

AHIMAN REZON



WITH
CONSTITUTION AND CODE
2003

THE
AHIMAN REZON

OR
Book of Constitutions

OF THE
GRAND LODGE

OF
Ancient Free Masons of South Carolina

WITH
A System of Monitorial Instruction

**Adapted to the work as Practiced in
that Jurisdiction**

**Compiled and Arranged by the Authority of the Grand Lodge
and Published Under its Sanction.**

Lexington, SC
2003

ORIGINALLY PREPARED BY
REV. FREDERICK DALCHO, M.D.
Grand Chaplain of the Grand Lodge of South Carolina
REVISED, EDITED AND AUGMENTED BY THE
FOLLOWING GRAND SECRETARIES OF THE
GRAND LODGE OF SOUTH CAROLINA

ALBERT G. MACKEY, M.D.
B. RUSH CAMPBELL
CHARLES INGLESBY
O. FRANK HART
HENRY F. COLLINS
H. DWIGHT McALISTER
G. RAY MARSH

THIRTY-FOURTH EDITION

REVISED AND AUGMENTED BY
G. RAY MARSH
Grand Secretary

2003

TO THE
MOST WORSHIPFUL GRAND LODGE
OF
ANCIENT FREE MASONS OF SOUTH
CAROLINA
THIS
BOOK OF CONSTITUTIONS
FOR THE
Government of the Lodges Under
its Jurisdiction
IS
Respectfully Dedicated
BY
THE EDITOR

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PREFACE

In the year 1807, the Grand Lodge of Ancient York Masons of South Carolina, feeling the absolute necessity of a Book of Constitutions which should prescribe a uniformity in the services and ceremonies of the craft under its jurisdiction, requested Bro. FREDERICK DALCHO, M.D., to prepare such a work. In consequence of this request, Dr. DALCHO compiled a work, which, having been carefully examined by a committee appointed for that purpose, was highly approved, adopted by the Grand Lodge as its Book of Constitutions, and ordered to be published under its sanction. The work was accordingly published in that year, under the title of "An Ahiman Rezon, for the use of the Grand Lodge of South Carolina, Ancient York Masons, and the Lodges under the Register and Masonic Jurisdiction thereof." In 1817, the Grand Lodge of Ancient York Masons, as well as the Grand Lodge of Free and Accepted Masons, were dissolved, and a union of the hitherto divided fraternity was consummated by the establishment of the present Grand Lodge of Ancient Free Masons. The AHIMAN REZON of Dr. DALCHO, consequently, lost its authoritative character by the dissolution of the body under whose sanction and for whose use it had been compiled. The new Grand Lodge, however, was as sensible as its predecessor of the great importance of such a work, and therefore, in 1822, it ordered a republication of it, which was done in the course of that year by Dr. DALCHO, with many alterations and additions.

This book has, since that period, been used as the Book of Constitutions in the jurisdiction of South Carolina, and referred to as established authority in all cases of Masonic jurisprudence.

But for some years past the work has been, as it is technically called, out of print. The greatest difficulty, in many instances amounting to absolute impossibility, has been experienced by new Lodges in obtaining copies; and this circumstance, together with the great revival of Masonry in this Jurisdiction, seemed imperatively to call for the publication of another edition of the Book of Constitutions.

In 1861, the Grand Lodge, therefore, appointed a committee, consisting of Bros. A. E. MILLER, *Grand Master*; W. L. CLEVELAND, *Senior Grand Warden*; ALFRED PRICE, *Junior Grand Warden*; J. H. HONOUR, *Grand Treasurer*; A. G. MACKAY, *Grand Secretary*, and T. S. GOURDIN, *Assistant Grand Secretary*, to revise and republish the Ahiman Rezon, for the use of the Lodges throughout the State.

The committee having met and determined upon the character of the work which was intended to be presented to the craft, appointed Bro. ALBERT G. MACKAY, M.D., to superintend the compilation and preparation for the press; and the work having been completed and presented to the committee for its examination, was approved and recommended to the Grand Lodge, which body, at its quarterly meeting on the 2d of December, 1861, accepted it as its Book of Constitutions and gave it the sanction which has been inserted on a preceding page.

It was found necessary, while taking the previous Ahiman Rezon, edited by Dr. DALCHO, as the basis of the following compilation, to make an entire alteration in the arrangement, and insert a large amount of new matter. To make room for these additions, without increasing the size of the book, it was deemed expedient to omit much that was contained in the former publication, and which was, indeed, wholly irrelevant to the objects of a Book of Constitutions.

Among the additions to which reference has been made are a complete system of Monitorial instruction, intended to minimize the necessity of employing any other book in the ceremonies of initiating, passing, and raising; formulas for the annual installation of the officers of a Lodge and of a Grand Lodge, which are to be found in none of the Monitors; and in general, greater precision, and more definite directions in the ritual of all the ceremonies of the Order. The chapter giving an historical sketch of the progress of Masonry in this State, from the union of the two Grand Lodges, in 1817, to the present day, (1862) which is entirely new, will, it is hoped, prove not altogether useless or uninteresting.

Notwithstanding the alterations and additions thus made have given to the present edition a character greatly different from that of the compilation superintended by Dr. DALCHO, so that the committee have felt themselves authorized in offering it to the Masonic public as an entirely new work, not the slightest innovation has been made in the essential portions of the book. The usages and customs, the rites and ceremonies of the Order, as practiced heretofore in South Carolina, have been preserved with the most scrupulous veneration for their antiquity. In the republication of those principles of Masonic law which the Grand Lodge determined, in 1822, as the governing principles of the institution in this State, the present editor has not felt himself permitted to make even a verbal alteration, except in a very few instances, where a slight modification was found absolutely necessary to correct a careless or vitiated phraseology, without at all affecting the meaning of the sentence.

Although this work has been prepared expressly for the use of the craft in the State of South Carolina, it is believed that it might be advantageously used by

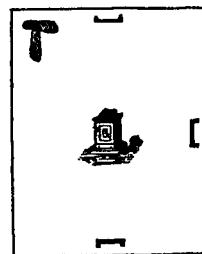
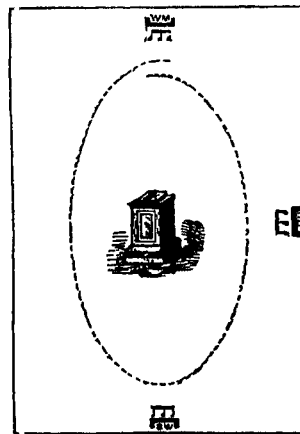
Masons and Lodges of other jurisdictions, as containing a complete code of laws for the government of Ancient York Masonry, according to the Ancient Landmarks and the Old Constitutions, and a perfect ritual for the performance of all the public ceremonies of the Order.

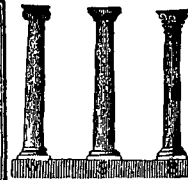
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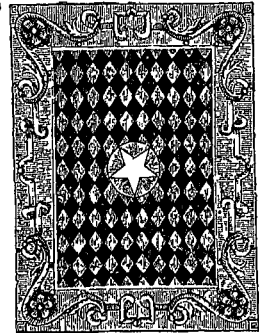
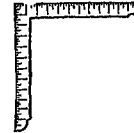
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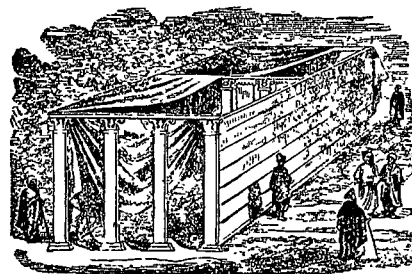
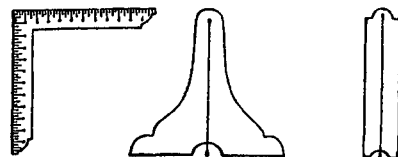


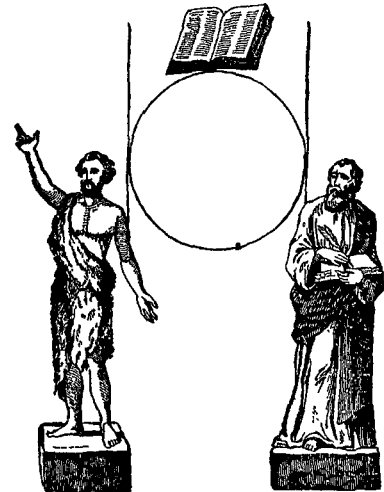


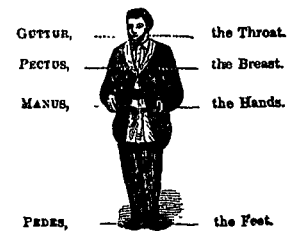


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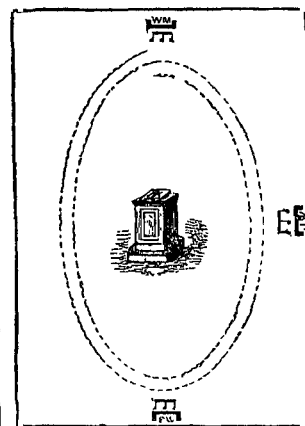
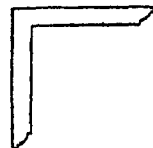
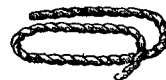


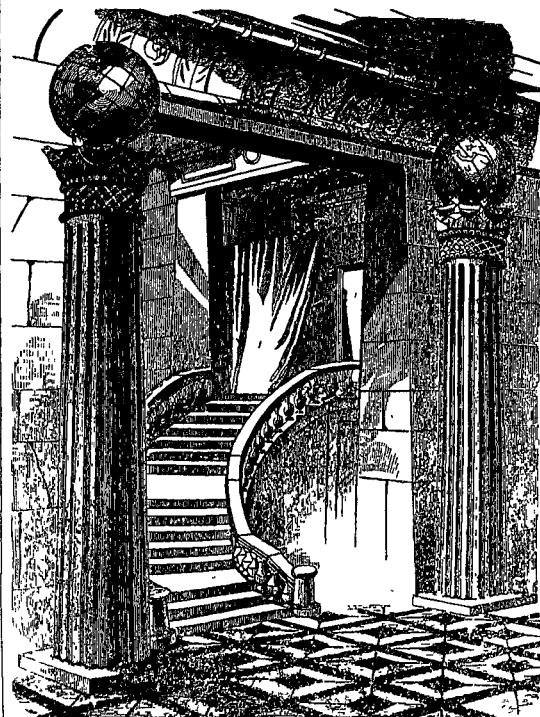


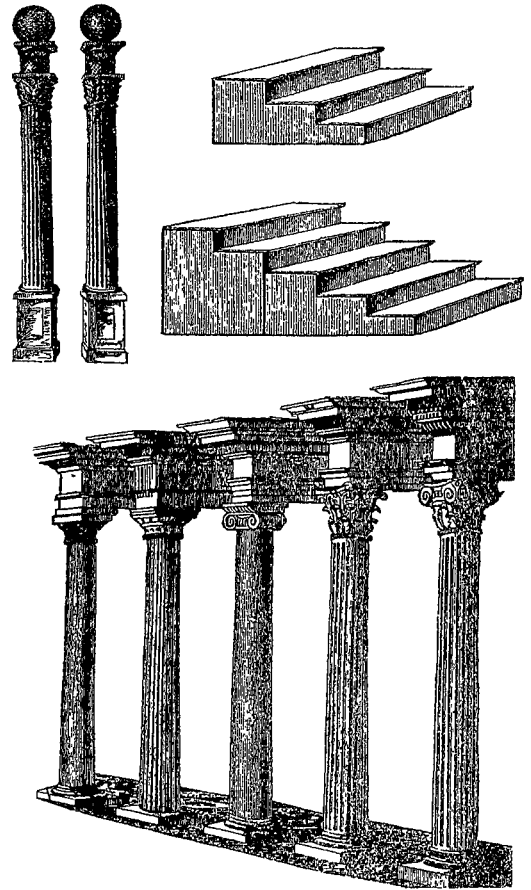


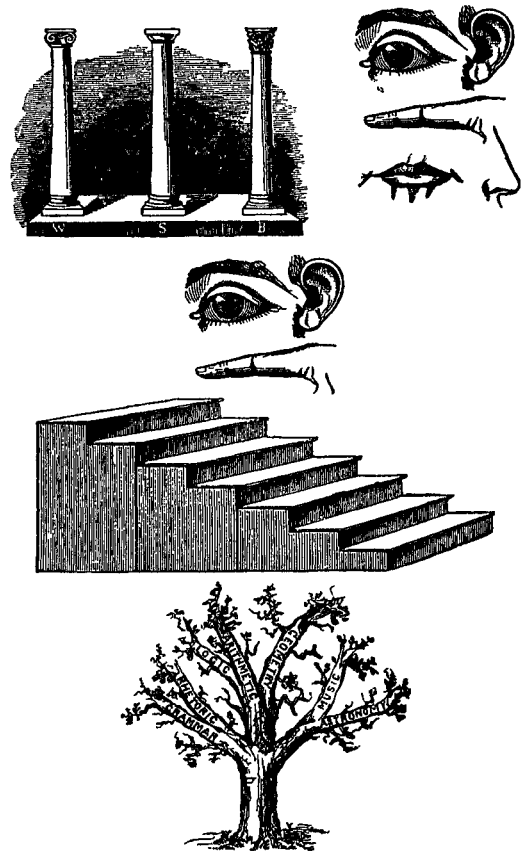
FELLOW CRAFT.

FIRST SECTION.

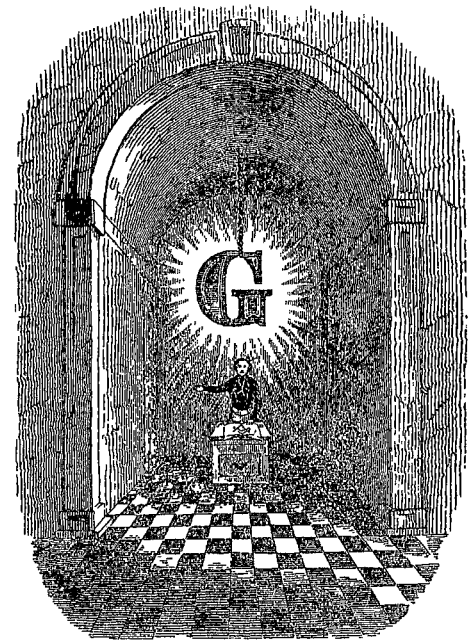
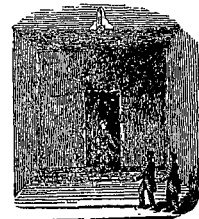






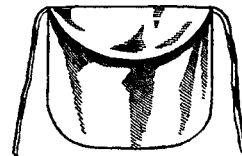
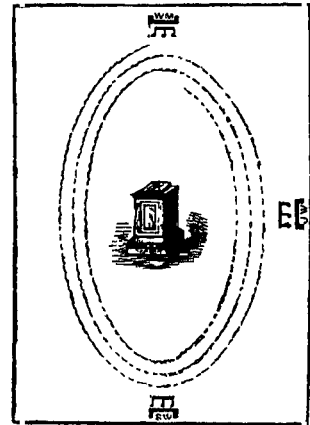
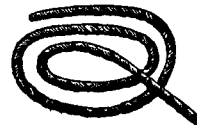


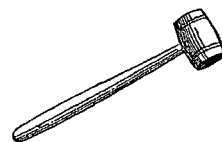
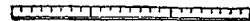
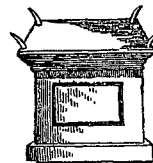
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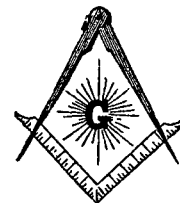


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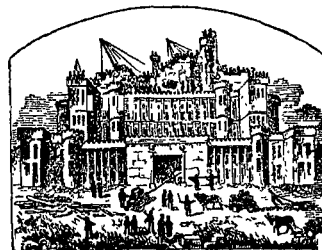
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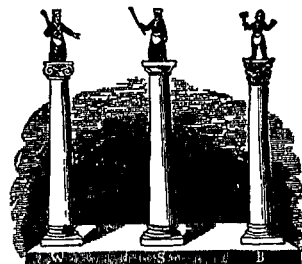






1,453 Columns.
2,906 Pilasters.
3 Grand Masters.

3,300 Overseers.
80,000 Fellow Crafts.
10,000 Entered Apprentices.



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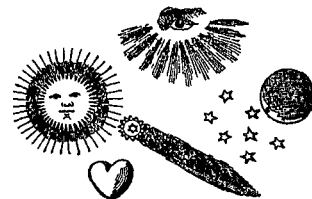


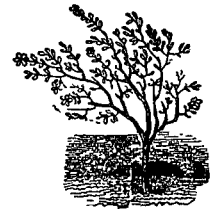
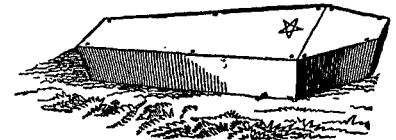
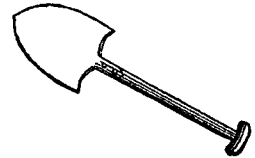
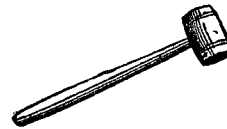
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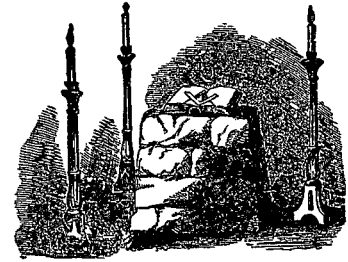


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MASTER MASON — THIRD SECTION







MANUAL OF THE LODGE

OPENING AND CLOSING OF THE LODGE

The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the dispatch of the ordinary business of any association, has always been recognized. Decorum and dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall with some formality be inducted into the chair, and he then, to use the ordinary phrase, "opens" the meeting with the appointment of his necessary assistance, and with the announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient by the adoption of some preparatory forms to avoid the appearance of an unseemly abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that as their pursuits are more elevated, that the ceremonies of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic symbolism), the opening ceremonies were of the most solemn character. The sacred herald, in the Ancient Mysteries, commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical import, every member present is expected to take a part.

These ceremonies, which slightly differ in each of the degrees—but differ so slightly as not to affect their general character—may be considered in reference to the several purposes which they are designated to affect, to be divided into eight successive steps or parts.

1. The Master having signified his intention to proceed to the labors of the Lodge, every brother is expected to assume his necessary Masonic clothing, and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.

2. The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced brother.

3. Attention is next directed to the external avenues of the Lodge, and the officers within and without, who are intrusted with the performance of this important duty, are expected to execute it with care and fidelity.

4. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and mindful of the peaceful character of our Institution, he strictly forbids all immoral or unmasonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the By-Laws may impose or a majority of the brethren may see fit to inflict. Nor after this is any brother permitted to leave the Lodge during Lodge hours (that is, from the time of opening to that of closing) without having obtained the Worshipful Master's permission.

6. Certain mystic rites, which can here be only alluded to, are then employed, by which each brother present signifies his concurrence in the ceremonies which have been celebrated, and his knowledge of the degree on which the Lodge is about to be opened.

7. It is a lesson which every Mason is taught at once of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every brother, and at its conclusion the audible response of "So mote it be. Amen," should be made by all present.

8. The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form, on the first, second or third degree of Masonry, as the case may be.

A Lodge is said to be opened *in the name of God and the Holy Saints John*, as a declaration of the sacred and religious purposes of our meeting, of our profound reverence for that Divine Being whose name and attributes should be the constant themes of our contemplation, and of our respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution.

It is said to be opened *in due form*, to intimate that all that is necessary, appropriate, and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

And it is said to be opened *on* and not *in*, a certain degree, (which latter expression is often incorrectly used), in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed *in* the limits of a particular degree, but that they are met together to unite in contemplation *on* the symbolic teachings and divine lessons, to inculcate which is the particular object of that degree.

