoming eminent, educate him accordingly, since not to do it would be unjust ; but if he be like ninety-nine out of every hundred who flock, incompetent and unlearned, into the learned professions, the Lodge is only bound to fit him to earn an honest livelihood by labor.

In the case of a boy under twelve years of age, ☉ will now say to the patronesses :

☉. My Sisters, your duties as patronesses of this child will continue until he attains the age of twelve years. During that time we intrust you with the superintendence of his education ; for, until he attains that age, at least, the training of your sex is indispensable to him. The early education of the child should consist far more in the proper training and cultivation of its feelings and affections than in the inculcation of principles ; it should be the education of the heart much more than of the head ; and that is with the greatest propriety intrusted to [its mother and] you. Let the childhood of this little one be revered as something holy and beautiful in itself and dear to God. Let him not be misunderstood and misused, nor indulged and pampered, nor ingeniously spoiled, nor sinfully neglected, nor trifled with as a

plaything that we can pull to pieces and put together again at pleasure. Remember that child-nature is a great mystery, and that the spirit sent from God, in children, which is to be instructed, informed, managed, moulded, and regulated, lies to a great extent beyond our reach. We have all forgotten our own child-life and nature ; and few of us know how to deal with the nature of those who now are what we once were. Men can scarcely train children at all. You do it infinitely better, because of your quick instinctive perceptions and sympathies, and your greater tenderness and patience. You love them more than we do. They are nearer your hearts than ours.

You better appreciate, also, the quickness with which children perceive, the keenness with which they suffer, the tenacity with which they remember. *You* will not endeavor to exact from them what is impossible. You will not, by a hasty and passionate blow, or a harsh, unjust word, so wound their heart that the scar of the shame shall last, as it often does, all their lives. Your gentleness and equanimity will deal gently with the delicate little machine, which our ruder touch so easily disarranges ; and you will not commit the double mistake of imagining in them motives that only the experience or passions of mature age can give, and of denying to them the same intuitive tempers and feelings that actuate and agitate *you*.

Guard this child from the fear of darkness and

supernatural visitants ; and in such fear give it help and strength, through the sympathy that soothes, and the knowledge that dispels and does not suggest the evil. Let no deception be practiced on it, any more than you would allow it to breathe the malaria of the Roman marshes ; and see that it has employment that shall not merely cultivate the understanding, but strengthen and elevate the conscience ; that is addressed to the heart and sympathies, and has real, obvious, direct utility for its aim.

The work of intellect comes after the work of feeling. The latter lies at the foundation of the child. It is its proper self,—the peculiar thing that characterizes it as an individual. No two persons are alike in feeling ; but the conceptions of understanding, when distinct, are precisely similar in all ;—the ascertained relations of truths are the common property of the race.

It is the main duty of those who care for the young, to secure their wholesome and *entire* growth ; for health is the development of the whole nature in its due sequences and proportions ; first the blade, then the ear, then, and not till then, the full corn in the ear ; and thus not to forget wisdom in teaching knowledge. If the blade be blasted and dwarfed in our haste and greed for the full shock and its price, we spoil all three. Human hearts and souls cannot be cultivated by forcing, in hot-houses, like pineapples in Norway. In the young boy or girl, healthy growth

and harmless passing of the time are more to be cared for than what are vainly called "accomplishments." The mind of the child is to be *forged* rather than *furnished*, and *fed* rather than *filled*. Exercise, the joy of interest, of origination, of activity, of excitement, the play of the faculties,—these, and not the accumulation of mere words, are the true life of a boy or girl. The self-teaching that a child gives itself, remains with it forever. It is of its very essence. What is given it from without, and received mechanically and without relish, and without any energizing of the entire nature, remains perfectly useless, or even worse than useless. The young mind must *grow* as well as *learn*; and the young child, playing in the lap of nature and out of doors, acquires for life an amount of objective knowledge marvellous beyond any of our mightiest marches of intellect. The minds, the hearts, and the energies of children should be enlarged and developed through their senses, while knowledge is being poured in through them into one small being, destined to forget much of the mere words it unhappily learns.

Cultivate observation, energy, ingenuity, action, in children, so as to give them a pursuit as well as a study. Look after the *blade* and do not coax or crush the *ear* out too soon, remembering that the full corn in the ear is not due until the harvest.

Encourage and invigorate the child's sense of right, its kindly sympathies, its feelings of compassion and of pity for sorrow and suffering in all living creatures,

its love of beauty and harmony ; and teach it what was taught in some of the ancient Christian systems, that melancholy is unholy and a vice, and cheerfulness holy and a virtue.