The ceremony of closing varies but very slightly from that of opening. Of course the first and second steps which have already been enumerated as proper to be observed when the brethren first assemble together, are to be dispensed with when they are about to part, as being under those circumstances entirely unnecessary, and the proclamations and prayers which refer to opening must be varied when they are to be applied to the closing. But in all other respects the ceremonies are the same.

NOTE.—The usage in many jurisdictions permits a Lodge to be closed "in short form" on one degree, for the purpose of being opened in like manner on another degree. This is, however, only to be done when the object is to initiate, pass or raise a candidate, or when the initiation in an inferior degree

having been accomplished, it is necessary to resume labor on the third degree for the transaction of business. Thus the Lodge being open on the third degree, and it being proposed "to pass" a candidate who is in waiting, the Lodge of Masters may be closed "in short form," and a lodge opened in like manner on the second degree. The "short form" consists in the omission of all the usual ceremony, except the proclamation by the Master and Wardens.

But a Lodge can never be opened at the beginning of a communication, nor finally closed at its termination, except "in due form."

FORMS OF PRAYER

PRAYER AT OPENING

Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that, "where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heavens."

Response by the Brethren.—So mote it be. Amen.

PRAYER AT CLOSING

Supreme Architect of the Universe, accept our humble praise for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith, Hope, and Charity*; but more especially in that *Charity* which is the bond of peace and the perfection of every virtue.

May we so practice thy precepts, that we may finally obtain thy promise, and find an entrance through the gates into the city and temple of our God.

Response.—So mote it be. Amen.

BENEDICTION AT CLOSING.

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

Response.—So mote it be. Amen.

In addition to the prayer, it is sometimes customary to use the following:

CHARGE AT CLOSING.

Brethren: We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that, around this altar, you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace: and may the God of love and peace delight to dwell with and bless you.

PRAYER AT OPENING THE GRAND LODGE.

O! most glorious and eternal Lord God, the world's Supreme Architect, the source of light, of life, and of love, we, thy servants, assembled in solemn Grand Lodge, would now implore thy gracious protection and favor.

In thy name, O Lord, we have assembled, and in thy name we desire to proceed in all our doings. Let the Spirit of Peace and of Love rest upon us. Let the wisdom of our sublime Institution so subdue every discordant passion within us, so harmonize and enrich our hearts with a portion of thine own love and goodness, that the Grand Lodge, at this time, and at every time, may be a sincere though humble copy of that Order, Beauty, and Unity which reign forever before thy throne. Enlighten, we beseech thee, the dark corners of the earth with the rays of our benevolent Institution, that all the ends of the world may know thee, and every human being be taught to love his fellow man.

Let thy protection be over all the members of the mystic family, wheresoever dispersed, and bless their lawful labors. Graciously accept these our supplications and prayers, for the sake of thy most holy and glorious name.

Response.—So mote it be. Amen.

ENTERED APPRENTICE DEGREE

SYMBOLISM OF THE DEGREE.

The first degree, or that of the Entered Apprentice, is intended in its symbolic signification to furnish a representation of youth just entering on the struggles, the trials, and duties of an earthly and responsible existence. On his first admission into the Lodge, the candidate is reminded of the weak and helpless state of man on his entrance into the world—unprepared for the exigencies of the present, ignorant of the vicissitudes of the future, and dependent for his safety and very existence on that God in whom alone, in all trials and difficulties, is there any sure and abiding trust.

And as the youth is prepared by a useful and virtuous education for his journey through life, so the Apprentice obtains in his first degree those first instructions whereon to erect his future moral and Masonic edifice. He now receives the elementary details of that universal language in which hereafter he is to converse with his brethren of all nations, so as to understand and be understood by Masons of every tongue and dialect under the sun. He is directed to take, as a staff and script for his journey, a knowledge of all the virtues that expand the heart and dignify the soul. Secrecy, obedience, humility, trust in God, purity of conscience, economy of time, are all inculcated by symbolic ceremonies too impressive in their character ever to be forgotten. And, lastly, as charity forms the chief corner stone of all the Masonic virtues, the beauty and holiness of this attribute are depicted in emblematic modes which no spoken language could equal. The degree of the Apprentice is, in short, one of probation and preparation for a more advanced position, and more exalted privileges and duties.

FIRST LECTURE.

The first lecture of Free Masonry, or that appropriated to the degree of an Entered Apprentice, is divided into three sections. In this lecture virtue is painted in the most beautiful colors, and the duties of morality are strictly enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

Every candidate, before his reception, is required to make the following declarations to the Senior Deacon, in the presence of the Stewards, in a room adjacent to the Lodge.

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

I do.

Do you sincerely declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, and a desire of knowledge?

I do.

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

I do.

FIRST SECTION.

The first section of the Entered Apprentice's Lecture principally consists of a recapitulation of the ceremonies of initiation. But, on this account, a knowledge of it is highly necessary to every Mason, that he may be the bet-

ter enabled to assist in the correct performance of the ritual of the degree. It is, however, introduced by some general heads, which qualify us to examine the rights of others to our privileges, while they prove our claims to the character we profess.

It is, of course, impossible, in a monitorial work, to give a full explanation of the various symbols and ceremonies which are used in the inculcation of moral and religious truths; but an allusion, in even general terms, to the most important ones, in the order in which they occur, will be sufficient to lead the contemplative Mason to a further examination of their import.

THE SHOCK OF ENTRANCE.

In the symbolic science of Masonry, the Lodge is often represented as a Symbol of life. In this case, Lodge labor becomes the symbol of the labor of life, its duties, trials, and temptations, and the Mason is the type of the laborer and actor in that life. The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. Here, as with Moses at the burning bush, the solemn admonition is given, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground;" and ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the

design of Masonry is to introduce him to new views of life and its duties. He is, indeed, to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life. And hence it was that among the old Greeks the same word signified both to *die* and to *be initiated*. But death, to him who believes in immortality, is but a new birth. Now, this new birth should be accompanied with some ceremony to indicate symbolically, and to impress upon the mind, this disruption of old ties and formation of new ones. Hence the impression of this idea is made by the symbolism of the *shock at the entrance*. The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken—the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished. Shall this momentous occasion be passed unnoticed? Shall this great event—the first in the Masonic life of the aspirant—have no visible or audible record? Shall the entrance, for the first time, into the Lodge—the birth, as it has justly been called, into Masonry—be symbolized by no outward sign? Shall the symbolism of our science, even ready at all other times, with its beautiful teachings, here only be dumb and senseless? Or, rather, shall not all the Sons of Light who witness the impressive scene feel like the children of Korah, who, when released from the captivity of Babylon, and once more returning to the Temple, exclaimed, in the heart-burst of their grateful joy, “O, clap your hands all ye people; shout unto God with the voice of triumph.”

THE SHOCK OF ENTRANCE is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*

PRAYER AT THE INITIATION OF A CANDIDATE.

As Masons, we are taught never to commence any great or important undertaking, without first invoking the blessing of Deity. At the initiation of a candidate it is, therefore, usual to make use of the following:

PRAYER.

Vouchsafe thine aid, almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of godliness to the honor of thy holy name. *So mote it be.* Amen.

THE RITE OF CIRCUMAMBULATION.

The rite of circumambulation, derived from the Latin verb “circumambulare,” *to walk around anything*, is the name given to that observance in all the religious ceremonies of antiquity, which consisted in a procession around the altar or some other sacred object.

Thus, in Greece, the priests and the people, when engaged in their sacrificial rites, always walked three times around the altar while singing a sacred hymn. MACROBIUS tells us that this ceremony had a reference to the motion of the heavenly bodies, which, according to the ancient poets and philosophers, produced a harmonious sound, inaudible to mortal ears, which was called "the music of the spheres." Hence, in making this procession around the altar, great care was taken to move in imitation of the apparent course of the sun. For this purpose, they commenced at the east, and proceeding by way of the south to the west, and thence by the north, they arrived at the east again. By this method, it will be perceived that the right side was always nearest to the altar.

Much stress was laid by the ancient on the necessity of keeping the altar on the right hand of the persons moving around, because it was in this way only that the apparent motion of the sun from east to west could be imitated. Thus PLAUTUS, the Roman poet, makes one of his characters say, "If you would do reverence to the gods, you must turn to the right hand;" and GRONOVIVS, in commenting on this passage, says that the ancients, "in worshiping and praying to the gods, were accustomed to turn to the right hand." In one of the hymns of CALLIMACHUS, supposed to have been chanted by the priests of APOLLO, it is said, "We imitate the example of the sun, and follow his benevolent course." VIRGIL describes CORYNAEUS as purifying his companions at the funeral of MISENUS by passing three times around them, and at the same time aspersing them with the lustral water, which action he could not have conveniently performed, unless he had moved with his right hand toward them, thus making his circuit from east to west by the south.

In fact, the ceremony of circumambulation was, among the Romans, so intimately connected with every religious rite of expiation or purification, that the same word, "*lustrare*," came at length to signify both to *purify*, which was its original meaning, and also to *walk around anything*

Among the Hindoos, the rite of circumambulation was always practiced as a religious ceremony, and a Brahmin, on rising from his bed in the morning, having first adored the sun, while directing his face to the east, then proceeds by the way of the south to the west, exclaiming at the same time, "I follow the course of the sun."

The Druids preserved this rite of circumambulation in their mystical dance around the *cairn* or altar of sacred stones. On these occasions, the priest always made three circuits, from east to west, around the altar, having it on his right hand, and accompanied by all the worshippers. And this sacred journey was called, in the Celtic language, *Deiseal*, from two words signifying the *right hand* and the *sun*, in allusion to the mystical object of the ceremony and the peculiar manner in which it was performed

Hence we find, in the universal prevalence of this ceremony, and in the invariable mode of passing from the east to the west by way of the south, with, consequently, the right hand or side to the altar, a pregnant evidence of the common source of all these rites from some primitive origin, to which Free Masonry is also indebted for its existence. The circumambulation among the Pagan nations was referred to as the great doctrine of Sabatism, or sun-worship. Free Masonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the Universe. The reason assigned for the ceremony in the

modern lectures of WEBB and CROSS is absolutely beneath criticism. The Lodge represents the world; the three principal officers represent the sun in his three principal positions—at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through these points, around the world. This is with us its astronomical symbolism. But its intellectual symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or TRUTH.

The following passage of Scripture is used during the ceremony:

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

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

As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.—*Psalm CXXXIII.*

The great teaching of this Psalm is Brotherly Love, that virtue which forms the most prominent tenet of the Masonic Order. And it teaches the lesson, too, precisely as we do, by a symbol, comparing it to the precious ointment used in the consecration of the High Priest, whose delightful perfume filled the whole place with its odor. The ointment was poured upon the head in such quantity, that, being directed by the anointer in different ways in the form of a cross, it flowed at length down the beard, and finally dropped from the flowing skirts of the priestly garment.

The fifteen Psalms, from the 120th to the 134th, inclusive, of which this, of course, is one, are called by the Hebrews, "songs of degrees," because they were sung on the fifteen steps ascending from the court of Israel to the court of the women in the Temple.

The best commentators think that the 133rd Psalm is intended to represent the exultation of the Priests and Levites returned from the captivity at Babylon, and again united in the service of God in the sanctuary. How appropriate, then, is its adoption in this degree to commemorate the approaching release of a neophyte from the darkness in which he had been long wandering, and his admission into a society whose dwelling place is intended as a representation of that glorious Temple at whose portals the very hymn of rejoicing was formerly sung. The candidate will not, of course, at the time understand the allusion, but there is a striking analogy between the liberated Jew going up from the thralldom of Babylon to join once more with his brethren in the true worship on "the threshing-floor of Ornan the Jebusite," and the candidate for Masonry, coming out of the blindness and darkness of the profane world, to search for light and truth within the sacred precincts of the Lodge.

THE THREE GATES OF THE TEMPLE.

DR. DALCHO, in his "Orations," has found great fault with the York rite of Masonry, because it has in its ceremonies perpetrated the error of furnishing the Temple of Solomon with three gates—one at the south, one at the west, and one at the east—while in truth there was but one gate to the Temple, and that was in the porch at the east end. But the real error lies with DR. DALCHO, who has mistaken a symbolic allusion for a historical statement. It is not pretended that because Masonry has

adopted the Temple of Jerusalem as the groundwork or elementary form of all its symbols, a Lodge is therefore ever expected, except in a symbolic sense, to be a representative of the Temple. On the contrary, the very situation of a Lodge is the exact reverse of that of the Temple. The entrance of the former is at the west, that of the latter was at the east. The most holy place in a Lodge is its eastern end, that of the Temple was its western extremity.

The fact is, that in Masonry, all allusions to the Temple of Solomon are simply symbolic, and while the great symbol of a material temple, prefiguring a spiritual one, is preserved, no care has ever been taken to obtain correctness of architectural details, or even of strictly historical facts.

The circumambulation and the three supposed gates, referred to and explained in this section of the lecture, are symbolical of the progress of every man in his journey in search of Truth, the great object of all Masonic labor, and of the embarrassments and obstructions that he must meet with in that search. Hence our French brethren call this circumambulation a *voyage*, and each voyage is typical of some danger or trial of human life.

THE OBLIGATION OF SECRECY

The duty of an Entered Apprentice is embraced by the virtues of *silence* and *secrecy*. Speaking of the origin of those duties among Masons is the primitive idolatry which prevailed upon the earth (immediately after the Deluge), it became necessary for those who held to the worship of the true God to form themselves into a distinct order—not only those who were of the children of Israel, but also others, who retained the traditions of Israel's God, though of Gentile blood. The time arrived

when openly to worship the true God was attended with *danger*; and then it was that our brethren had *special* recourse to hieroglyphics and symbols to preserve secrecy, lest they should be exposed to the arm of persecution. But as, indeed, the arcana or recondite points of religion were always in possession of the priests alone, among the different idolatrous peoples; and as peculiar forms of initiation were practiced by them, attended with the greatest secrecy (not to say with positive danger to the candidate), the same practice was resorted to by the votaries of the true God, at least so far as secrecy was concerned—secrecy from that time forth ranking as a virtue among Masons, and justly so. Again, to preserve the privileges of the Order, strict secrecy was observed, lest those privileges should become abused. Among the ancients, secrecy stood high as a mark of wisdom.

CALCOTT, also, on this subject says: "If we turn our eyes back to antiquity, we shall find that the old Egyptians had so great a regard for *silence* and *secrecy* in the mysteries of their religion that they set up the god HARPOCRATES, to whom they paid particular honor and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin, before full of eyes and ears, to signify that, of many things to be seen and heard, few are to be *published*."

THE UNWRITTEN LANDMARKS.

The instructions which constitute the hidden or esoteric knowledge in Free Masonry are forbidden to be written, and can only be communicated by oral intercourse of one Mason with another. This is another instance of the great antiquity of the usage of Free Masonry, which is presenting such collateral evidences of its venerable age.

*Lecture on the "Symbolism of Free Masonry," p. 15

In all the ancient mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent, and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.

The Druids had a similar regulation; and Cæsar informs us that it was not considered lawful to intrust their sacred verse to writing; but these were always committed to memory by their disciples.

The same custom prevailed among the Jews with respect to the Oral Law, which was never intrusted to books; but, being preserved in the memories of the priests and wise men, was handed down, from one to the other, through a long succession of ages.

MAIMONIDES has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law.

The secret doctrine of the Cabala, or the mystical philosophy of the Hebrews, was, also, communicated in an oral form, and, says MAURICE, "transmitted, verbally, down to all the great characters celebrated in Jewish antiquity—among whom both DAVID and SOLOMON were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian Church in the age immediately succeeding the Apostolic, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding pagans should be made acquainted with what they could neither understand nor appreciate. ST. BASIL, treating of this subject, in the fourth century, says: "We receive the dogmas transmitted to us by writing and those which have

descended to us from the Apostles, beneath the mystery of oral tradition for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them."

A custom so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic fraternity, we may very naturally presume, must have been originally established with the wisest intentions; and as the usage was adopted by many other institutions, whose organization was similar to that of Free Masonry, we may also suppose that it was connected with the character of an esoteric instruction.

The following passage of Scripture is here used:

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

THE SHOCK OF ENLIGHTENMENT.

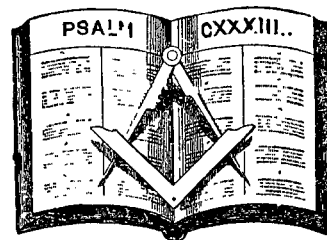
The material light which sprung forth at the fiat of the Grand Architect, when darkness and chaos were dispersed, has ever been, in Masonry, a favorite symbol of that intellectual illumination which it is the object of the Order to create in the minds of its disciples, whence we have justly assumed the title of "Sons of Light." This mental illumination—this spiritual light, which, after his new birth, is the first demand of the candidate, is but another name for Divine Truth—the truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching. And as the chaos and confusion in which, "in the beginning," the earth, "without form, and void," was enwrapt were dispersed, and order and beauty established by the Supreme command which created material light; so, at

the proper declaration, and in the due and recognized form, the intellectual chaos and confusion in which the mind of the neophyte is involved are dispersed, and the true knowledge of the science and philosophy, the faith and doctrine of Masonry, are developed.

But what mind can conceive, or what pen portray, that terrible convulsion of nature, that awful disentanglement of its elements, which must have accompanied the Divine command, "Let there be light!" The attempt to describe it would be a presumptuous task. We feel, when we meditate on the subject, that stillness and silence must have fled before the Almighty Voice, and the earth itself have trembled in its new existence, when the gloomy pall of darkness was rolled as a curtain from the face of nature.

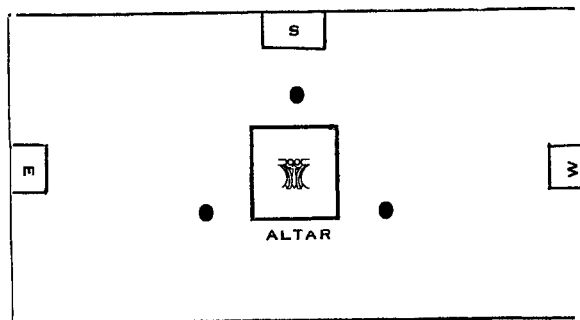
And in Masonry, by the *Shock of Enlightenment*, we seek, humbly, indeed, and at an inconceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness.

The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. *It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.*

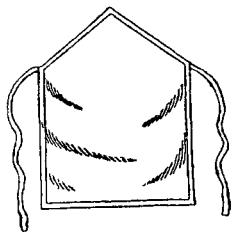


The Holy Bible is given to us as the rule and guide of our faith; the Square, to square our actions; and the Compasses, to circumscribe our desires and passion in due bounds with all mankind, but more especially with Brother Masons; and hence the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of duty to our fellow men; and the Compasses, that which enlightens the path of our duty to ourselves.

The lesser lights are intended to remind us of that symbolism which makes the Lodge a type of the world; and hence the Master, presiding and dispensing light, may well be compared to those heavenly luminaries which were made, "the greater light to rule the day, and the lesser light to rule the night;" and we are thus reminded, that as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision.



Note.—Errors are so often made in placing the lights around the altar, that the preceding diagram is inserted for the direction of the Senior Deacon, whose duty it is to see that they are properly distributed. The dots represent the positions of the lights in the E., W., and S.



When being clothed as an Entered Apprentice, the candidate receives the following charge:

I present you with this *lambskin or white leather apron*, which is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece* or Roman

*The Order of the Golden Fleece was an order of knighthood instituted in 1429, by Philip, Duke of Burgundy.

Eagle;† more honorable than the Star and Garter,‡ or any other order that could be conferred upon you, at this or any other future period, by king, prince, or potentate or any other person, except he were a Mason and in the body of a Lodge, and which, I trust, you will wear with equal pleasure to yourself and honor to the fraternity.

APRON LECTURE

LONG FORM (OPTIONAL)

My Brother, It is my pleasure to present to you this Lamb Skin or White Leather Apron. It is an Emblem of Innocence and the Badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more Honorable than the Star and Garter or any other order that could be conferred upon you, at this or any other period by King, Prince or Potentate, or any other person, except he were a Mason and within the body of a Masonic Lodge.

It may be that in the coming years, upon your brow may rest the Laurel Leaves of Victory; upon your breast may hang jewels fit to grace the diadem of an Eastern Potentate. Nay, more than these, with light added to coming light, your ambitious feet may tread round after round the ladder which leads to fame in our mystic circle; even the purple of our fraternity may rest upon your honored shoulders. But never again from mortal hands, no never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall an honor so distinguished, so emblematical of purity and perfection, be bestowed upon you as this, which I now confer.

It is yours to wear through an honored life, and at your death, if you so desire, be placed upon the coffin, which shall contain your earthly remains and with them laid beneath the silent clods of the valley.

Let its pure and spotless surface be an ever, present reminder of the purity of life and rectitude of conduct; and a never ceasing argument for nobler deeds, higher thoughts and greater achievements.

When you have reached the end of life's toilsome journey and from your faltering grasps have dropped forever the working tools of life, may the record of your thoughts and actions be as pure and spotless as this fair emblem, which I now bestow.

When at last your trembling soul stands naked and alone before the Great Judgment, may it be your portion to hear from Him who is the Judge Supreme: "Well done, thou good and faithful servant, enter now into the joys of thy Lord."

Accept it my Brother, and may, you wear it with equal pleasure to yourself and honor to the fraternity.

THE LAMBSKIN APRON.

The use of the apron, or some equivalent mode of investiture as a mystic symbol, was common to all the religious systems of antiquity. Among the Israelites, the girdle formed a part of the investiture of the priesthood. In the Persian mysteries of MITHRAS the candidate was invested with a white apron. In the Brahminical initiations of Hindostan, the Zennaar, or sacred Lord, was substituted for the apron. The Essenians clothed their novices with a white robe. Even the Japanese, in their rites of initiation, invest their candidate with a white apron.

The color of a Mason's apron should be *pure white*, because this color has in all ages and countries been deemed an emblem of purity and innocence. Thus, in the early ages of the Christian Church, the newly-baptized convert was invested with a white robe, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. With a similar meaning, the same undefiled color has been preserved in the apron of the Free Mason.

†There is no such Order as the Knights of the Roman Eagle. The expression (which is an unhappy one) probably refers to the fact that the Eagle was the standard of the ancient Roman Empire.

‡The Order of the Garter, the most noble of the British orders of knighthood, was instituted in 1344, by Edward III. The Star and the Garter are the insignia bestowed upon and worn by a knight.

The material of a Mason's apron must be *lambskin*. No other substance, such as linen, silk or satin, can be substituted, without entirely destroying the symbolic character of the apron, because the lamb has in all ages been deemed the appropriate emblem of innocence.

The true Masonic apron should, then, be of unspotted lambskin, from 14 to 16 inches wide, and from 12 to 14 inches deep, with a fall about 8 or 4 inches deep, square at the bottom, with sharp angular corners, and without device or ornament of any kind. The usage of the craft in this country has, within a few years past, allowed a narrow edging of blue ribbon, in allusion to that universal friendship which is the bond of the Society, and of which virtue blue is the symbol. But this, undoubtedly, is an innovation, for the ancient apron was without any edging or ornament. All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled, and painted, and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of French origin, which should be persistently discouraged by all who admire the simplicity and beauty of our symbols. A Mason who duly and truly appreciates the symbolic meaning of his apron would no more tolerate a linen one for its economy, or an embroidered satin one for its decorations, than an artist would a gilded statue. The lambskin, and the lambskin alone, is the badge "more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and the Garter."

THE NORTHEAST CORNER.

In the important ceremony which refers to the northeast corner of the Lodge, the candidate becomes as one who is to all outward appearance a *perfect and upright*

man and Mason, the representative of a spiritual corner stone, on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the corner stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "well-tried, true, and trusty" corner stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the northeast corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which just at that time and in that place the candidate is most impressively charged to maintain.



THE WORKING TOOLS

The working tools of an Entered Apprentice are the *Twenty-four-inch Gauge* and the *Common Gavel*.

The *Twenty-four-inch Gauge* is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of

dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

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

This presentation of the working tools of a stonemason to the candidate must necessarily attract his attention to the fact that there is a connection between the operative art and the speculative science, which connection simply consists in this, that speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative Masonry, to the veneration of God and the purification of the heart.

The Operative Masons at Jerusalem, from whom we date our origin, were occupied in the construction of an earthly and material temple, to be dedicated to the service and worship of God—a house in which the mighty Jehovah was to dwell visibly by the Shekinah, and whence he was, by Urim and Thummin, to send forth his oracles for the government and direction of his chosen people.

The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity; where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion

are to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish Temple.

In the symbolic language of Masonry, therefore, the twenty-four inch gauge is a symbol of time well employed; the common gavel, of the purification of the heart.

In the Ancient Mysteries, the first step taken by the candidate was a lustration or purification. The candidate was not permitted to enter the sacred vestibule, or to take any part in the secret formula of initiation, until by water or fire he was emblematically purified from the corruptions of the world which he was about to leave behind. A similar principle exists in Free Masonry where the first symbols presented to the Entered Apprentice are those which inculcate a purification of the heart, of which the purification of the body in the Ancient Mysteries was symbolic.

We no longer make use of the bath or the fountain, because in our philosophical system the symbolism is more abstract; but we present the candidate with the *apron*, the *gauge*, and the *gavel*, as symbols, of a spiritual purification. The design is the same, but the mode in which it is accomplished is different.



In former times, before the general use of writing, men were accustomed to avail themselves of any imperishable substance as a memorial of some transaction, the record of which would now be committed to paper or parchment. Hence we find in the primitive Christian Church, that a fish-shaped die was used as a certificate of membership, and was so recognized from town to town

and from church to church. Especially was a piece of metal or ivory made use of by the ancients as a token of a pledge of amity. Being broken into two pieces, the host, when he had entertained a stranger who was about to depart, gave the guest one part while he retained the other; and these broken pieces served in all times afterwards as a memorial of the pledge of friendship that had been thus inaugurated. It may be that the Masonic custom of asking for the deposit of something of the kind in the ARCHIVES OF THE LODGE as a memorial, may have reference to this custom. The candidate is supposed to be thus giving his pledge of fidelity to the Institution. But the subsequent part of the ceremony would teach him that no material and tangible pledge is really wanted, but that the true pledge of Masonic friendship is deposited in the heart. At a future period, in the next section, an opportunity is taken to exemplify the practical application of the pledge thus made, by an impressive charge on the nature of charity.

SECOND SECTION.

The second section of the first lecture, according to the system prevailing in this country, is occupied with an explanation of the symbolic meaning of the ceremonies that are detailed in the first; without, therefore, a knowledge of the second section, the first becomes barren and insignificant. It must, however, be confessed that many of the interpretations given in this section are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts. Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient

mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation. The usual lecture is, however, still preserved as a brief mode of acquiring a general knowledge of the mode of Masonic instruction, and as furnishing sufficient proof of the definition that "Free Masonry is a system of morality veiled in allegory and illustrated by symbols."

PREPARATION.

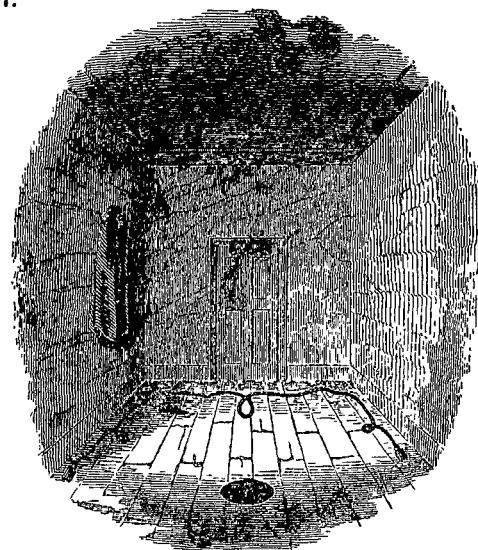
There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple, as practiced among the ancient Israelites. The Talmudical treatise entitled "Beracoth" prescribed the regulation in these words: "No man shall enter into the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with shoes on his feet, nor with money in his purse."

* * * * *

Various passages of Scripture are referred to in this section as elucidating the traditions of Masonry on the subject of the Temple.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.—*2 Chron. II, 16.*

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.—*1 Kings VI, 7.*



Josephus says: "The whole structure of the Temple was made with great skill, of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer or other instrument of architecture, but as if, without any use of them, the entire materials had naturally united themselves together, so that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them."

* * * * *

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.—*Ruth IV, 7.*

In the Ancient Mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—*Matthew VII, 7.*



In the ancient initiations the candidate was never permitted to enter on the threshold of the temple or sacred cavern in which the ceremonies were to be conducted, until by the most solemn warning he had been impressed with the necessity of caution, secrecy, and fortitude.

PRAYER.

As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on and our trust in God.

A BELIEF IN GOD.

This constitutes the sole creed of a Mason—at least, the only creed that he is required to profess. But such a profession is essentially and absolutely necessary, because, without a belief in a superintending Power, with the inevitable deduction from the purity and holiness of such a Being, that sin will be punished and virtue rewarded, there would be no sanction to a moral law, for the atheist would have no motive to keep a promise or to preserve an obligation.

THE LEFT SIDE.

The *left side* has always, apparently for a well known physical reason, been deemed inferior to the right. The right side is the side of honor. "To sit on the right side of the king" was a mark of great favor. And the ancients were so impressed with this fact, that among them the words for *left* and *unlucky* were synonymous, as were also those for *right* and *fortunate*. The same peculiarity exists in our own language, where *sinister* means both *left* and *inauspicious*.



THE RIGHT HAND.

The *right hand* has in all ages been deemed an emblem of fidelity, and our ancient brethren worshiped Deity under the name of Fides or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures, holding each other by the right hands.

NUMA was the first who erected an altar to FIDES, under which name the goddess of oaths and honesty was

worshipped. Obligations taken in her name were considered as more inviolable than any others.*

THE BADGE OF A MASON.

The lamb has in all ages been deemed an emblem of innocence; by the lambskin, the Mason is, therefore, reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides.

THE FIRST INSTRUCTIONS.

The candidate receives those first instructions whereon to erect his future moral and Masonic edifice in a particular part of the Lodge, because as on the night of his initiation he commences the great task, which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God, of which the great material Temple at Jerusalem was but the symbol; and as each new duty which he learns, and each new virtue that he practices, becomes a living stone in that temple, it is proper that, respecting the whole system of symbolism, he should begin the labor of erecting a spiritual temple just as the operative mason would commence the construction of his material temple, by first laying the corner stone on which the future edifice is to arise. His first instructions constitute that corner stone, and on it, when laid in its proper place, he constructs the moral and Masonic temple of his life.

THE LESSON OF CHARITY.

Although Free Masonry is indebted for its origin to its religious and philosophic character, yet charity, in the ordinary adaptation of relief of the distressed, becomes,

*MONTFAUCON mentions several medals in which FIDES was represented by two hands joined together, which, he says, "was the most usual symbol."

although incidentally, a prominent feature in its teachings. And hence it has been well said that there is no institution whose laws more strongly enforce, or whose precepts more earnestly inculcate, the virtue of charity. In allusion to the ceremony now under consideration, TANNEHILL remarks that "it is among the first lessons we are taught, when we pass the threshold of the mystic temple."

THIRD SECTION.

The third section of the Entered Apprentice's lecture explains the nature and principles of our Constitution, and furnishes many interesting details relating to the Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels of a Lodge, how it should be situated, and to whom dedicated.

Nearly the whole of this section has been made monitorial. WEBB, and after him CROSS, HARDIE, TANNEHILL, and all other monitorial writers, have left but little of it unpublished. I have, on the same principle, slightly increased the amount of information given, by the publication of one or two passages, hitherto excepted from publication in other monitors, since I could discover no reason why this exception should have been made.

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



Every lawful assemblage of Masons, duly congregated for work, will be "a just and legally constituted Lodge." It is *just*, that is, *regular* and *orderly*, when it contains the requisite number to form a quorum, and when the

Bible, Square, and Compasses are present. It is *legally constituted* when it is acting under the authority of a Warrant of Constitution, which is an instrument written and printed on parchment or paper (but properly it should be on the former), emanating from the Grand Lodge in whose jurisdiction the Lodge is situated, and signed by the grand officers, which authorizes the persons therein named, and their successors, to meet as Masons and perform Masonic labor. As no assemblage of Masons is legal without such an instrument, it is not only the privilege, but the duty, of every Mason on his first visit to a strange Lodge, to demand a sight of its Warrant of Constitution; nor should any brother sit in a Lodge whose members are unwilling to exhibit the authority on which they act.

Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise.



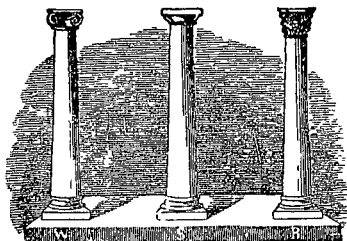
The reason assigned in the lecture for this assembling on high places is the modern, but not the true one. The fact is, that mountains and other high places were almost always considered as holy, and peculiarly appropriate for religious purposes, and we have abundant evidence in Scripture that the Jews were accustomed to worship on the tops of the highest hills, as it was believed that sacrifices offered from these elevated places were most acceptable to the Deity. HUTCHINSON says that "the highest hills and the lowest valleys were, from the earliest times, esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places"



A Lodge is said, symbolically, to extend in length from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. A Lodge is said to be of these vast dimensions to denote the universality of Masonry, and to teach us that a Mason's charity should be equally as extensive.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure

Inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be the Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the center," and the profound expanse above, "from the earth to the highest heavens," would give to this parallelogram the outlines of a double cube, and meet thereby that definition which says, that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."*



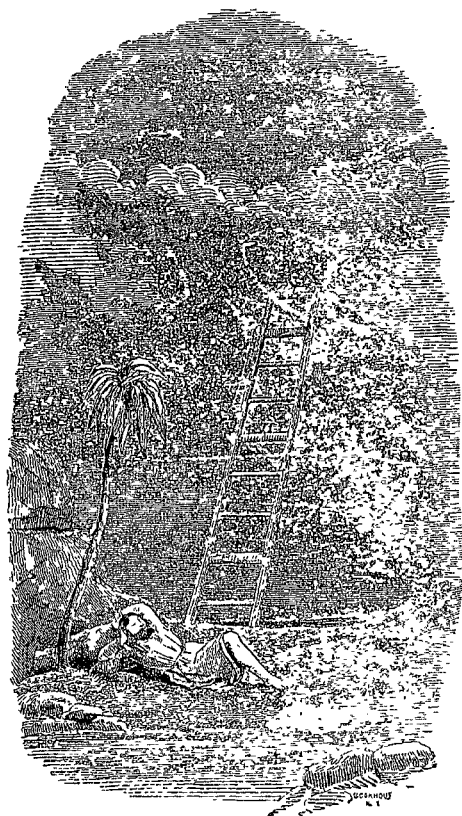
A Lodge has three principal supports, which are *Wisdom, Strength, and Beauty*, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. Of these, the column of Wisdom is situated in the east part of the Lodge, and is represented by the Wor-

shipful master because it is presumed that he has wisdom to devise labor for the craft, and to superintend them during the hours thereof; the column of Strength is situated in the west part of the Lodge, and is represented by the Senior Warden because it is his duty to strengthen and support the authority of the Master; and the column of Beauty is situated in the south part of the Lodge, and is represented by the Junior Warden because from his position in the south he is the first to observe the meridian sun, which is the beauty and glory of the day, to call the craft from labor to refreshment, to superintend them during the hours thereof, to see that none convert the purposes of refreshment into those of intemperance or excess, and to call them on again in due season, that the Worshipful Master may have honor, and they pleasure and profit thereby.

The idea, that the Lodge is a symbol of the world, is still carried out. It was the belief of the ancients that the heavens, or the roof of the world, was supported by pillars. By these pillars, some suppose that the mountains are alluded; but in reference to a passage in Job XXVI, 11, where it is said "The pillars of heaven tremble," NOYES thinks that "it is more probable that heaven is represented as an immense edifice, supported on lofty columns, like a temple." But on this passage Dr. CURTIS is still more explicit. He says: "The arch, in this instance, is allegorical not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of wisdom and strength—the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."—*Brewster's Encyclop., American Edition.*

Its covering is no less than a cloudy canopy or starry decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob,

* OLIVER, Landmark, I, p. 185, note 87.



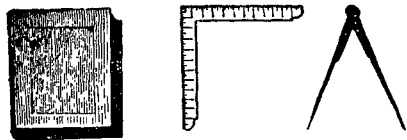
in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated *Faith*, *Hope*, and *Charity*, and which admonish us to have faith in God, hope of immortality, and charity to all mankind.

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

The Lodge continues throughout this degree to be presented to the initiate as a symbol of the world, and hence its covering is figuratively supposed to be the "clouded canopy" on which the host of stars is represented. If the Lodge represent the world, then its covering must be represented by the blue vault of heaven.

The mystical ladder, which is here referred to, is a symbol that was widely diffused among the religions of antiquity, where, as in Masonry, it was always supposed to consist of seven steps, because seven was a sacred number. In some of the Ancient Mysteries, the seven steps represented the seven planets, and then the *sun* was the topmost, in others they represented the seven metals, and then *gold* was the topmost; in the Brahminical mysteries they represented the seven worlds which constituted the Indian universe, and then the world of *Truth* was the highest. The seven steps of the Masonic ladder are *Temperance*, *Fortitude*, *Prudence*, *Justice*, *Faith*, *Hope*, and *Charity*; that is, the four cardinal and the three theological virtues. Now, as charity is love, and as the sun represents Divine Love, and as also the astronomical sign of the sun is gold, and as truth is the synonym of God, it is evident that the topmost round in all these ladders, whether it be the sun, or gold, or truth, or charity, conveys exactly the same lesson of symbolism, namely, that the Mason, living and working in the world as his Lodge, must seek

to raise himself out of it to that eminence which surmounts it, where alone he can find DIVINE TRUTH.



The furniture of a Lodge consists of a Holy Bible, Square, and Compasses.

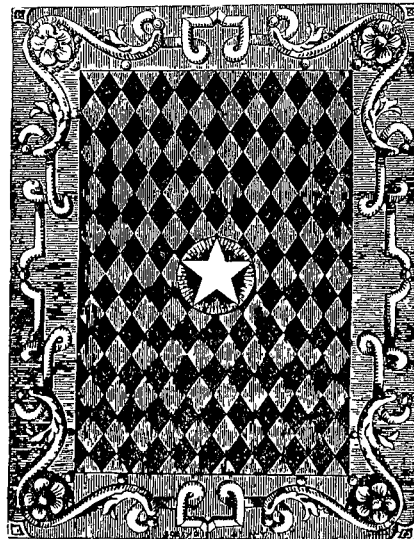
The Holy Bible is dedicated to God; the Square, to the Master, and the Compasses, to the craft.

The Bible is dedicated to God, because it is the inestimable gift of God to man; * * * the Square, to the Master, because it is the proper Masonic emblem of his office; and the Compasses, to the craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

The ornaments of a Lodge are the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*. The Mosaic Pavement is emblematical of human life, checked with good and evil; the beautiful border which surrounds it is emblematical of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

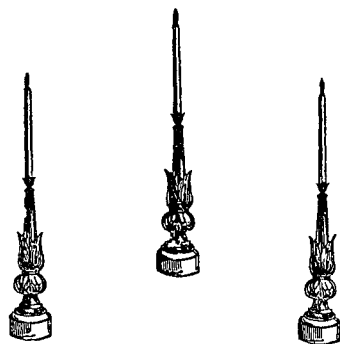
Mosaic Pavements, consisting of stones of various colors, so disposed as to represent different shapes or forms, were common in the temples of the ancients. FELLOWS says that they represented the variegated face of the earth in the places where the ancients formerly held their religious assemblies. The true derivation of the word is unknown, or at least unsettled.