In the case of a female infant or young child, the address to the patronesses will commence thus :

○. My Sisters, your duties as patronesses of this infant [or, little girl] will continue until she attains the age of twenty-one, or marries. During all that time we intrust you with the superintendence of her education ; for to every girl, from infancy to mature womanhood, the training of woman is indispensable. The early education of the child, etc. [as above from the §, and concluding thus :]

○. As its intellect develops with its years, and girlhood succeeds to childhood, and womanhood to girlhood, it is for you to see ✠ that it is taught those branches of knowledge and those accomplishments suited to its capacity and its expected station in life. It is for you to see that the girl's innocent heart is not sullied by the poisonous breath of the tempter, and that the crystal vase remains pure, if possible, as when it came, undimmed by sin, fresh from the hand of God. And may you so perform these duties, that this bud may blossom into a perfect woman, gentle, loving, accomplished, adorned with all the graces and all the virtues that go to make up female excellencé.

If the party be a school-girl or a young lady, the address to the patronesses will commence thus :

⊙.: My Sisters, your duties as patronesses of this young girl [or, young lady] will continue until she attains the age of twenty-one, or marries. To you the Lodge intrusts the superintendence of her education. It is for you to see that she is taught, etc. [from the ✕ above].

To the guardian of a girl, ⊕ will then say :

⊕.: Brother, your duties as guardian of this child [girl, or young lady] will continue until she attains the age of twenty-one or, marries. If she has any estate, you will, if practicable, by legal authorization, take it in charge and administer it. You will watch carefully over her welfare, assist the patronesses with your advice and counsel, and see their plans for her education carried out. As its proxy, the Lodge invests you, as far as without the tie of blood it can, with the sacred character of father, and expects you to perform a father's duty toward its adopted child, by carefully guarding her against evil influences, craft, malice, and seduction ; and may she never with justice be able to reproach you for any sin into which she may fall, or for any great sorrow or misfortune that may come upon her !

If the child is a boy or girl, capable of understanding what follows, or a girl (not a young lady) capable of understanding it, ○ will now say to him or her :

○.: My dear boy [or girl], we want you to make us a promise. Every one that loves you will be glad

to hear you make it ; and you will always be glad of it hereafter, if you keep it. Do you promise us and your Father who is in Heaven, that you will try hard to be a good boy [or girl]? Will you try always to do what is right ; will tell no lies ; will not try to take revenge on any one who does you a wrong? Will you try to be kind and affectionate, and not passionate or cruel? Will you try to be generous and not selfish, to help and please others instead of pleasing nobody but yourself? Do you promise this in good earnest?

He or she answers.

If the party is a young lady, O will say, instead

O. My dear young lady, before we can receive and adopt you, as we wish to do, as the child of this Lodge, we have to ask you to make us a solemn promise, that will not conflict with any duty you owe, nor with any proper pleasure or innocent enjoyment. Do you promise us that you will always endeavor to obey the law of Duty, and to make your love of ease or pleasure, or any other opposing inclination, yield to that law ; that you will always endeavor to do what is right and say what is true ; that you will endeavor always to follow your generous impulses, and to overcome your selfish ones ; that you will forgive and forget injuries, and refrain from taking revenge ; and that you will try to acquire such solid and substantial knowledge as shall enable you

to be of use to others, and to give instruction and pleasure to those around you ?

She answers,

⊙.: Attention, Brethren of the Lodge! and come to me at the altar, upon the symbol of Infinity!

The Brethren come forward, and form in four lines, on the East and West, North and South of the altar, making a cross with its head toward the East. All face the altar. Then ⊙ says:

⊙.: My Brethren, patrons [and my Sisters, patronesses] or [my Brother, guardian, and my Sisters, patronesses], of this child, you are now to take the necessary vows. Be pleased to kneel, and repeat after me :

They kneel at the altar, and repeat the following

VOW.

I,, do now accept and take upon myself the office of of this child [youth, etc.]; and I do solemnly and sincerely promise and vow faithfully and diligently to fulfill all the duties of that office, as they have been enumerated and explained, and although any may have been passed unmentioned, to the best of my ability and knowledge, so long as I continue to hold the said place and office. And may our Father who is in Heaven aid and strengthen me to keep this vow! Amen!

ALL:—*So mote it be!* AMEN!

⊙.: Rise, Brethren and Sisters!—My Brethren

of the Lodge, let us also kneel and give the pledge required by our laws !

⊙ and the Brethren kneel on one knee, and holding up the right hand, with the two last fingers bent upon the palm, repeat this

PLEDGE.