The *Indented Tessel* is a border of stones, of various colors, placed around the pavement. *Tessel*, from the



Latin *tessela*, means a little square stone, and to *indent* is to cut or notch a margin into inequalities resembling teeth. A *tesselated border* is, therefore, a notched border of variegated colors.

The *Blazing Star* is said by WEBB to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity." This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of the Grand Lecturers at Baltimore, in 1842.

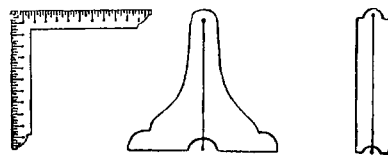


A Lodge has three symbolic lights; one of these is in the East, one in the West, and one in the South. There is no light in the north, because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic, that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The north we, therefore, masonically call a place of darkness.

The three lights, like the three principal officers and the three principal supports, refer undoubtedly to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light.

A Lodge has six jewels; three of these are immovable and three movable.



The immovable jewels are the *Square*, *Level*, and *Plumb*.

The square inculcates morality; the level, equality; and the plumb, rectitude of conduct.

They are called immovable jewels, because they are always to be found in the East, West, and South parts of the Lodge, being worn by the officers in those respective stations.



The movable jewels are the *Rough Ashlar*, the *Perfect Ashlar*, and the *Trestle-Board*.*

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

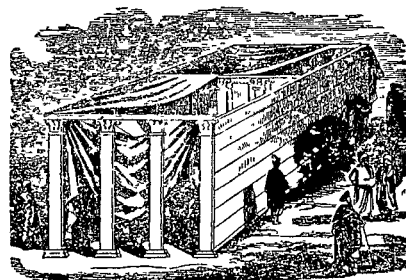
The perfect ashlar is a stone made ready by the hands of the workman, to be adjusted by the working tools of

*Such is the division of the jewels in the Lodges of this country; but in English Lodges the reverse is the case; there the rough and perfect ashlar and the trestle-board are the immovable jewels, and the square, level, and plumb are the movable, because they descend from one set of officers to their successors.

the fellow-craft. The trestle-board is for the master workman to draw his designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavor, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and masonic trestle-board.

To every Mason, whatever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus, the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Moham-medan, the Koran. But as no operative mason can work without a trestle-board, where the designs and instructions of his master for his conduct in the building on which he is engaged may be delineated, so no speculative mason can labor truly and profitably in the great work of life without a trestle-board which may contain the delineation of the designs and will of his Eternal Master. And thus it is that, as the atheist acknowledges no such Master, and can, therefore, have no such trestle-board, he is not permitted to unite with us in our "moral, spiritual, and masonic" labor. And this is really the reason of the law which forbids the initiation of atheists.



A Lodge is situated due east and west, because, when Moses crossed the Red Sea, being pursued by Pharaoh and his host, he erected on the other side, by divine command, a tabernacle,* which he placed due east and west, to receive the first rays of the rising sun, and to commemorate that mighty east wind by which their miraculous deliverance was effected. This tabernacle was an exact pattern of King Solomon's Temple, of which every

*Dr. OLIVER assigns the following reasons why the tabernacle is considered as the type of a Mason's Lodge: "It was an oblong square, and, with its courts and appendages, it represented the whole habitable globe. Such is also the extent of our Lodges. The former was supported by pillars, and the latter is also sustained by those of Wisdom, Strength, and Beauty. They were equally situated due east and west. The sacred roll of God's revealed will and law was deposited in the Ark of the Covenant; the same holy record is placed in a conspicuous part of our Lodge. The altar of incense was a double cube, and so is our pedestal and stone of foundation. The covering of the tabernacle was composed of three colors, as a representation of the celestial hemisphere; such, also, is the covering of a Mason's Lodge. The floor of the tabernacle was so holy, that the priests were forbidden to tread upon it without taking off their shoes; the floor of the Lodge is holy ground."

Lodge is a representation, and it is, or ought, therefore, to be placed due east and west.

The *orientation* of Lodges, or their position due east and west, is derived from the universal custom of antiquity. "The heathen temples," says DUDLEY, "were so constructed that their length was directed toward the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries approaching for the performance of religious rites, directed their faces toward the east, the quarter of sunrise." The primitive reason for this custom undoubtedly is to be found in the early prevalence of sun-worship, and hence the spot where that luminary first made his appearance in the heavens was consecrated, in the minds of his worshipers, as a place entitled to peculiar reverence. Long after the reason had ceased, the custom continued to be observed, and Christian churches still are built, when circumstances will permit, with particular reference to an east-and-west position. Free Masonry, retaining in its symbolism the typical reference of the Lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, imperatively requires, when it can be done, that the Lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary.

Our ancient brethren dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented, in every regular and well governed Lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Bap-



tist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him. In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scripture; and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

The *point within a circle* is an interesting and important symbol in Free Masonry, but it has been so debased in the interpretation of it given in the modern lectures, that the sooner that interpretation is forgotten by the Masonic student, the better will it be. The symbol is really a beautiful but somewhat abstruse allusion to the old sun-worship.

Whether we regard this symbol in the purity of its legitimate interpretation, or consider the unlimited corruption which it sustained in its progress through the mysteries of idolatry, the general principle will be found equally significant. It was originally the conservator of a genuine moral precept, founded on a fundamental religious truth; but innovation followed innovation, until this degraded symbol became the dreadful depository of obscenity and lust.

The use of this emblem is coeval with the first created man. A primary idea which would suggest itself to the mind of Adam, when engaged in reflections on his own situation, the form of the universe, and the nature of all the objects presented to his view, would be, that *the creation was a circle and himself the center*. This figure, implanted without an effort, would be ever present in all his contemplations, and would influence his judgment to a certain extent, while attempting to decide on the mysterious phenomena which were continually before him. To persons unacquainted with the intricate philosophy of nature, as we may fairly presume Adam was, that is the plain idea conveyed to the senses by a superficial view of nature's works. Ask an unlettered hind of the present day, and he will tell you that the earth is a circular plane; and he will assuredly look upon *himself* as the common center of all.

The *two parallel lines*, which in the modern lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. At two particular points in this course the sun is found on the zodiacal signs Cancer and Capricorn, which are distinguished as the summer and winter solstice. When the sun is in these points, he has

reached respectively his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated by the point where the parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22d of December, and this will account for their subsequent application to the two Saints John, whose anniversaries the Church has placed near those days.

So the true interpretation of the point within the circle is the same as that of the Master and Wardens of a Lodge. The reference to the symbolism of the world and the Lodge is preserved in both. The Master and Wardens are symbols of the sun—the Lodge, of the universe or the world; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course.

The three great tenets of a Mason's profession are *Brotherly Love, Relief, and Truth*, which are thus described:

BROTHERLY LOVE.



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

RELIEF.



To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH.

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



Every Mason has four * * * which are illustrated by the four cardinal virtues, *Temperance, Fortitude, Prudence, and Justice*, and are thus explained:

TEMPERANCE.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence



of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * *

FORTITUDE.



Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge. * * *

PRUDENCE.

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



JUSTICE.



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

As an encouragement and example to the candidate, he is reminded that our ancient brethren served their masters with *freedom, fervency, and zeal*—which qualities are symbolically illustrated—and the lecture closes with an appropriate reflection on the certainty of death.

CHARGE AT INITIATION INTO THE FIRST DEGREE.*

BROTHER: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all

*This is a very old charge. The substance of it was written in 1774 by HUTCHINSON, and published in his "Spirit of Masonry." PRESTON considerably enlarged and improved it subsequently, and inserted it in his "Illustrations." WEBB afterward reduced it to its present abridged form simply by omitting many of PRESTON's paragraphs.

ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you And to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession A zealous attachment to these duties will insure public and private esteem

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

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected, neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it

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

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

FELLOW CRAFT'S DEGREE

SYMBOLISM OF THE DEGREE.

The symbolism of the second degree essentially differs from that of the first. If the first degree was typical of the period of youth, the second is emblematic of the stage of manhood. Here new duties and increased obligations to their performance press upon the individual. The lessons of wisdom and virtue which he has received in youth, are now to produce their active fruits; the talent which was lent, is now to be returned with usury. Hence, as the Fellow Craft's degree is intended to represent this thinking and working period of life, it necessarily assumes a more important position in the Masonic scale, and is invested with a more dignified ritual, and a more extensive series of instruction. Here it is that the preparatory lessons which were obtained in the first degree are to be enlarged and enforced. As labor is the divinely appointed lot of man, in this degree the regards of industry are set forth in emblematic forms, and the recipient is taught the exercise of diligence and industry, that by the faithful performance of his task he may, in due time, be entitled to the wages for which he has wrought.

But man was not intended for physical labor only. There are more exalted tasks to which the possession of mind has called him. Endowed by his Creator with the possession of reason and intellect, it is his duty, and should be his pleasure, to direct the vigor and energy of his manhood to the cultivation of his reasoning faculties and the improvement of his intellectual powers.

Hence, the Fellow Craft's degree, as a type of this state of manhood, is particularly devoted to science.

The mind of the recipient is fixed, by the nature of its ritual, upon the wonders of nature and art. The attention is particularly directed to the liberal arts and sciences, with whose principles the candidate is charged to become familiar, that he may be enabled to occupy with honor to himself, and with profit to his fellow creatures, his allotted place in the great structure of human society.

SECOND LECTURE.

The lecture of the second degree is divided into two sections. While it extends the plan of knowledge commenced in the lecture of the first degree, it comprehends a more extensive system of learning, and inculcates, in our particular method, the most important truths of science.

FIRST SECTION.

The first section of the second lecture accurately elucidates the mode of initiation into this degree, and instructs the diligent craftsmen how to proceed in the proper arrangement of the ceremonies used on the occasion.



The square, as a symbol, is peculiarly appropriate to this degree. It is intended to teach the Fellow Craft that the square of morality and virtue should be the rule and guide of his conduct in his transactions with all mankind, but more especially with brother Masons.

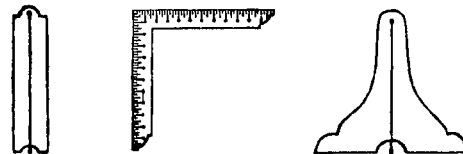
The following passage of Scripture is introduced during the ceremonies:

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his

hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.—*Amos VII, 7, 8.*

The Working Tools of a Fellow Craft are the *Plumb*, the *Square* and the *Level*.

The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we,



as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: the plumb admonishes us to walk uprightly in our several stations, before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns.

THE PRECIOUS JEWELS OF A FELLOW CRAFT.

The jewels of a Fellow Craft, like his working tools, and like every other gift that he receives, are altogether of a symbolic nature. They are lessons of instruction which derive their name of jewels from the moral value that they possess. They teach the candidate that the attentive ear receives the sound from the instructive tongue, and the mysteries of Free Masonry are safely lodged in the repository of a faithful breast.

SECOND SECTION

The second section of this degree refers to the combined operative and speculative origin of the Institution:* it details some interesting features relative to the Temple of Solomon and the usages of our ancient brethren, in the course of which the mind is drawn to the contemplation of themes of science and philosophy.

OPERATIVE MASONRY.

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's Temple, and many other sacred and important edifices.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and with convenient shelter from the vicissitudes and inclemencies

*The connection between the operative art and the speculative science of Masonry is the first point to which, in this section, the attention of the candidate is directed. Something ought, therefore, to be here said in reference to these two divisions.

Masonry, in its character as an operative art, is familiar to every one. As such, it is engaged in the application of the rules of architecture to the construction of public and private edifices. It, of course, abounds in the use of technical terms, and makes use of implements and materials which are peculiar to itself. It is the popular theory that the operative Masons were the founders of the system of speculative Masonry, in which they applied the language and ideas of their art of building to a spiritual and religious sense. Hence Speculative Masonry is nothing more nor less, in this aspect, than a symbolization of Operative Masonry.

The theory is (and it is not an untenable one), that at first operative Masonry existed simply as an art of building. Then the operative Masons, with the assistance of learned and pious men, invented the speculative science, or Free Masonry, and

of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

then each became an integrant part of one undivided system. Not, however, that there ever was a time when every operative Mason, without exception, was acquainted with or initiated into the speculative science. Even now there are thousands of skillful stonemasons who know nothing of the symbolic meaning of the implements they employ. But operative Masonry was at first, and is even now, the skeleton upon which was strung the nerves and muscles of the living system of Free or Speculative Masonry.

Speculative Masonry, now known as Free Masonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language and the implements and materials, of operative Masonry to the worship of God as the Grand Architect of the Universe, and to the purification of the heart and the inculcation of the dogmas of a religious philosophy. And as the original union of the operative and speculative branches of the system is traditionally supposed to have taken place at the building of the Temple of Jerusalem by King Solomon, more attention is paid in the symbolism to that edifice than to any other.

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

THE PILLARS OF THE PORCH.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.—1 *Kings VII*, 15.

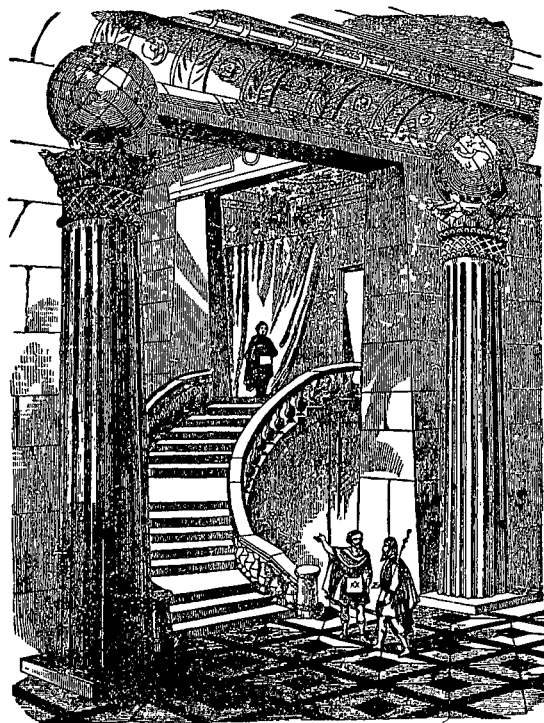
Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.—2 *Chron. III*, 15.

And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.—1 *Kings VII*, 16.

The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter around about, all of brass; and like unto these had the second pillar with wreathen work.—2 *Kings XXV*, 17.

The discrepancy as to the height of the pillars as given in the book of Kings and in Chronicles is to be reconciled by supposing that in the book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason that in this latter book their united height is placed at 85 cubits, instead of 86, which would be the double of 43, is because they are there measured as they appear with the chapters upon them. Now half a cubit of each pillar was concealed in what Dr. LICHFIELD calls "the hole of the chapter," that is, half a cubit's depth of the lower edge

of the chapter covered the top of the pillar, making each pillar apparently only $17\frac{1}{2}$ cubits high, or the two, 35 cubits, as laid down in the book of Chronicles.



In a similar way we reconcile the difference as to the height of the chapters. In 1 *Kings* and 2 *Chronicles* the chapters are said to be *five* cubits high, while in 2 *Kings* their height is described as being only *three*

cubits. But it will be noticed that it immediately follows in the same place, that "there was a wreathen work and pomegranates upon the chapter round about." Now this expression is conclusive that the height of the chapters was estimated exclusive and independent of the wreathen work round about them, which was two cubits more, and this added to the three cubits of the chapter proper, will make the five cubits spoken of in all other parts of Scripture.*

UNITY, PEACE AND PLENTY.

Symbols of *Unity*, *Peace* and *Plenty* are here introduced and explained.

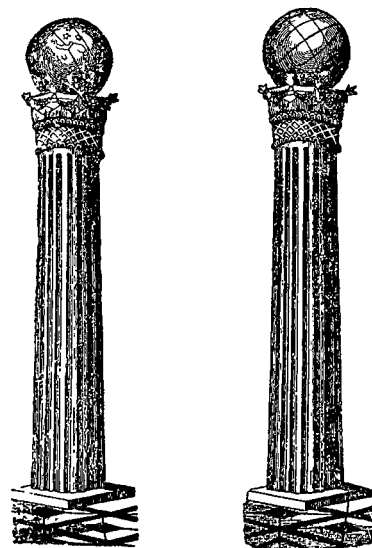
THE GLOBES.

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

THE USE OF THE GLOBES.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They

*A cubit was 21 inches. The height of each pillar in English measure was 81 feet 6 inches, and its diameter 7 feet. The height of each chapter was 8 feet 9 inches, giving a total height of 40 feet 8 inches. The height of the shaft being only four diameters and a half, the pillars bore no resemblance to any of the modern orders of architecture, but were rather an imitation of the massive style of the Egyptians, the illies on the chapters being probably an exact copy of the totus of the Nile, which was a frequent ornamentation among that people.



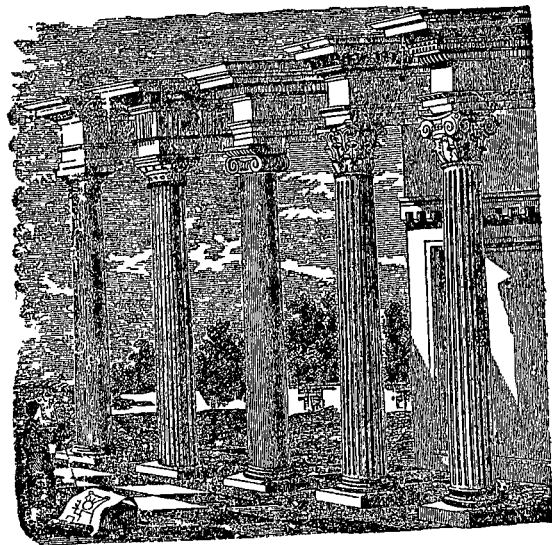
are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, and navigation, and the arts dependent on them, by which society has been so much benefited.

Reference is here made to the Masonic organization into three degrees—the Entered Apprentice, the Fellow Craft, and the Master Mason—and to its system of government by three officers—the Worshipful Master, the Senior and Junior Wardens.

The five ORDERS OF ARCHITECTURE are next considered.

ORDER IN ARCHITECTURE.

By order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of the building, which, united with those of a column, form a beautiful, perfect, and complete whole.



ITS ANTIQUITY.

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learned that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at top and bottom

are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the *Ionian*, *Doric*, *Corinthian*, *Tuscan*, and *Composite*.

THE IONIC.

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

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze.

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

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

The Invention of This Order.

It was invented at Corinth, by CALLIMACHUS, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstances. Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. CALLIMACHUS, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

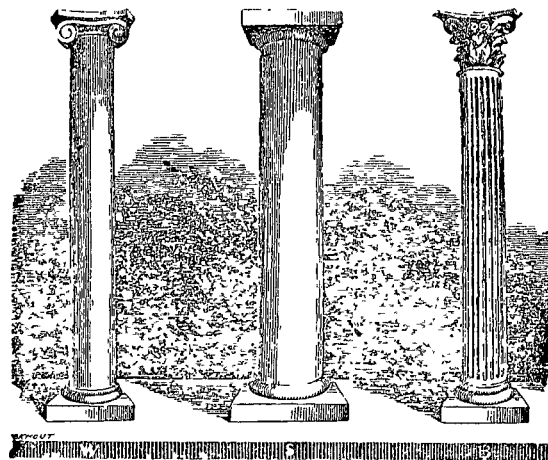


THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.