Upon the faith and sacred honor of a Mason, I do promise, that so far as it may depend on me, and I can effect it, this Lodge shall be as a parent to the child which it is now about to adopt ; and that I will, to the best and utmost of my ability, aid and assist the patrons [or guardian] [and patronesses] of the same, in the performance of the duties which they have now taken upon themselves ; and that this child, or any its friend or relative in its behalf, shall at no time call upon me in vain for counsel, comfort, sympathy, or aid. So help me God !

⊙. Rise, my Brethren !

All rise, and the following Chant is sung :

CHANT.

Laudate Dominum omnes gentes : laudate Eum omnes populi.	O praise the Lord, all ye nations : praise Him, all ye people.
--	--

Quoniam confirmata est super nos misericordia Ejus : et veritas Domini manet in æternum.	For His mercy is confirmed upon us : and the truth of the Lord remaineth forever.
--	---

Magnificavit Dominus facere nobiscum : facti su- mus lætantes.	The Lord hath done great things for us : we are become joyful.
--	--

Vota mea Domino red- dam in conspectu omnis populi Ejus : in atriis do- mûs Domini, in medio tui, Jerusalem.	I will pay my vows to the Lord in the sight of all His people ; in the courts of the house of the Lord, in the midst of thee, O Jerusalem.
--	---

⊙. Let all, save this child only, return to their places and be seated.

When all are seated, ⊙, standing in the East, says :

⊙. Brother Master of Ceremonies, the child, alone at the altar, is surrendered to the Lodge. Take it, and place it in the chair of adoption.

2f carries or leads the child to the chair between the altar and the East, and places it or seats it therein, and retires to his place.

⊙ raps ●●, and the Wardens rise. Then he says :

⊙. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Then shall the King say unto them on his right

hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was a-hungred and ye gave me meat ; I was thirsty, and ye gave me drink. Then shall the righteous answer him, saying, Lord, when saw we thee a-hungred, and fed thee, or thirsty and gave thee drink ? And the King shall answer and say unto them, Verily I say unto you : Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

MUSIC.

○ takes the cup of wine, pours a little of the honey into it, stirs it, and carries it and the bread to the child, and causes it to taste of the wine, and eat a morsel of the bread, and then returns to his place. If the child is too young to eat and drink, he will merely touch its lips with the cup or moisten them with the wine, and then put the bread to its lips. Then he says :

○.: Venerable Master, the Lodge hath fed the child whom it is about to adopt, and hath given it to drink, in token of its readiness to do so at all times hereafter.

⊙.: May we be ever ready, out of the store, large or small, which God lendeth us, to bestow a part upon those in greater need than ourselves; and to share what we have with our destitute Brother or Sister, that we may not be unprofitable servants.

If a Brother or Sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye

give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the homeless poor to thy house? When thou seest the naked, that thou cover him? and that thou isolate not thyself from thy fellow-creatures?

MUSIC.

⊕ taking some outer article of dress, appropriate for the purpose, and provided in advance, goes and clothes the child with it, and returns to his place. Then he says:

⊕.: Venerable Master, the Lodge hath clothed the child whom it is about to adopt, in token of its readiness to do so at all times hereafter.

⊙.: When thou dost lend thy Brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand outside, and he unto whom thou hast lent shall bring the pledge out unto thee: and if the man be poor thou shalt not keep his pledge over-night. In any case thou shalt return him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee before the Lord thy God.

So the children of Israel, emerging from the slavery of centuries, and yet barbarians, were directed to deal with each other. "The poor shall never cease out of the land; therefore I command thee, saying: Thou shalt open thy hand wide unto thy brother, to

thy poor, and to thy needy, in thy land." How much the more should we who are Freemasons, be charitable to each other, and maintain the children of the dead, so redeeming our solemn pledges, possessing which they died, and from their graves remind us of them!

Death is always near at hand to us also; and it is good to carry always alms in our hand, and by reaching that hand to the poor and fatherless, make friends in the everlasting habitations. "Ye shall not afflict any widow or fatherless child," said the law of Moses: "If thou afflict them *in any wise*, and they cry *at all* unto me, I will surely hear their cry." If we afflict the fatherless by neglect, God will hear their inarticulate moans more plainly than He hears the pretentious prayers of the Church and Lodge.

He that gives with his own hand, shall be sure to find it, and the poor shall find it; but he that trusts executors with his charity, and the economy and issues of his virtue, by which he must enter into his hopes of heaven and pardon, shall find his an ill account, when his executors complain he died poor.

All our oblations have their value, not by the price, but by the affection; and it is our faith that commendeth the money, since it is God who receives the money by the hands of the poor, but at the same time gives, and does not take the blessing; because He receives nothing but that which is His own; and we give only that which is not our own, and which we hold in trust.

and as the partner of Him to whom we owe all. For God supplies part of the capital of which all human wealth and profits are the fruits ;—as, to the farmer, the sunshine and the rain, and the dews that descend while he sleeps, and nourish the grain, the fruit, and the snowy cotton ; to the sailor, fair winds, and the waters of the seas and rivers ; to the manufacturer, the fuel or the mountain-streams that furnish power ; to the artisan, the metals for his tools ; to all men, air and light and heat and all the other varied forces of nature, which are but His own varied action.

Therefore our charities to the fatherless and the poor, who are the especial wards of God, and to help whom we are but his privileged and favored agents, should be offered humbly, as a debtor pays his debts, and not magnificently, as a prince gives a donation. In all cases, charity should consult with humility and prudence, that it never minister at all to vanity, but be as full of advantage and usefulness as it may.

It is not the whole of our duty to a deceased Brother, nor the full redemption of our solemn pledges to him, to feed and clothe the bodies of his children. By so much the nobler as the soul is than the body, by so much the more sacred is the trust, when it is committed to our care and charge.

⊕ goes to the altar and invests the child with the cross : during which there is

MUSIC.

Then he returns to his seat, and standing, says :

⊕.: The CROSS is an emblem of FAITH, of a spiritual WISDOM in advance of its age, and therefore deemed a crime, of a spiritual heroism that wars bravely for the Truth, and for the good of Humanity. I have invested this child with it, and with the Seal of Solomon, great symbol of the WISDOM and POWER of GOD, as a pledge on the part of this Lodge, that it will care not only for the welfare of the body, but also for that of the soul, mind, and heart of this child, by providing for its education, and for the acquisition by it of such knowledge as will fit it for the station in life which it is destined to fill, and as will enable it to lead a useful and a reputable life.

By this jewel, this child shall be known among Masons everywhere as the adopted child of the Lodge, BEN- [or BETH-] HASAKAH, which words [or, the initials of which words] are engraven upon it, with the name and number of the Lodge; and in whatever need or extremity he may present it to Lodge or Mason, he will receive assistance.

If the child can understand, he adds:

⊕.: Let this jewel, my son [or, daughter], remind you that every one has his or her cross to bear in this world. If you do not understand this now, you will by-and-by, and when you once know what the cross means, you will never forget it. Nobody can do just what he wants or only what he wishes, in this world. Life cannot be all play and fun and amusement, and

no labor or study. We must *suffer* and *endure*, as well as *enjoy*. Generally, we can only *have* what we *earn*. We certainly can only *know* what we *learn*. If you are not willing to work hard and study hard, it would be better not to live at all; because you will never *do* anything or *be* anything worth living for. Besides, you will be liked and valued by others only so far as you can be of service to them; and without working and studying, and getting knowledge, and being wise, you cannot do much good to anybody. Of course you cannot love and care for yourself and nobody else. If you could, you would be no better than a wolf. We wish you to enjoy life while you are young, and to have your share of pleasures and amusement; but you must prepare to be a man [or, woman] by-and-by, when you will have to meet troubles, and toil for bread, and bear the crosses of life, and be useful to others.

If the child's mother is present, O now presents her with a plain gold ring, on the inside of which are engraved the name and number of the Lodge or body adopting the child, and says to her:

O. Sister, be pleased to accept and wear this ring, the gift of the Lodge to the mother of the child it adopts, and the pledge of its sincere friendship. On you chiefly it is to depend whether the happy auguries of this day shall be fulfilled. On you, whether the sunrise of this child's life is to be followed by a fair day, a serene evening, and a calm and peace-

ful sunset; or whether dark clouds are to cover the face of the east, and gloom and rain to be followed by an afternoon of darkness and a sunset of remorse and despair.

No voice will ever be so potently persuasive with this child as yours, no name so sweet to it in all its after life, the memory of no face so dear to it, if you do your duty to it, according to the law of God written in every good and virtuous and loving soul. None can fill a mother's place near it, for no love is like a mother's; and earnestly as we may endeavor, we can only second and assist you in your task of love.

May the remembrance of this ceremonial, which this ring will always awaken, be always a happy one. It is our pledge, given to you personally, that we will keep the promise we have made. If misfortune should overtake you, or enemies oppress you, or danger menace or temptations assail this child, and you need our counsel, assistance, or protection, send this ring to the Lodge, and your appeal will not pass unheeded. For surely we know that the actions of life are the seeds of immortality; and that that day in which we have done some generous or excellent thing, we may truly reckon to increase the days of our life, and that thus it is we add good portions to the number of our years.