OF THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original Order of Architecture revered by Masons, are no more than three—the Ionic, Doric, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders

alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

Of these five orders, the Ionic, Doric, and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the east part of the Lodge and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the column of Strength, which is situated in the west part of the Lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the column of Beauty, which is situated in the south part of the Lodge, and is represented by the Junior Warden.

OF THE SENSE OF HUMAN NATURE.

The five Senses of Human Nature, which are HEARING, SEEING, FEELING, SMELLING and TASTING, are next referred to and described.

Hearing

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes, we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense, we find our way on the pathless ocean, traverse the globe of the earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections, of our fellow creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

Feeling

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

Smelling

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

Tasting

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

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

Of these senses, *Hearing, Seeing, and Feeling* have always been highly revered by Masons. * * *

The seven Liberal Arts and Sciences—which are GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY—are then described.

Grammar

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

Logic

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.

This science ought to be cultivated as the foundation, or ground-work, of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

Arithmetic

Teaches the powers and properties of numbers, which are variously effected, by letters, tables, figures, and instru-

ments. By this art, reasons and demonstrations are given for finding out any certain number whose relation or affinity to another is already known or discovered. The greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

Geometry

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

A point is a dimensionless figure, or an indivisible part of a space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth, and thickness.

The Advantage of Geometry

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

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

Music

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy

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

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the worlds, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparallelled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by his works.



Here a symbol of Plenty is introduced, and proper explanations are given as to the proper answers to the following questions

What does it denote?

How was it represented?

Why was it instituted?



The passages of Scripture which are referred to in this part of the section will be found in Judges XII, 1-6. The Vulgate version gives a paraphrastic translation of a part of the 6th verse, as follows: "Say, therefore, Shibboleth, which being interpreted is an *ear of corn*." The same word also in Hebrew signifies a rapid stream of water, from the root SHaBaL, to flow copiously. The too common error of speaking, in this part of the ritual, of a "*water-ford*" instead of a "*water-fall*," which is the correct word, must be carefully avoided. A *water-fall* is an emblem of plenty, because it indicates an abundance of water. A *water-ford*, for the converse reason, is, if any symbol at all, a symbol of scarcity.

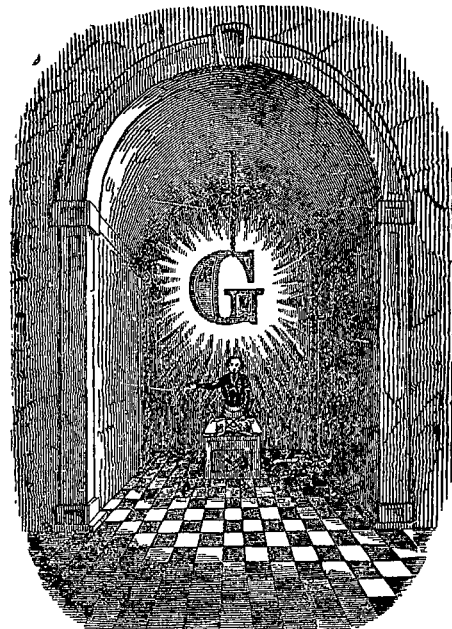
The lecture next proceeds to illustrate

The Moral Advantages of Geometry

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and variety of scenes which each season displays to the dis-

cerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.



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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free Masonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the instructive *tongue*, and the mysteries of Free Masonry are safely lodged in the repository of *faithful breasts*. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.*



The lecture closes by paying profound homage to the sacred name of the Grand Geometrician of the Universe, before whom all Masons, from the youngest Entered Apprentice who stands in the northeast corner of the Lodge, to the Worshipful Master who presides in the east, humbly, reverently, and devoutly bow.

CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT.f

Brother: Being passed to the second degree of Masonry, we congratulate you on your preferment. The

*This descant on Geometry is, perhaps, one of the oldest passages in our monitorial instruction. It originally constituted a part of an address, entitled "A Vindication of Masonry," delivered on the 15th May, 1741, by Brother CHARLES LESLIE, before Vernon Kilwinning Lodge, in the city of Edinburgh.

†This charge is taken, with but very little alteration, from WILLIAM PRESTON, who first published it in his "Illustrations of Masonry."

internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

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

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

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

LECTURE ON THE WINDING STAIRS *

Having passed through the Winding Stairs to the Middle Chamber, it is proper that you should be made ac-

*This lecture may be profitably studied by the Fellow Craft, or read to him on his initiation into the degree by the presiding officer.

quainted with the symbolic meaning of the ceremonies in which you have been engaged.

Although the legend of the Winding Stairs forms an important tradition of Ancient Craft Masonry, the only allusion to it in Scripture is to be found in a single verse in the 6th chapter of the 1st Book of Kings, and is in these words: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third." Out of this slender material has been constructed an allegory, which, if properly considered in its symbolical relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition, for the historical facts and the architectural details alike forbid us for a moment to suppose that the legend, as it is rehearsed in the second degree of Masonry, is anything more than a magnificent philosophical myth.

Let us inquire into the true design of this legend, and learn the lesson of symbolism which it is intended to teach.

In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Free Masonry as a speculative science is the investigation of divine truth. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of Masonic light, an investigator—a laborer in the quarry and the Temple—whose reward is to be Truth, and all the ceremonies and traditions of the Order tend to this ultimate design.

Hence there is in Speculative Masonry always a progress, symbolized by its peculiar ceremonies of initiation. There is an advancement from a lower to a higher state—

from darkness to light—from death to life—from error to truth. The candidate is always ascending; he is never stationary; never goes back; but each step he takes brings him to some new mental illumination—to the knowledge of some more elevated doctrine. The teaching of the Divine Master is, in respect to this continual progress, the teaching of Masonry—"No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven." And similar to this is the precept of PYTHAGORAS: "When traveling, turn not back, for if you do, the furies will accompany you."

In an investigation of the symbolism of the Winding Stairs, we will be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination; but, above all, by a consideration of the great design which an ascent upon them was intended to accomplish.

The steps of this winding staircase commenced, we are informed, at the porch of the Temple—that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world, purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence, to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the first degree in Masonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Masonry. The lessons which he receives are

simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.

As a Fellow Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And, therefore, here at the very spot which separates the Porch from the Sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labor—here he must enter upon those glorious, though difficult researches, the end of which is to be the possession of divine truth. The Winding Stairs begin after the candidate has passed within the Porch and between the pillars of Strength and Establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He can not stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The candidate, then, in the second degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to

the full fruition of wisdom. That is, therefore, beautifully symbolized by the Winding Stairs, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright, which none but Craftsmen ever saw," as the emblem of divine truth. And hence a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes, he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the degrees which constitute the institution, can give him no knowledge which he has not before possessed. We must look, therefore, to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic institution is intended to remind the aspirant of the union of men in society and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Masonry itself is the result of civilization; while in grateful return it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then came the invention of architecture as a means of providing convenient dwellings and necessary shelter from the inclemencies and vicissitudes of the seasons, with all the mechanical arts connected with it, and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of Speculative Masonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence, we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after truth, by recalling to his mind the condition of civilization and the social union of mankind, as necessary preparations for the attainment of these objects. In the allusions to the officers of a Lodge, and the degrees of Masonry as explanatory of the organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The Human Senses, as the appropriate channels through which we receive all our ideas of perception, and which, therefore, constitute the most important sources of our knowledge, are here referred to as symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the operative institution of Masonry, but also as the type of all the other useful arts. In the second pause,

in the ascent of the Winding Stairs, the aspirant is, therefore, reminded of the necessity of cultivating practical knowledge.

So far, then, the instructions he has received relate to his own condition in society, as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, "Onward and forward!" The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be gained, nor the *middle chamber*, the abiding place of truth, be reached.

In his third pause he, therefore, arrives at that point in which the whole circle of human science is to be explained. Symbols are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal Arts and Sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterwards, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what was then called the liberal arts and sciences, and consisted of two branches, the *trivium* and the *quadrivium*.* The *trivium*

*The words themselves are purely classical, but the meanings here given to them are of a mediæval or corrupt Latinity. Among the old Romans, a *trivium* meant a place where three ways met, and a *quadrivium*, where four, or what we now call a *cross-road*. When we speak of the *paths of learning*, we readily discover the origin of the signification given by the scholastic philosophers to these terms.

included grammar, rhetoric, and logic; the *quadrivium* comprehended arithmetic, geometry, music, and astronomy.

These seven heads were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason; the knowledge of the *trivium* having furnished him with the key to all language, and that of the *quadrivium* having opened to him the secret laws of Nature.

At a period when few were instructed in the *trivium*, and very few studied the *quadrivium*, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal Arts and Sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered—he has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of divine truth, which it must be remembered is always symbolized in Masonry by the Word.

Here we may allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student, in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of PYTHAGORAS. According to that system, the fact that the total number of the steps amount in all to *fifteen*, is a significant symbol. For *fifteen* was a

sacred number among the Orientals, because the letters of the holy name, JAH, were, in their numerical value, equivalent to fifteen; and hence a figure, which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of these most sacred talismans. The fifteen steps in the Winding Stairs are, therefore, symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now, what are the wages of a Speculative Mason? Not money, nor wine, nor oil. All these are but symbols. His wages are truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it. And this is intended to teach the humiliating but necessary lesson, that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained.

The Middle Chamber is, therefore, symbolic of this life, where only the symbol of the word can be given, where only the truth is to be reached by approximation, and yet where we are to learn that that truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consists the wages of a Fellow Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it.

It is, then, as a symbol, and a symbol only, that we study this beautiful legend of the Winding Stairs. If we attempt to adopt it as a historical fact, the absurdity

of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as a historical narrative, without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the middle chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated Intellect is invested with the reward, in the direction how to seek God and God's truth—to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

And so we close with this lesson: *The Fellow Craft represents a man laboring in the pursuit of truth; and the Winding Stairs are the devious pathways of that pursuit.*



MASTER MASON'S DEGREE

SYMBOLISM OF THE DEGREE.

If the first degree is intended as a representation of youth, and the second of manhood, the third, or MASTER MASON, is emblematic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of the earth to the eternal refreshments of heaven. Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the craft as the *sublime* degree. As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigations in the science of the Institution, and to labor diligently in the

tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as the Master, the Mason is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and the lecture," as a distinguished writer has observed, "beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is, that youth, properly directed, leads the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

THIRD LECTURE.

This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of

our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. The lecture is divided into three sections.

FIRST SECTION.

The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.

The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love.



The following passage of Scripture is introduced during the ceremonies:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the

golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it.—*Ecclesiastes XII, 1-7.*

The passage of Scripture here selected is a beautiful and affecting description of the body of man suffering under the infirmities of old age, and metaphorically compared to a worn-out house about to fall into decay. How appropriate is such an introduction to the sublime and awful ceremonies of that degree, in which death, the resurrection, and life eternal are the lessons to be taught by all its symbols and allegories!



The *Working Tools* of a Master Mason are all the implements of Masonry indiscriminately, but more especially the *Trowel*

The *Trowel* is an instrument made use of by Operative Masons, to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree.

The three *precious jewels* of a Master Mason are here referred to

THIRD DEGREE WORKING TOOLS (Optional)

As an Entered Apprentice, you were presented with the twenty four-inch gauges and the common gavel and instructed in their use. These Working Tools were not given to you as a mere part of the ritual to be memorized and then forgotten as you pass on to the next degree. Have you given eight hours to the service of God or a distressed worthy brother? Have you given one hour or even five minutes? Have you taken one minute to bring relief to some suffering brother or to console someone in sorrow? Have you stooped to wipe the tears from the eyes of a little child crying over some trifle, which to its tender imagination seems the greatest disaster? Have you tried to bring cheer to a fellow creature, realizing that not only those here in the Lodge but all men are your brothers?

Have you taken the symbolic gavel and endeavored to divest yourself of some bad habit or undesirable trait to make yourself a better man in the eyes of your Maker? Have you tried to suppress yourself of some bad habit or undesirable thought which is all too apparent to the Grand Architect of the Universe who hath decreed that as a man thinketh so is he?

Are you walking uprightly by the Plumb of rectitude, not in haughtiness and vainglory but with all humility and modesty? Have you acted on the square with all men because as a Mason it is expected of you? Are you really traveling upon that level of time to that undiscovered country from which no traveler returns? Time is a river of passing events and swift is its current. No sooner than one thing comes into view, than another will take its place and it too will be swept away. Time is neither the past nor the future, for the past has ceased to exist for us and the future may never be. The only time we have is now and now is forever. Seems it strange you should live forever, seems it strange you should live at all?

Remember, my Brother, that an act once done or a word once spoken, the effect will go on forever, and the consequence whether for good or for evil are forever charged for or against you and you alone.

The Working tools of a Master Mason are all.....

SECOND SECTION

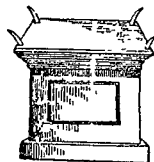
The second section of this lecture is of pre-eminent importance. It recites the legend or historical tradition on which the degree is founded, a legend whose symbolic interpretation testifies to our faith in the resurrection of

the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude, and integrity.

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry.

Viewed in this light, it is evident that it is not essential to the value of the symbolism that the legend should be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth, embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.



Again is the lesson taught here, as it was in the first degree, that a Mason should enter upon no great and important labor without first invoking the blessing of Deity. But the symbolism here is still further extended, and the candidate, representing one who is about to enter upon the pilgrimage of life, and all its dangers and

temptations, first is supposed to lay down upon his trestle-board the designs of labor, of honest ambition, or of virtuous pleasure upon which he is about to enter, and then to invoke the protection and blessing of the Grand Architect of the Universe upon his future career. For the Temple Builder is in the Masonic system, the symbol of humanity developed here and in the life to come; and as the Temple is the visible symbol of the world, its architect becomes the mythical symbol of man, the dweller and worker in the world, and his progress by the gates is the allegory of man's pilgrimage through youth, manhood, and old age to the final triumph of death and the grave.



The number 12 was celebrated as a mythical number in the ancient systems of sun-worship of which it has already been said that Masonry is a philosophical development. The number there referred to the twelve signs of the zodiac and in those Masonic rites in which the Builder is made the symbol of the sun, the twelve Fellow Crafts refer to the twelve signs in which alone the sun is to be sought for. But in the York rite this symbolism is lost, because HIRAM there represents man, and not the sun. But the ancient number has still been preserved. PORTAL says the number *twelve* was a perfect

and complete number. The number thirteen indicated the commencement of a new course of life, and thence it became the emblem of death. The number has always



been considered as a sacred number; witness the 12 great gods of the Greeks and Romans; the 12 altars of Janus, referring to the 12 months of the year, the 12 tribes of Israel, the 12 Apostles, and a hundred other instances that, if necessary, might be cited.

A WAYFARING MAN.—The word means a traveler, one who passes over the road—derived from *way* or road, and the word fare, in its old meaning of to *pass or go over*. BAILEY defines a wayfaring man as “one who is accustomed to travel over the roads.” It is with this meaning frequently found in Scripture, as in Judges XIX, 17: “And when he had lifted up his eyes, he saw a wayfaring man in the street of the city.” Such a man having perhaps just landed at Joppa, and on his way to the interior, would be most likely to be met near that city, and would be best enabled to give any information wanted as to the condition of the shipping in the harbor, or in relation to any other matter connected with a passage.

The word “*sea-faring man*,” sometimes ignorantly used in this place, is a monstrous corruption of the old term.

Joppa, which was by the Hebrews called *Japho*, and is now known as *Jaffa*, was and is a seaport town and harbor on the coast of Palestine, about forty miles in “a westerly direction” (being about northwest) from Jerusalem. At the time of the building of the Temple it was the only seaport possessed by the Israelites, and was, therefore, the point through which all passage out of or into the country was effected.

The *small hill near Mount Moriah* can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a *small hill*; it was situated in a *westerly* direction from the Temple, and near Mount Moriah; it was on the direct road



from Jerusalem to Joppa, and is thus the very spot where a *weary brother*, traveling on the road, would find it convenient to *sit down to rest and refresh himself*; it was outside the gate of the Temple; and lastly, there are several caves, or *clefts in the rocks*, in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Christian Mason will readily perceive

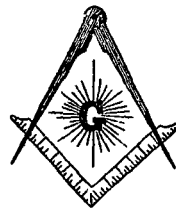
the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems—the Masonic and the Christian—must suggest.

The *Sprig of Acacia* is an important symbol in Free Masonry. The plant is known to botanists as the *acacia vera* of TOURNEFORT and the *mimosa nilotica* of LINNÆUS. It is an evergreen that grows in great abundance in the vicinity of Jerusalem. Its name in Hebrew is *Shittah*, or in the plural, *Shittim*, and it was always esteemed as a sacred tree by the Israelites. The tabernacle and its furniture, with the Ark of the Covenant, was made out of it, and it was consecrated, from among the other trees of the forest, to sacred purposes.

As a symbol, it received, among the ancients, three interpretations. 1. In consequence of its incorruptible and evergreen nature, it was readily adopted as a symbol of the IMMORTALITY OF THE SOUL. 2. In allusion to the derivation of its name, among the Greeks, from a word which signifies *freedom from sin*, it was also adopted as a symbol of INNOCENCE. 3. Like all the other sacred plants, such as the myrtle, the mistletoe, and the lotus, which were used in the Ancient Mysteries, it became a symbol of INITIATION. The three interpretations combined teach us, by the use of this one symbol, that in the initiation of life and death, of which the initiation in the third degree is simply emblematic, *innocence* must for a time lie in the grave—at length, however, to be called by the Grand Master of all things to *immortality*.

CLEFTS IN THE ROCKS.—The vicinity of Jerusalem is exceeding rocky and mountainous. These rocks abound in clefts or caves, which were sometimes used by the inhabitants as places of sepulture, sometimes as places of refuge in time of war, and sometimes as lurking places for robbers, or for persons guilty of crime and fleeing from justice.

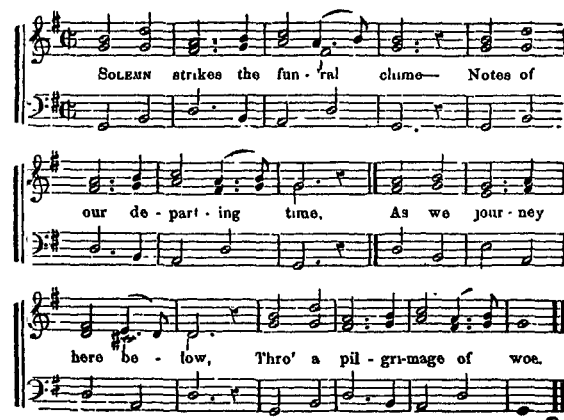
THE GRAND MASTER'S JEWEL.—There is a Masonic tradition, that the Jewel of an ancient Grand Master—and the one, therefore, always worn by the Builder—was the



Square and Compasses, with the letter G between. The finding of this jewel alone gives some probability to this part of the legend.

It is hardly necessary to say that the letter G, wherever spoken of in Masonry as a symbol, is merely a modern substitution for the Hebrew letter *yod*, י, which was the initial of *Jehovah*, the tetragrammaton, and, therefore, constantly used as a symbol of Deity.

The following DIRGE is sung :



Solemn strikes the fun'ral chime—
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Calm, the good man meets his fate.
Guards celestial 'round him wait!
See! he bursts these mortal chains,
And o'er death the victory gains.

Here another guest we bring—
Seraphs of celestial wing,
To our funeral altar come,
Waft this friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery:
Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

Prayer at raising a brother to the sublime degree of
Master Mason:

Thou, O God! knowest our down-sitting and our up-
rising, and understandest our thoughts afar off. Shield
and defend us from the evil intentions of our enemies,
and support us under the trials and afflictions we are
destined to endure, while traveling through this vale of
tears. Man, that is born of a woman, is of few days,
and full of trouble. He cometh forth as a flower, and is
cut down; he fleeth also as a shadow, and continueth not.
Seeing his days are determined, the number of his months

are with thee; thou hast appointed his bounds that he
cannot pass; turn from him that he may rest, till he shall
accomplish his day. For there is hope of a tree if it be
cut down, that it will sprout again, and that the tender
branch thereof will not cease. But the man dieth and
wasteth away; yea, man giveth up the ghost, and where
is he? As the waters fail from the sea, and the flood
decayeth and drieth up, so man lieth down and riseth
not up, till the heavens shall be no more. Yet, O Lord!
have compassion on the children of thy creation, admin-
ister them comfort in time of trouble, and save them with
an everlasting salvation. So mote it be. Amen.