The following ode and chant are now sung :

ODE.

If we knew the cares and crosses,
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous day by day ;
Would we then so often chide him
For the task of thrift and gain,
Casting on *his* heart a shadow,
Printing on *our* heart a stain ?

If we knew the clouds above us
Filled with gentle blessings were,
Would we turn away discouraged,
Weak and blind in mute despair ?
Would we shrink from chilly shadows,
Falling on the dewy grass,
If we knew that all life's crosses
Blessings bring us as they pass ?

Let us look in our own bosoms
For the key to other lives ;
And with love for erring nature
See the good that still survives :
So that when our souls, returning :
Homeward, reach the stars again,
We may say, " DEAR FATHER, JUDGE US
AS WE JUDGED OUR FELLOW-MAN."

CHANT.

Non nobis, Domine, non nobis, sed nomini Tuo da gloriam.	Not unto us, O Lord! not unto us, but to Thy name give glory.
--	---

Qui timent Dominum, speraverunt in Domino: Adjutor eorum et Protector eorum est.	They that revere the Lord have hoped in the Lord: for He is their Helper and Protector.
--	---

Dominus memor fuit nostri: et benedixit nobis.	The Lord hath been mindful of us, and hath blessed us.
--	--

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.	He hath blessed all that fear the Lord, both the little and the great.
---	--

Adjiciat Dominus benedictiones super vos: super vos et super filios vestros.	May the Lord add blessings upon you: upon you and upon your children.
--	---

Nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in sæculum. Amen!	We, who do live, do bless the Lord, from this time now and forever. Amen!
---	---

Gloria Patri nostro qui in cœlo, sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen! Alleluia!	Glory be to our Father which is in Heaven; as it was in the beginning, is now, and ever shall be, world without end. Amen! Alleluia!
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When the Chant ends, the Master, standing on the steps of the Throne, says :

⊙. Brethren, surround the child [youth, etc.] whom you have adopted!

The Brethren form a circle round the chair in which the child is, each places his left hand on the right shoulder of the Brother on his left, and all form the Vault of steel with their swords, held in their right hands, over the child, the points meeting in the centre.

Then ⊙, still standing in the East, raps ●●●, and says :

⊙. In the name of God and Saint John the Almoner, under the auspices of the Supreme Council of the Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for [or of the Grand Consistory of Sublime Princes of the Royal Secret of the 32d Degree of, etc., under the jurisdiction of the Supreme Council, etc.; or, of the Most Worshipful Grand Lodge, etc.], and by the powers in me vested as, I do proclaim this C E to be the adopted child of this, duly accepted and acknowledged, and to be recognized as such by all Freemasons over the surface of the two Hemispheres. Proclaim it along your columns, Brethren Senior and Junior Wardens, and charge the Brethren as our laws require!

⊕ raps ●●●, and says :

⊕. Brethren of my Column, Hear!—I do pro-

claim this C E etc. [as above].—
 Holy and well-intended actions are the best oblations
 and presents we can make to God. Let us not do
 God's work negligently or idly, nor deem it of the
 least necessity or of small employment!

○ raps ●●●, and says:

○. Brethren of my Column, Hear!—I do pro-
 claim, etc. [as above].—That life is not the best, which
 is longest; and when we are descended into the
 grave, it shall not be inquired how long we have
 lived, but how well; and not least of all, how we
 have cared for this child and kept our promises.

⊙. Retire to your places, Brethren! Brother
 Master of Ceremonies, restore this child of the Lodge
 to its mother!

This is done: and then ⊙ says.

⊙. Brother Orator, the floor is yours.

The Orator rises, and pronounces an

ADDRESS

suitable to the occasion.

⊙ then invites the patrons or guardian to address the audi-
 ence; and may afterward call on any distinguished Brother
 present to do so.

After any addresses, the Master will state the rule of the
 Order in regard to passing the box of fraternal assistance
 around before closing, and will invite two young ladies to do so.

Then he will say :

⊙.: The Offices of Adoption and the labors of the day are concluded. May they be profitable unto us all ! May we ever hereafter trust religiously, hope humbly, desire nobly, think rationally, will resolutely, and work earnestly ! Go in peace ! and may our Father in Heaven bless and prosper all of us in all our laudable undertakings ! AMEN !

He raps ●, and says :

⊙.: Brother Junior Warden, the Lodge is at refreshment. It remains in your charge.

THE END.