The five-pointed star has been adopted, in very recent
times, as a Masonic symbol. Differing, as it does, entirely
from the blazing star, which in the first degree refers to
Divine Providence, it is consecrated, in the third degree,
as a symbol of the *Five Points of Fellowship*.



Among the Jews, as, indeed, among all other civilized
nations, it was considered not only an act due to decency
and humanity, but a religious obligation, to bury and
pay honors to the dead. The hier was followed by
mourners, who poured out the anguish of their hearts in

lamentable wails, and who rehearsed the virtues of the departed, and expressed the sorrow of the survivors. "Men," says JAHN, "who were distinguished for their rank, and who, at the same time, exhibited a claim to the love and favor of the people for their virtues and their good deeds, were honored with an attendance of vast multitudes, to witness the solemnities of their interment."

The Mosaic law which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings and very distinguished men.

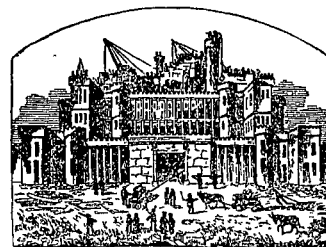


The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

As far back as the era of Abraham, sepulchral monuments are mentioned. When RACHEL died, we are told that JACOB "set a pillar upon her grave." The ancient Arabians erected a heap of stones over the dead; but as among the Hebrews such a heap was an indication that the body beneath had been stoned to death, the latter nation, therefore, confined their monuments to a single stone, which it was carefully to hew and to ornament with inscriptions.

Although among the early Jews the burning of the body was esteemed disgraceful, the sentiment of the people was subsequently changed, and to burn the body with aromatic spices and deposit *the ashes in an urn*, was considered, in the days of King Solomon, as a distinguished honor.

We thus close the second section with a tribute to the memory of that distinguished artist who preferred to lose his life rather than betray his trust



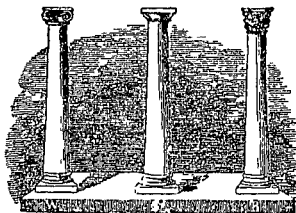
THIRD SECTION.

The third section furnishes many details in relation to the building of the Temple, and concludes with an explanation of the hieroglyphical emblems of the degree. Nearly all of this section is monitorial.

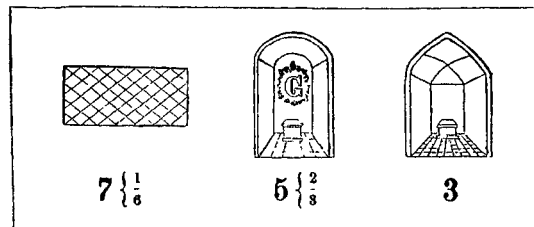
The Temple of King Solomon occupied seven years in its construction, during which time we are informed that it rained not in the daytime, that the workmen might not be obstructed in their labor.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

It was symbolically supported, also, by three principal columns, *Wisdom*, *Strength*, and *Beauty*, which were represented by the three Grand Masters. * * *



There were employed in its building three Grand Masters; three thousand three hundred Overseers, or masters of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices. All these were so classed and arranged by King Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquility, which pervaded the world at this important period.



There are in this degree two classes of emblems or symbols, the first of which is monitorial, and consists of the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitutions*, guarded by the *Tiler's Sword*, the *Sword, pointing to a Naked Heart*, the *All-seeing Eye*, the *Anchor and Ark*, the *Forty-seventh Problem of Euclid*, the *Hour-Glass*, and the *Scythe*. They are thus explained:



THE THREE STEPS,

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

minds in the attainment of useful knowledge; in *Manhood*, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in *Age*, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE



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

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.



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

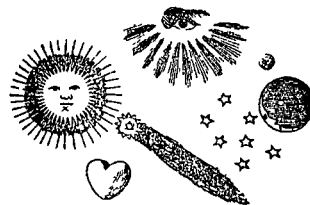
Remind us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.



THE SWORD, POINTING TO A NAKED HEART,



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of men, yet that *ALL-SEEING EYE*, whom the *SUN*, *MOON*, and *STARS* obey, and under whose watchful care even *COMETS* perform their stupendous revolutions, pervades the inmost recesses



of the human *HEART*, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope* and a well-spent life. They are emblematical of that divine *Ark* which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

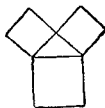


THE FORTY-SEVENTH PROBLEM OF EUCLID.*

This was an invention of our ancient friend and brother, the great *PYTHAGORAS*, who, in his travels through Asia,

*This problem is thus enunciated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the square described upon the sides which contain the right angle."—EUCLID, *Book 1, Prop. 47*.

Africa, and Europe, was initiated into several orders of priesthood, and raised to the Sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, *Eureka*, in the Grecian language signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.



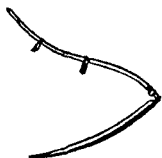
THE HOUR GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We can not without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.



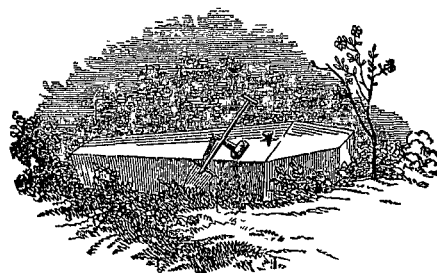
THE SCYTHE

Is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the



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

The second class of emblems are not monitorial, and, therefore, their true interpretation can only be obtained within the tiled recesses of the Lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn



reflection to the rational and comprehensive mind, and thus the lecture closes with cheering promises of a blessed immortality beyond the grave.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF A MASTER MASON.

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

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your unin-

formed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

AHIMAN REZON

CHAPTER I.

Masonic Definitions.

THE BOOK OF CONSTITUTIONS OF THE GRAND LODGE OF SOUTH CAROLINA is also called the AHIMAN REZON. This title is derived from three Hebrew words, *ahim*, brothers, *manah*, to appoint or select, and *ratzon*, the will or law; and it consequently literally signifies "the law of appointed or selected brothers." It contains the rules and regulations of the Order, the details of all the public ceremonies to be used on various occasions, such as consecrations, installations, funerals, etc., and is, in fact, a summary of all the fundamental principles of Free Masonry. To this book reference is made in all cases where the by-laws of the Grand Lodge are silent or not sufficiently explicit. In all public processions, the Ahiman Rezon, or Book of Constitutions, should be carried before the Grand Master by the Master of the oldest Lodge present.

The word *Lodge* signifies a congregation of Free Masons, as well as the room in which their meetings are held. But technically, the Lodge is a small box or chest representing the Ark of the Covenant constructed by Bezaleel, according to the plan prescribed by God, and which was a model for the future Temple, of which every Lodge is a representation. The Lodge should contain the Book of Constitutions, and the Warrant of Constitution, and be placed in the center of the room.

THE LANDMARKS of Free Masonry are those marks of distinction by which we are enabled to prove our rights and privileges, and also those ancient and universally

established usages, which, having existed unchanged from immemorial time, it is not now in the power of any body of men to alter or annul. But the local customs and modern laws of the Order are not its landmarks, and may be amended or repealed from time to time by the authority of Grand Lodges.

In the early ages of the world, it was the custom to mark the boundaries of landed property by stones or posts instead of fences. The removal of these produced confusion, disputes, and injury, and was criminal in the sight of God. Thus we read the injunction in the book of Deuteronomy (XIX, 14): "Thou shalt not remove the landmarks, which they of old have set in thine inheritance;" and our Grand Master, SOLOMON, has said, "Remove not the ancient landmarks which thy fathers have set." Hence, our peculiar marks of distinction are called landmarks, as they designate our inheritance among the craft, and prove our right to participate in the privileges they enjoy. The criminality of removing the landmarks of old may be inferred from the penalty annexed to the act: "Cursed be he that removeth his neighbor's landmark: and all the people shall say, Amen."—*Deut. XXVII, 17*. The consequences resulting from a similar crime in Masonry need not be repeated to the brotherhood. Having hitherto been preserved in safety, they will, there is no reason to doubt, remain secure to the end of time.

The **TRESTLE-BOARD**, **TRACING-BOARD**, **FLOORING** OR **CARPET**, is a painting which contains a delineation of the emblems of the various degrees, and is a necessary appendage to a thorough understanding of the Masonic lectures. Formerly it was the custom to draw a plan of these emblems in chalk and charcoal on the floor of the Lodge, which was afterward obliterated when the work was finished. Hence, the Trestle-Board is also sometimes called the *Flooring*.

A Grand Lodge is styled "Most Worshipful," and the title of the Grand Lodge of South Carolina is, "THE MOST WORSHIPFUL GRAND LODGE OF ANCIENT FREE MASONS OF SOUTH CAROLINA." A Subordinate Lodge is styled "Worshipful." The Grand Master also receives the title of "Most Worshipful." All the rest of the Grand Officers are called "Right Worshipful," and all Past Masters, "Worshipful."

When the Grand Lodge is opened by the Grand Master in person, it is said to be opened in "ample form;" when by the Deputy Grand Master, it is "in due form;" and when by any other officer, it is "in form."

The decorations of the Grand Lodge of South Carolina are purple and gold; because purple is the appropriate Masonic color of the Past Master's degree.

The decorations of the Subordinate Lodges are light blue and silver. The collar should be made in the form of a triangle, meeting in a point at the breast. The apron must be of pure lambskin.

CHAPTER II.

Of the Temper and Qualities Required in Those Who Wish to Become Free Masons.

Before we describe the duties of a Free Mason, in the various offices and stations to which he may be called in the Lodge, it is proper to give some account of the *temper* and *qualities* which are absolutely requisite in all who desire to participate in the honors and advantages of those who are initiated into the mysteries and instructed in the art of ancient Free Masonry.

As the Bible is the first Great Light presented to a candidate, the following quotations from that inspired book are recommended to his previous perusal:

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

"He that putteth not out his money to usury, nor taketh reward against the innocent."—*Psalm XV*.

"Who shall ascend into the hills of the Lord? or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—*Psalm XXIV*, 3, 4.

"What man is he that desireth life, and loveth many days, that he may see good?

"Keep thy tongue from evil, and thy lips from speaking guile.

"Depart from evil and do good; seek peace, and pursue it."—*Psalm XXXIV*, 12-14.

Then let the candidate prepare himself to say:

"I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—*Psalm XXXIX*, 1.

"I will wash mine hands in innocency: so will I compass thine altar, O Lord."—*Psalm XXVI*, 6.

SECTION I.

CONCERNING GOD AND RELIGION.

Whoever, from a love of knowledge, the desire of an enlarged sphere of usefulness, or from any other virtuous motive, is desirous of becoming a Free Mason, must be informed that he is required to believe firmly in the existence of Deity, and to worship and obey him, as the

great Architect and Governor of the Universe. Free Masons are strictly enjoined to observe the moral law; and to shun the paths of immorality and vice. They are equally to avoid the gross errors of the Free-thinker, of bigotry, and superstition. They are to make a proper use of their own reason, "according to that liberty wherewith" as Mason "is made free;" "so using it, as not to abuse it." They are charged to adhere to those grand essentials of revealed religion in which all men agree, while the modes and forms of worship are left to their own judgment. Whence it follows, that Free Masons are to be good men and true; men of honor, honesty, and virtue, by whatever name they may be distinguished.

From this account of the religion of the craft, it must not be supposed that Masonry teaches men to become indifferent to the concerns of religion and the future state. The reverse of this is true. Free Masonry recommends and teaches religion and morality, as essential to its own prosperity and the happiness of its members. It endeavors, in all its rites, to impress these important duties deeply on the minds of the fraternity. It labors to make them pious and virtuous *here*, that they may be happy *hereafter*. An Atheist can not be admitted, because he could not be bound by a religious obligation. Immoral men are rejected by our regulations, because they live in defiance of the laws and commands of God; and neither individuals, nor societies composed of such individuals, can be expected to promote the good of their fellow creatures, nor to bring down a blessing from heaven upon any of their concerns. Free Masonry, however, makes no inquiry as to the particular religious denomination to which its members belong. This is a matter which it wisely leaves between them and their God. "To their own master they stand or fall." Universal benevolence is the greatest of all moral attainments. It is the polar star of Masonry. Sectarian influence and

disputes might lessen that general, that lively sympathy for the whole human family which is the design of our Order to cultivate and promote. Religious disputes, therefore, and not religion, are banished from the Lodge. Every Free Mason is required to worship God in the manner and form which he conscientiously believes to be most acceptable in His sight, and most conformable to His word. In short, the Mason's moral and religious duties are comprised in this command: *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*

SECTION II.

OF THE CIVIL MAGISTRATE.

A Free Mason must be a peaceable citizen, or subject to the civil powers wherever he resides or works. He must not be concerned in plots or conspiracies against the peace and welfare of the State or Nation. He must neither rebel against the laws of the government, nor behave disrespectfully to magistrates. As Free Masonry has always been injured by war, bloodshed, and confusion, so ancient kings, princes, and rulers of great and powerful nations have protected and encouraged the craft because of their peaceable and loyal behavior. This practically answered the cavils of their adversaries, and promoted the honor of the fraternity. If a brother be a rebel against the State, he must not be countenanced in his rebellion, however he may be pitied as an unhappy man. He forfeits all the benefits of the Lodge and his fellows must refuse to associate or converse with him in private while he continues in his crimes, that no offense may be given to lawful government. But such person is still to be considered as a Free Mason, his character, as such, being indelible; and we must entertain the hope that the rules of the craft may again influence his conduct, and reclaim him to the paths of rectitude and honor.

SECTION III.

CONCERNING PRIVATE QUALITIES AND DUTIES

Whoever would be a real Free Mason and live conformably with the precepts of the Order, should learn to control his passions, and to lead a virtuous life. He must endeavor to avoid all kinds of intemperance and excess, as tending to lessen his respectability and usefulness in the community, and to reflect dishonor on the fraternity. He must be industrious in his profession or trade, that he may eat no man's bread for naught. He must employ his leisure hours in innocent recreation, for the promotion of health, and devote some portion of them to the Word of God, and the arts and sciences, that he may be the better enabled to perform his duty to his Creator and Benefactor, his country, his neighbor, and himself. The Scriptures, no less the guide of our actions than the rule of our faith, have the following illustration of our duty:

"A laboring man that is given to drunkenness, shall not be rich; and he that contemneth small things shall fall by little and little. Wine and women will make men of understanding to fall away; and he that cleaveth to harlots will become impudent. Moths and worms shall have him to heritage, and a bold man shall be taken away. He that is hasty to give credit (to idle tales) is light-minded; and he that sinneth shall offend against his own soul. Whoso taketh pleasure in wickedness shall be condemned; but he that resisteth pleasure, crowneth life. He that can rule his tongue shall live without strife; and he that hateth babbling, shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offense, reveal them not. For he heard and observed thee, and when time cometh he will hate

thee. If thou hast heard a word, let it die with thee; and be boid, it will not burst thee. A fool travaileth with a word as a woman in labor of a child. Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend; for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? Admonish thy neighbor before thou threaten him; and not being angry, give place to the law of the Most High. The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him shall receive the fruit of the tree of immortality."—*Ecclesiasticus* (Apocrypha) *XIX*, 1-20.

For the better attainment of the necessary qualifications, the Free Mason must seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like. These will give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence; while, at the same time, they will check every disposition injurious to the world, and promote that love and decorum which brethren of the same Lodge or household owe to each other. Therefore, to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveler into the way, are the indispensable duties of the craft. But though a Free Mason is never to shut his ear unkindly to the complaints of any of the human species, yet when a brother is oppressed or suffers, he is, in a more peculiar manner, called upon to open his whole soul in love and compassion to him, and to relieve him, without prejudice to his own family, according to his ability.

It is further necessary that all who would be true Free Masons, should learn to abstain from all malice and slander, evil-speaking, backbiting, unmannerly, scornful, provoking, reproachful, ungodly, and profane language; and that he should know how to obey those who are set over him, on account of their superior qualifications as Free Masons, however inferior they may be in worldly rank or fortune. For although Free Masonry divests no man of his temporal honors, but, on the contrary, highly respects them, yet in the Lodge, pre-eminence of virtue, and knowledge in the mystic art, are considered as the true and only fountains of all honor, rule, and government.

The last quality which we shall mention, as absolutely requisite in those who would be Free Masons, is that of *SECRECY*; which, indeed, from its importance, ought to have held the first place, if it had not been intended to treat of it more fully, as a conclusion to the whole.

So much importance is attached to this particular quality or virtue, among Free Masons, that it is enforced under the strongest penalties and obligations. No man can be esteemed wise, who is void of intellectual strength and ability sufficient to cover, and conceal, such honest secrets as are committed to him, as well as his own more serious affairs. Both sacred and profane history teach us, that many virtuous attempts have failed of their intended objects, through defect of secret concealment.

The philosophers and wise men of antiquity were so fully persuaded of the great virtue of *secrecy*, that it was the first lesson which they taught their pupils and followers. In the school of *PYTHAGORAS*, it was a rule that every *novitiate* was to be silent for a time, and refrain from speaking, unless when a question was asked; that the valuable secrets which he had to communicate might be the better preserved and valued. And it is recorded of *CATO*, the Roman Censor, that he told his

friends there were three things of which he never failed to repent, viz: 1. To have gone by sea, when he could have gone by land. 2. If he passed a day without endeavoring to do good. 3. If he told a *secret*. Among the Persians, betraying a *secret* is punished by the public law. And HORACE, with whose writings every classical schoolboy is familiar, declares it to be unsafe to live under the same roof or to sail in the same ship with a *divulger of secrets*.—*Od. III*, 2-25.

Nor is the virtue of *secrecy* recommended only by the wisest *heathen* philosophers and lawgivers; but likewise by the fathers of the Church and by inspired writers and lawgivers.

ST. AMBROSE places the *patient gift of silence* among the principal foundations of virtue; and SOLOMON, the wise King of Israel, deems the man unworthy to reign, or have any rule over others, who can not command himself and keep his own secrets. A betrayer of *secrets* he deems infamous, and a traitor; but him that conceals them he accounts a *faithful* brother. "A tale-bearer," says he, "revealeth secrets; but he that is of a *faithful* spirit concealeth the matter."—*Pro. XI*, 18. "He that goeth about as a tale-bearer, revealeth secrets; therefore, meddle not with him that flattereth with his lips."—*Pro. XX*, 19. "Discover not a secret to another, lest he that heareth it putteth thee to shame, and thine *infamy* turn not away."—*Pro. XXV*, 9, 10. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble."—*Pro. XXI*, 23. To the same purpose, the son of Sirach has the following beautiful passages, which are worthy to be forever recorded in the heart of every Free Mason:

"Whosoever discovereth *secrets*, loseth his credit, and shall never find a friend to his mind. Love thy friend and be faithful unto him; but if thou betrayest his secrets, follow no more after him: for as a man hath destroyed his enemy, so hast thou the love of thy neigh-

bor. As one that letteth a bird go out of his hand, so hast thou let thy neighbor go, and shalt not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. As for a wound, it may be bound up; and after reviling, there may be reconciliation; but he that betrayeth secrets is without hope." *Ecclesiasticus* (Apocrypha) *XXVII*, 16-22.

Having now spoken of the *internal qualities* and virtues required in all who aspire to the honor and advantage of becoming *Free Masons*, we must next speak of the *external qualities*, and the steps to be pursued in order to obtain *initiation* and *admission* into a regular Lodge, under the jurisdiction of the Grand Lodge of Ancient Free Masons of South Carolina.

No person can be initiated, or become a member of a Lodge, unless, in addition to the qualities and virtues mentioned above, or, at least, a disposition and capacity to seek and acquire them, he is *twenty-one years of age*, of good character; of sufficient natural endowments, and with the senses of a MAN. He must likewise have an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this ancient and honorable fraternity. Free Masons must not only earn what is sufficient for themselves and family, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the mystic craft. Every person desirous of admission must also be upright in body, not deformed or dismembered, at the time of making, but of hale and entire limbs, as a MAN ought to be.

SECTION IV.

CONCERNING THE PROPOSING OF NEW MEMBERS IN A LODGE.

Every person desirous of being made a Free Mason in any Lodge, must present a petition *in writing*, signed by himself and recommended by two of the members; which petition should be in the following form

_____, S. C., _____, _____

To the Worshipful Master, Wardens and Brethren of
_____ Lodge No. _____, A. F. M.

Gentlemen: Desirous of becoming acquainted with the mysteries of Free Masonry, and of being enrolled as a member of a Society whose principles I revere, I take the liberty of offering myself a candidate for admission, and voluntarily answer the following questions:

Full name (please print) _____
Date of birth _____ Place of birth _____

(City) (County) (State)

Occupation _____ Employed by _____

Business address _____ Nature of business _____

Married or single? _____ Place of residence _____

(Street) (City) (State)

How long at present address? _____ How long have you lived in South Carolina continuously immediately preceding this date? _____ Where have you lived for the past five years? (If in more than one place, state exact length of time in each place, giving dates.) _____

1. Do you believe in the existence of a Supreme Being?
_____ 2. Are you willing to assume an obligation which will bind you to uphold the Constitution of the United States of America? _____ 3. Do you know of any legal or moral reason which would prevent you from becoming a Free Mason? _____ 4. Can you read and write? _____ 5. Are you physically deformed? _____ If so, explain _____

6. Are you now, or have you ever been, a member of any organization or group which advocates the overthrow of our government by force? _____ 7. Have you ever presented a petition to any Masonic Lodge? _____ If so, fill out the following statement On or about _____ I made

application for initiation in _____ Lodge No. _____ at _____. State definitely what disposition was made of your petition _____

8. Have you read all the questions in the foregoing petition, and do you, upon your honor, declare all answers to be true?

Any knowing misstatement of these facts or any of them by the petitioner shall constitute a Masonic offense, and if made a Mason and afterwards convicted thereof, he shall stand expelled. (Sec. 97—Code.)

I submit my character to the investigation of your Society. Your suffrage in my favor will be considered as an obligation conferred upon me

Very respectfully yours,

(Applicant MUST sign his FULL name)

Residence Phone _____

Business Phone _____

S. S. No. _____

Proposed by _____

The usual fee of \$_____ has been paid
_____ Secretary.

This petition shall be kept on file in the Lodge, as a voucher to the Grand Lodge, in case of need. There shall be inclosed in the letter such a sum of money as the rules or By-Laws of the Lodge may require; which shall be forfeited to the Lodge if the candidate should not attend according to his proposal; but be returned to him if he should not be approved of or elected. If he is elected, it is to be considered as a part of his fees required for his initiation. This petition must be read in Lodge hours, at least one regular Lodge night before initiation; that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, and circumstances of the candidate; for which purpose a special committee shall be appointed by the Worshipful Master.

It is, unfortunately for the honor and prosperity of the craft, too much the custom to overlook the necessity of a strict inquiry into the moral character of the candidate; yet this inquiry is as much a *duty*, as the inviolate preservation of the secrets of the Order. This examination must, therefore, not be a mere matter of form, but of *actual inquiry*. The character of a candidate must be the subject of serious investigation, and not of mere recommendation. Every Free Mason who, knowingly, is instrumental in introducing a man of bad or doubtful character into the Lodge, is a partaker of his guilt. It is the duty of every member of the Lodge to inform the "Committee of Inquiry" of any circumstances within his knowledge which ought, in his opinion, to prevent the admission of a candidate into the society of virtuous men. He should likewise inform the Master and Wardens of such circumstances; and there should not be the least hesitation in exercising the right of rejection, according to the By-Laws of the Lodge. But, at the same time, whatever may be said or done on these occasions, must never transpire beyond the walls of the Lodge, except where the By-Laws, the rules and regulations of the Grand Lodge, or a vote of the Lodge, may otherwise direct.

CHAPTER III.

Of the General Regulations Among Ancient Free Masons,
Particularly Adapted to the Usages and Customs of
the Craft in South Carolina.

Having treated "of the temper and qualities required in those who wish to become Free Masons," we now proceed to those *general regulations* which more immediately concern Free Masons, as members of Lodges.

SECTION I.

CONCERNING A LODGE AND ITS GOVERNMENT.

1. A Lodge is a place in which Free Masons meet to

work. The assembly, or organized body of Free Masons, is also called a Lodge, just as the word *Church* is expressive of the congregation and of the place in which they meet to worship. There is also a part of the furniture which, in strict Masonic language, is called The Lodge, and which is placed in the center of the room, at the head of the *trestle-board*.*

2. The qualities requisite in those who are to be admitted as members of a Lodge have been fully mentioned in the foregoing chapter. It is, therefore, only necessary to repeat here, in general, that they are to be men "under the tongue of good report," of due and mature years, that is, twenty-one years of age, hale and sound, not deformed or dismembered at the time of their making, and no woman or eunuch; and that they have an estate, office, trade, occupation, or some visible mode of supporting themselves honestly and respectably.

3. A Lodge must assemble for work at least once in each calendar month. It must consist of one Master, two Wardens, senior and junior; one Treasurer and one Secretary, who are to be installed; two Deacons, senior and junior; two Stewards, and of as many members as the majority of the Lodge shall, from time to time, think proper to prescribe. More than fifty, when they can attend regularly, as the rules of the craft require, are generally found inconvenient for working to advantage. When, therefore, a Lodge comes to be thus numerous, some of the ablest master workmen, and others under their direction, may obtain leave to separate and to work by themselves, as the laws hereafter to be delivered will more particularly show. But no Warrant of Constitution can be granted to any number of Free Masons, nor can a new Lodge be formed, unless there be among them *three Master Masons*, to be nominated and installed officers, for governing and instructing the brethren of

*See Chapter I.

such Lodge, and promoting them in due time according to their merit. It must likewise be satisfactorily shown to the Grand Lodge that the granting of a new Warrant of Constitution would promote the *interests of the craft*; for it is better to have but a few Lodges, well attended, than to increase the number if they are not so.

4. Every Lodge has the right to keep itself an *entire body*; therefore no number of brethren can withdraw or separate themselves from the Lodge in which they were made, or were afterward admitted members, unless such Lodge becomes too numerous for working; nor even then, unless they pay up all their dues to the Lodge, and give notice that they intend to apply to the Grand Lodge for a Warrant of Constitution to form themselves into a *new* Lodge. And no set of Free Masons, without such Warrant of Constitution, or a Dispensation, shall ever take upon themselves to *work together*, or form a Lodge.

5. In order that due decorum be observed while the Lodge is engaged in business, and for the better preservation of secrecy and harmony, a brother, well skilled in the Master's part, shall be appointed and paid for *tiling* the Lodge door during the time of communication.

6. Every Lodge shall keep a book containing its By-Laws; the names of its members; a list of all the Lodges under the jurisdiction of the Grand Lodge, and united in general communication, with the usual times and places of meeting of such Lodges. It shall likewise keep a book for recording the ordinary business of its communications, and, generally, all such matters as may be committed to writing. It shall likewise keep a book in which every visiting brother shall write his name and the name of the Lodge from which he hails.

7. No Lodge shall *make* more than five *new* brethren at one time, unless by dispensation from the Grand Master, or Deputy, in his absence. Not more than *one degree* shall be given in one night to one person; nor shall any

person, except in a case of emergency, and under the dispensation of the Grand Master, be *made* or *admitted* a member of a Lodge, or a demitted member be permitted to rejoin a Lodge, without being proposed *one month* before. This is necessary, that all the members may have time to make the necessary inquiries into the candidate's or applicant's character, that there may be *unanimity* in the election and admission of members. No *dispensation* can be given to suspend this unanimity, because unanimity is essential to the *well-being* of every Lodge, and its own members are the most competent judges in this matter. If it were allowed that any foreign, or even *superior*, jurisdiction might impose a fractious or disagreeable member upon a Lodge, it might destroy its harmony, and would intrench upon its *liberty*, to the great injury, if not the total dissolution, of such Lodge.

8. The officers of the Lodge shall be elected for twelve months, on the regular Lodge night next preceding the Festival of St. John the Evangelist.

9. No Lodge shall interfere in the business of another Lodge. It would be highly improper in any Lodge to confer a degree on a brother who is not of its household, except as a matter of courtesy; for every Lodge ought to be competent to manage its own business, and is the best judge of the qualifications of its own members. And it does not follow, as a matter of course, that a brother admitted among the household as an Apprentice, to learn the mystic art, is capable of taking charge of that household, however skilled he may be in his apprenticeship; for there are many very necessary qualifications essential in those who are promoted to the higher ranks of the Order.

10. No Lodge can, at an *extra* communication, alter or expunge the proceedings of a *regular* communication.

11. If a man of had private character should, unfortunately, be admitted into a Lodge; or should a man

after admission become so, he should, on proof of the same, be expelled from the Lodge. No man must be permitted to remain in the Order after having been guilty of a breach of the laws of the land, or becoming an immoral and debauched character. The Lodge should be composed of men of virtuous principles and conduct, and when the members cease to be so, they should be suspended or expelled, as the case may require. The first and great object with the craft is, to preserve the fraternity free from censure; and when the world perceives that virtue is encouraged and rewarded by Free Masons, and vice discountenanced and punished, it will add to their respectability and honor. It will be in vain to examine the private character of a candidate before admission, if we are not equally jealous of it afterward. This is consistent both with reason and religion.

12. All Masonic power being derived from the Grand Lodge, its rules and regulations must be strictly obeyed and supported.

13. No Lodge can suspend its communications without a dispensation, except during the months of July, August and September. And any Lodge ceasing to meet for twelve months, shall be deemed extinct.

14. Every difficulty which occurs, which is neither provided for by the rules and regulations of the Grand Lodge, nor by this Ahiman Rezon, must be submitted to the Grand Lodge.

SECTION II.

CONCERNING THE BEHAVIOR OF FREE MASONS AS MEMBERS OF A LODGE.

I.—Of Attendance.

Every brother ought to belong to some regular Lodge where he resides, and should always appear therein *properly clothed*, and in clean and decent apparel, subjecting

himself to all its By-Laws, and the *general regulations*. He must attend all the meetings of the Lodge, whether regular or extra, when duly summoned, unless he can offer to the Lodge such an excuse as the said laws and regulations admit.

II.—Of Working.

Every Free Mason should work hard and honestly on working days, that he may live reputably and appear in a decent and becoming manner *on holidays*. The working hours appointed by law, or confirmed by custom, are to be strictly observed under such penalties and fines as may be established.

Free Masons should perform their duty without murmuring or mutiny, nor leave the Lodge until the labor is finished. They must avoid all unbecoming modes of expression, and call each other *Brother*, both within and without the Lodge. They must instruct the younger brethren to become bright and expert workmen. That the materials for the edifice may not be spoiled. But they must be careful that they do not allow cowans to work with them, that their arts and mysteries may not be unlawfully obtained.

III.—Of Behavior in the Lodge While Open.

While the Lodge is open for work, no brother shall hold any private conversation, nor talk of anything foreign or impertinent to the work in hand; he shall not interrupt the Master or Wardens, or any brother addressing himself to the chair; nor act with levity while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master, the Wardens, and all his fellows. If he enters the Lodge after it is open, he must give the customary salutes to the proper officers. Every brother must appear in the Lodge wearing his apron conformably to the degree he

has received, and must not leave his seat without permission from the Master or presiding officer.

Every brother found guilty of a fault, must abide by the decision of the Lodge; but if he feels himself aggrieved, he may appeal to the Grand Lodge. No private piques or quarrels, about nations, families, religion, or politics, must be brought within the doors of the Lodge, as being directly contrary to the rules of the Order already laid down. Free Masons, as such, are of the universal acknowledged religion, and of all nations. They are, therefore, bound to live upon the square, level, and plumb with each other; to follow the steps of their predecessors, in cultivating the peace and harmony of the Lodge, without distinction of religious sect or political party

IV.—Of Behavior After the Lodge is Closed and Before the Brethren Depart Home.

When the Lodge is closed, and the labors of the day are finished, the brethren, before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened with their own peculiar songs and pieces of music. But they must treat one another according to the rules of politeness, avoiding all excess and compulsion, both in eating and drinking; considering each other, in the hours both of *labor* and *refreshment*, as always *free*. Therefore, no brother is to be hindered from going home when he pleases; for although after Lodge hours Free Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, as a society, by the ignorant or the envious world.

V.—Of Contributions, Dues, Etc.

Every member must pay to the Lodge, at the appointed time, his subscriptions, contributions, dues, etc., according to the By-Laws. If they stand in need of assistance,

it will be cheerfully given in the customary way. But no one should continue a member of any society without contributing to its support. The Lodge fees are small; and, if punctually paid, but very few will find them burdensome.

SECTION III.

CONCERNING THE BEHAVIOR OF FREE MASON'S IN THEIR PRIVATE CHARACTER.

I.—When a Number of Brethren Happen to Meet, Without Any Strangers Among Them, and Not in a Formed Lodge.

In this case, they are to salute each other in a courteous manner, as they are or may be instructed in the Lodge. They must call each other *Brother*; and freely communicate hints of knowledge, without disclosing secrets. They must take care in all their actions and conversations that they are neither overseen nor overheard by strangers. In this friendly intercourse no brother must presume to derogate from the respect due to another, were he not a Free Mason. For though all Free Masons, as brethren, are upon the level, yet Free Masonry, as was said before, divests no man of those honors to which he is entitled in a civil or literary capacity. On the contrary, it increases our respect for him, and teaches us to add to all his other honors those which, as Free Mason, we cheerfully pay to an eminent brother, distinguishing him above all of his rank and station, and serving him readily according to our ability.

II.—When in the Presence of Strangers Who Are Not Free Masons.

In the presence of persons who are not Free Masons, the members of the society must be cautious of their words and behavior, so that the most observant stranger

shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse, of those who seek to discover the secrets and mysteries committed to Free Masons, must be answered with caution and prudence, and the discourse wisely, but politely, diverted to another subject.

III.—When at Home and in the Neighborhood.

Free Masons ought to be moral men, and fully qualified, as is required in the foregoing sections. Consequently, they should be good husbands, good parents, good sons, and good neighbors; not absenting themselves unnecessarily from home; avoiding all excess injurious to themselves or families. A Free Mason who behaves ill to his family, either personally in not providing for their wants by honest industry, or who idles away his time in dissipation and drunkenness, shall be accused before his Lodge, and stand to its award. The Lodge must be composed of virtuous and industrious men, and not of drones, who would live upon the labor of others.

Free Masons should, as much as possible, encourage each other in their business, preferring to employ the craft, rather than strangers, provided they can be accommodated equally as well.

IV.—Of Behavior Toward a Foreign Brother. or Strangers.

Strangers and foreigners, who are Free Masons, are to be cautiously and scrupulously examined, that the craft may not be imposed upon by pretenders or cowans; and if an imposter should be discovered, he must be rejected with scorn and contempt, and information be given to the Grand Lodge. Such as are found to be good men and true, are to be respected as brothers; they are to

be relieved, if in want, or be directed how to obtain relief; and to be recommended to employment, if an opportunity should offer.

V.—Of Behavior Behind a Brother's Back, as Well as Before His Face.

Free Masons have always been charged to avoid all manner of slandering and backbiting of any persons, but more especially of their brethren; to avoid all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any others to spread unjust reproaches or calumnies against a brother, behind his back, nor to injure him in his fortune, occupation, or character. They shall defend such a brother, and give him notice of any danger or injury with which he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State, but no further.

VI.—Concerning Differences and Lawsuits, If Any Such Should Unhappily Arise Among the Brethren.

If a brother do an injury to another, or if any difference should arise about any private business, application must be made to the offender's Lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge. But *lawsuits* are not to be instituted until the matter can not be decided by the brethren. And if it be a matter that wholly concerns *Free Masonry*, lawsuits are to be entirely avoided, and the advice of prudent brethren is to be followed, as they are the best judges of such differences.

But when references are either impracticable or unsuc-

cessful, and courts of law and equity must at last decide, you must still follow the general rules of Free Masonry already laid down. You must avoid all wrath, malice, rancor, and personal ill will, in carrying on the suit with a brother. You must neither say nor do anything to hinder the continuance or renewal of that brotherly love and friendship which are the glory and cement of our ancient fraternity.

In this way we shall show to the world the benign influences of Free Masonry, as wise, true, and faithful brethren have done before us, and as all who shall follow us, and would be thought worthy of that name, will do, until Free Masonry shall be dissolved, with the great fabric of the world, in the last general conflagration!

These charges, and such others as shall be given in a way that cannot be written, are to be strictly and conscientiously observed. That no one may plead ignorance of them, they should be read or made known to the *new* brethren at their *initiation*, and at such other times as the Master shall direct.

SECTION IV.

OF THE MASTER OF THE LODGE, HIS ELECTION, OFFICE, AND DUTY.

No brother can be elected Master of a Lodge unless he has served in the office of Warden somewhere, of which he must produce satisfactory evidence; except in very extraordinary cases, as when a *new* Lodge is to be formed, or when no Past Master or former Warden is to be found among the members. In such cases, three Master Masons, although they have served in no former office, if they are well skilled in the art, may be constituted Master and Wardens of such new Lodge, or any old Lodge, in the like emergency.

The Master of every Lodge shall not suffer a member

to vote on the night of election who has not paid up his fines and dues according to law. Every member has one vote, and the Master two, where the number of votes are equal, otherwise he has but one. When the hallot is closed he should call up to the chair two brethren, and in their presence shall carefully examine the poll, and declare him duly elected that has a majority of votes.

The Master of every Lodge is particularly charged, as appertaining to his office, duty, and dignity, to see that the By-Laws of this Lodge, as well as the Constitution and the rules and regulations of the Grand Lodge, be duly observed and obeyed; that his Wardens discharge their office faithfully, and be examples of diligence, virtue, and sobriety to the craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer shall keep and render exact and just accounts at the stated times, according to the By-Laws and orders of the Lodge; and, in general, that all the furniture, or other property, and money belonging to the Lodge, be truly managed and dispensed as if they were those of his own private household, according to the vote and direction of the Lodge.

The Master shall likewise take care that no Apprentice or Fellow Craft be taken into his Lodge, unless he has sufficient employment for him, and finds him to be the son of honest, free parents, of full age (*i. e.*, twenty-one years) and otherwise duly qualified, according to the rules before laid down, for learning and understanding the mysteries of the art. Thus shall the original intention of the founders of our society be carried into effect, and the craft be held in repute. Thus, also, shall Apprentices, when expert in the business of their apprenticeship, be admitted among the *Fellow Crafts*, and, in due time, be raised to the sublime degree of *Master Masons*, capable of undertaking the management of a Lodge, with the prospect of passing through all the higher honors

of Free Masonry, viz., those of Wardens and Masters of their Lodges, and, perhaps, at length, of being Grand Wardens and Grand Masters, according to their merit.

The Master of a Lodge is authorized to call a meeting of his Lodge at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence which, in his judgment, may require their meeting. It is likewise his duty to attend all the communications of the Grand Lodge, in which the Master and Wardens, or either of them, have power and authority to represent their Lodge, and to transact all matters relative thereto, as well and as truly as if the whole body were there present; and to act upon every other matter that may be brought before the Grand Lodge.

No Lodge can be removed from its usual place of meeting without the concurrence of a *majority* of its members. The motion for removal must be made at a *regular* communication, and be determined at the next *regular* communication thereafter; of which notice shall be given in the summons. But in cases of necessity, which, in the judgment of the Master, or, in his absence, of the presiding officer, admit of no delay, he may call an *extra* Lodge for the purpose of taking the same into consideration, and shall be governed in his conduct by the decision of the *majority*. But the Lodge cannot be moved out of the district assigned in the Warrant of such Lodge, without a dispensation from the presiding Grand Officer, and the sanction of the Grand Lodge obtained at its next communication thereafter. Every removal of a Lodge shall be immediately notified by the Secretary of such Lodge, to the Grand Secretary. The Master has, particularly, the charge of the Warrant of Constitution, which should always be in the Lodge when it is opened. On the night of election, he has the privilege of appointing his Senior Deacon from among the Master Masons of his Lodge. He also appoints the Tiler.

If a Grand Officer, a Present or Past Master, visits the Lodge, the Master, or presiding officer, must pay him the honors which are due to his rank, whether he be a member of his Lodge or not.

The Grand, or Deputy Grand, Master must be received at the door by the two Deacons, the Lodge standing and giving him grand honors; the other Grand Officers are received by the Senior Deacon at the door, the Lodge standing, but without the grand honors; they are then conducted to a seat in the East. Past Masters are entitled to a seat in the East, but are not received by the Lodge standing, the Senior Deacon only meeting them in the center of the room, and conducting them to their appropriate position. It is the duty of the Master, with the concurrence of the Committee on Funds, to direct that the surplus funds which may be in the hands of the Treasurer be applied to the purchase of public stock, or bank shares, or otherwise disposed of in such manner as will make them productive to the Lodge, unless they should be specially appropriated by the Lodge.

Too little attention is, in general, paid to the qualification of Masters of Lodges. It is not alone sufficient that they are honest, good men; but they must be well acquainted with Masonry as a science, with the principles and doctrines of the craft, and be able to teach them; they must be men of education and general information, and such as are esteemed in the community. Ambitious seekers of honors, and intriguers for offices, must be discouraged. Everything like party must be discountenanced. Virtue and genius, which invariably are accompanied by humility, must be sought out and placed in offices of honor and trust, as the reward of merit. Such Masters would make our Lodges respectable, instructive, and useful, and our fellow citizens would then be obliged to acknowledge it an honor to be enrolled under the banners of our Order.

SECTION V.

OF THE WARDENS OF A LODGE.

Master Masons only can be Wardens of a Lodge.

Their election shall be in the same manner as the Master, and their qualifications for office should be nearly the same.

The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. If the Master leaves the jurisdiction, dies, or is suspended or expelled by the Grand Lodge, the Senior Warden, or, in his absence, the Junior Warden, shall fill his place until the next *stated* time of election. If the Master and both Wardens should die, or be expelled, or should leave the jurisdiction, not to return, a new election can be held, under a dispensation from the presiding Grand Officer. It is usual for the Wardens to waive the privilege of the chair, in compliment to any Past Master of the Lodge that may be present, upon the presumption of his experience and skill in conducting the business of the Lodge. But this offer is perfectly optional with the Wardens, for such Past Master still derives his authority under the Wardens, and cannot act until they congregate the Lodge. If neither the Master nor Wardens are present, the Lodge cannot be opened. Formerly, in the absence of the Warrant Officers, the Senior Past Master could open the Lodge, but, in 1876, Article 122 of the Constitution was amended by adding thereto the words, "but in no case shall the Lodge be opened unless either the Worshipful Master or one of the Wardens be present."

But let us hope, for the honor of the Lodge, that it will never occur, on a regular Lodge night, that there is no officer present, legally qualified to open and to preside over the Lodge. Such an occurrence would certainly be disreputable to the *officers* whose vows have been solemnly made at their installation, in the name and in the presence of God. Necessary absence will some-

times take place; but unnecessary, wilful absence should never be indulged. A trifling excuse can never mend a breach of our obligation. An *oath* is a very serious thing *here*, and a very awful matter *hereafter*.

The business of the Wardens in the Lodge is, generally, to assist the Master in conducting the business thereof, and managing the craft, in due form and order, when the Master is present, and in performing his duties when he is absent. Particular Lodges, by their By-Laws, assign particular duties to their Wardens for their own better government; which such Lodges have the right to do, provided they do not militate against the ancient landmarks, the Constitution, or rules and regulations of the Grand Lodge, or violate the true genius and spirit of Masonry.

It is the duty of the Wardens to attend the communications of the Grand Lodge, and, in conjunction with their Master, to act for the good of their Lodge.

The Senior Warden appoints his Junior Deacon from among the Master Masons of his Lodge, and the Junior Warden appoints the two Stewards.

SECTION VI.

OF THE TREASURER OF A LODGE.

The Treasurer shall, immediately after his election, give to the Master for the time being, in trust for the Lodge (for the faithful discharge of duty), a bond, with good and sufficient security, in such sum as the By-Laws may require. He is to keep an exact account of money received, and to pay all orders duly drawn upon him, by the authority of the Lodge, which shall be signed by the Master and countersigned by the Secretary. He is to keep regular entries, both of his receipts and expenditures, and to have his books and vouchers always ready for examination, at such periods as the By-Laws require,

or whenever called upon by order of the Master or the Lodge.

SECTION VII.

OF THE SECRETARY OF A LODGE.

The Secretary shall keep a regular register or record of all the transactions and proceedings of the Lodge that are proper to be committed to writing; which shall be faithfully entered in the Lodge books, from the minutes taken in open Lodge, after being duly read, amended, if necessary, and confirmed at the succeeding regular meeting; in order that the said transactions or authentic copies thereof may be laid before the Grand Lodge, whenever required. He shall keep a book containing the By-Laws, and the rules and regulations of the Grand Lodge; a list of the members of the Lodge, the dates of their initiation or admission; and a list of all the Lodges under the jurisdiction of the Grand Lodge, with the usual times and places of their meeting. He shall keep a record of all the expulsions, suspensions, or rejections in his own, or in other Lodges, and such other matters as may be communicated to him. He shall likewise keep a book, in which every visiting brother shall write his own name, and the name of the Lodge to which he belongs, or from which he hails. He shall receive all moneys due the Lodge, and forthwith pay them over to the Treasurer, taking his receipt for the same. He is also to issue the notices for the stated communications, and for such others as the Master or presiding officer may direct. He shall perform all such other duties as by usage appertain to his office.

Form of the Notice.

..... Lodge No. under the Masonic jurisdiction and authority of the *Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina*, will hold a communication at

on evening next, the at o'clock; at which time and place you are hereby notified to attend. *Secretary.*

To Brother

He shall make his return to the Grand Secretary of the Grand Lodge at such time and in such form as the rules and regulations of the Grand Lodge may prescribe. At the same time, the Treasurer shall pay up and settle with the Grand Secretary all the fees, contributions, and dues of his Lodge, and take a receipt for the same; and he shall discharge such other duties as by usage appertain to his office, and are defined in Section 74 of the Masonic Code of South Carolina.

SECTION VIII.

OF THE DEACONS OF A LODGE.

The Senior Deacon is appointed by the Master, and the Junior Deacon by the Senior Warden. The duties of these officers are so well understood, that little need be said on the subject. The Junior Deacon must be careful never to suffer any brother to pass the door without permission from the presiding officer, and must see that none enter who are not properly clothed. The Deacons carry blue rods.

SECTION IX.

OF THE STEWARDS OF A LODGE.

The Stewards are appointed by the Junior Warden, and have their seats on each side of him. It is their duty to prepare and superintend the banquet in the hours of refreshment, and to them is intrusted, in the hours of labor, the preparation of candidates, and the examination of visitors, for which purpose they should acquire a competent knowledge of the mysteries of our institution. It is the duty of the Stewards to keep an exact account of

the expenses of the Lodge for refreshments. The Stewards carry white rods.

SECTION X.

OF THE TILER OF A LODGE.

The Tiler shall be a Master Mason of knowledge and experience. A brother is to be preferred for this office, to whom the fees may be necessary and serviceable on account of his particular circumstances. His duty is fixed by custom, and is known to every brother. His chief charge is, not to admit any person, not even a member, while the Lodge is open, without the consent of the presiding officer. He must also be careful that none enter who are not properly clothed. He is likewise charged with the safe-keeping of the Lodge chest, furniture, jewels, etc., for which he must be responsible.

SECTION XI.

OF THE REPRESENTATIVES OF LODGES.

Every Lodge is to be represented in the Grand Lodge by its Master and Wardens, or any one or two of them. In case of the absence of these officers, the Master of the Lodge may appoint one of the members thereof to represent the Lodge, which member shall be considered as a Warden *de facto*, and shall cast the three votes of the Lodge.

Every delegate so appointed should be furnished with a certificate in the following form:

.....Lodge No.

This is to certify that Brother has been duly appointed a delegate to represent Lodge No. at the next communication of the Grand Lodge, and there to do every act and thing as fully and completely as the Master and Wardens could

do were they personally present.

Given at this day of

under the seal of the Lodge.

W. M.

(L. S.)

Secretary.

CHAPTER IV.

Constitutional Rules Founded on the Ancient Landmarks and Usages of the Craft, and of Force in the Jurisdiction of South Carolina.

1. Any three regular Lodges can form and constitute a Grand Lodge in a State, kingdom, or nation where no Grand Lodge is already established; and have the right of forming a code of laws for their government, according to the ancient constitution of the craft.

2. None but Present or Past Masters are eligible to any office in the Grand Lodge, except those of Grand Chaplain and Grand Tiler.

3. No brother can be recognized as a Past Master who has not served as Master of a regular Lodge for *twelve* months.

4. When the Grand Master is absent from the Grand Lodge, the chair shall be taken by the Deputy. If both are absent, the Senior Grand Warden, or if he be likewise absent, the Junior Grand Warden must take the chair. If all these officers are absent, the duties of the Grand Lodge will devolve upon the Master of the oldest Lodge present. Vacancies in the other chairs are to be supplied by the Masters of Lodges, according to seniority.

5. When the Master of a Lodge is absent, his duty shall be performed by the Wardens in succession. But in no case shall the Lodge be opened unless either the Worshipful Master or one of the Wardens be present. The Warrant of Constitution is granted to the Master,

Wardens, and *their successors* in office, and to none else, and none else can lawfully act.

6. No brother, either of the Grand Lodge or of a private Lodge, can be recognized as an officer, until after he is installed.

7. No Communication of Ancient Free Masons can be held within the jurisdiction of the Grand Lodge of South Carolina, without a Warrant of Constitution from that body, or a dispensation from the presiding Grand Officer.

8. No Lodge of Ancient Free Masons in South Carolina can work under a warrant granted by any other Grand Lodge.

9. All Masonic power being derived from the Grand Lodge, its rules and regulations must be strictly obeyed and supported.

10. No *ex post facto* law shall be made, either by the Grand Lodge or a Subordinate Lodge; nor any law be passed repugnant to the laws of the land.

11. No officer can resign his office after he is installed, nor can any election be held but at the constitutional meeting for that purpose. But if the Master and both Wardens should die, be expelled, or leave the jurisdiction not to return, a new election can be held under a dispensation from the presiding Grand Officer. But if either of them remain, no election can be held.

12. No Free Mason must be elected to any office in consideration of his fortune or rank in society, but from a consciousness of his real merit and ability, and from the belief that he will fill his office with honor to himself and with advantage to the Lodge.

13. No Free Mason chosen into any office can refuse to serve (unless he has before filled the same office), without incurring the penalties established by the By-Laws.

14. No Lodge can suspend its meetings without a dispensation from the Grand Lodge, or presiding Grand officer, except during the months of July, August, and

September. And every Lodge which shall cease to meet for twelve calendar months shall be deemed extinct, and lose its former rank, if reinstated; unless it shall be revived by one of its former officers, or three old members.

15. No Lodge can, at an extra meeting, alter or expunge the proceedings of a regular meeting.

16. No Lodge can interfere in the business of another Lodge, or give degrees to brethren who are members of other Lodges, except as a matter of courtesy.

17. No candidate can receive more than one degree in one night, nor, in any number of candidates more than five degrees in the same night. The Grand Master can, for special purposes, grant a dispensation to increase the number of the latter, but not for the former beyond two degrees.

18. No visitor shall be allowed to enter a Lodge under this jurisdiction without passing an examination agreeably to ancient form and usage.

19. No unaffiliated Mason shall be allowed to visit a Lodge more than once, without becoming a member of some regular Lodge under this jurisdiction.

20. Every Free Mason is amenable to the Constitution, laws, and regulations, of the Masonic jurisdiction in which he resides, whether he be a member of a Lodge or not.

21. Every Free Mason shall be obliged to wear his apron, in the form established by the degrees he has received.

22. Every applicant for initiation must be free born, eighteen years of age, under no bondage, in the perfect enjoyment of his senses, hale and sound, not deformed or dismembered, his manners irreproachable, and a firm believer in the existence of a Supreme Being.

23. No woman nor eunuch, nor old man in his dotage, can be initiated.

24. No Entered Apprentice can join in any debate that may be brought before the Lodge. Fellow Crafts and Master Masons possess this privilege, but none but Master Masons shall be allowed to introduce a motion.

25. The festivals of St. John the Baptist and St. John the Evangelist are the festivals of the Order, and every Lodge ought to celebrate one or both of them.

26. Every private Lodge, as well as every brother, has the right of appeal to the Grand Lodge, whose decision is final.

27. All ballotings for candidates and trials of brethren must take place in the third degree.

28. No Lodge can initiate, pass, or raise any candidate who has not resided in the State for twelve consecutive months previous to his application; and in the case of mariners, they must have sailed out of some port within the State for the same length of time.

29. Lodges working under dispensation can neither elect or install officers, or make By-Laws, nor can they be represented in the Grand Lodge.

30. No Lodge can suspend any of its By-Laws, even by unanimous consent.

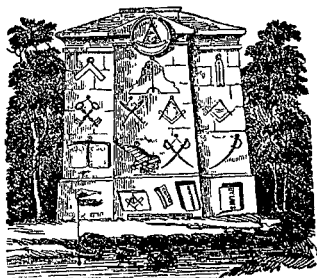
31. Any member of a Lodge may demit therefrom on giving written notice, if he has paid up his dues, and there are no charges against him.

32. No Lodge can make a distribution of its funds preparatory to surrendering its warrant, as the said funds revert to the Grand Lodge to be held in trust until said Lodge is revived.

33. Unaffiliated Masons are not entitled to receive relief for themselves or their families from any Lodge, nor are they permitted to visit a Lodge more than once, nor to participate in Masonic Festivals or processions, nor to be buried with Masonic honors.

34. None but Master Masons are entitled to Masonic burial, nor can Apprentice or Fellow Crafts be permitted to join in procession at Masonic funerals.

35. Every difficulty which is not provided for by the regulations of the Grand Lodge, nor by this Ahiman Rezon, must be submitted to the Grand Lodge.



ANCIENT CEREMONIES OF THE ORDER

SECTION I.

CONSECRATION, DEDICATION, CONSTITUTION, AND INSTALLATION OF THE OFFICERS OF A NEW LODGE.

A thorough knowledge of these ceremonies is of the highest importance. They should be well understood by every Master of a Lodge. They treat of the government of the society, the disposition of its rulers, and illustrate their proper functions and qualifications.

Any number of Master Masons, not less than seven, having determined to form a new Lodge, must apply by petition to the Grand Master, which petition should be in the following words:

To the Most Worshipful Grand Master of Ancient Free Masons of South Carolina:

The petition of the undersigned respectfully sheweth, that they are regular Free Masons, and are at present members of regular Lodges, that having the prosperity

of the fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Free Masonry; that for the convenience of their respective dwellings (otherwise, stating the circumstances of the case), and for other good reasons, they have agreed to form a new Lodge; that in consequence of this resolution, they pray the Most Worshipful Grand Master for a dispensation to empower them to assemble as a regular Lodge at and there to discharge the duties of Freemasonry in a regular and constitutional manner, according to the ancient usages of the Order, and the rules and regulations of the Grand Lodge of Ancient Free Masons of South Carolina; that they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. the first Junior Warden of the said Lodge; and the prayer of this petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to the constitutions, laws, and regulations of the Grand Lodge of Ancient Free Masons of South Carolina.

This petition must be signed and certified, as required in Section 16 of the Masonic Code of South Carolina, and be delivered to the Grand Secretary. who shall present it to the Grand Master, or, in his absence, to the Deputy Grand Master. If the application shall be approved, the Grand Secretary is ordered to grant a dispensation in the following words:

To all whom it may concern:

WHEREAS, We,, Most Worshipful Grand Master of Ancient Free Masons of South Carolina, have received a petition from a constitutional number of brethren who have been regularly vouched for and recommended, which petition sets forth that they are desir-

ous of establishing a new Lodge at under our Masonic jurisdiction, and requesting a dispensation for the same; and whereas there appears to us good and sufficient cause for granting the prayer of the said petition—

Now know ye, that we, the Most Worshipful Grand Master aforesaid, by virtue of the powers in us vested by the Ancient Constitutions of the Order, do hereby grant this our dispensation, authorizing and empowering Brother to act as Worshipful Master; Brother to act as Senior Warden, and Brother to act as Junior Warden of a Lodge, to be held under our jurisdiction at, and to be known as Lodge. And we further authorize and empower the said brethren to *Enter, Pass and Raise* Free Masons according to the Ancient Constitutions of the Order, the customs and usages of the craft, and the rules and regulations of the Grand Lodge of Ancient Free Masons of South Carolina, and not otherwise. And this our dispensation shall continue of force until the Grand Lodge shall grant a Warrant of Constitution for the same, or this dispensation be revoked by us or by the Grand Lodge aforesaid.

Given under our hand and the seal of the Grand (L.S.) Lodge, at the Grand East of Charleston, this day of A. L.

.....,
Grand Secretary.

.....,
Grand Master.

A Lodge thus organized is said to be a Lodge under dispensation; and having been erected for a special purpose, is possessed of very limited powers. It is simply the creature of the Grand Master, and depends on his By-Laws, but is governed by the general constitutions

of the Order, and the rules and regulations of the Grand Lodge. It can not elect officers. The Master and Wardens are appointed by the Grand Master in the dispensation, and whatever other officers are necessary for carrying on the business of the Lodge must be appointed temporarily by the Master. As there can be no election, neither can there be any installation; for not even are the Master and Wardens of the Lodge under dispensation permitted to be thus solemnly inducted into office. A Lodge under dispensation can elect no members. The Master and Wardens who are named in the act of dispensations are, in fact, the only persons recognized as constituting the Lodge. To them is granted the privilege, as *proxies of the Grand Master*, of making Masons; and for this purpose they are authorized to congregate a sufficient number of brethren to assist them in the ceremonies. But all persons who have been made Masons in a Lodge under dispensation, together with the three officers named in the Warrant, and the signers of the petition become members as soon as it receives its Warrant of Constitution.

The act of dispensation continues of force, unless sooner revoked by the Grand Master, until the next regular communication of the Grand Lodge, before whom the petition, with the proceedings had thereon, must be laid. If the Grand Lodge approves of the same, it will grant a Warrant of Constitution, which is in the following form:

WARRANT OF CONSTITUTION.

To all whom it may concern:

The Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina in Grand Communication assembled, SEND GREETING:

Know ye, that we, the Grand Lodge of Ancient Free Masons of South Carolina, have authorized and empow-

ered, and do hereby authorize and empower, our trusty and well-beloved brethren, A. B., Worshipful Master, C. D., Senior Warden; and E. F., Junior Warden, to open and hold a Lodge designated as _____ Lodge No. _____, under our register and jurisdiction at _____, in the State of South Carolina, or within three miles of the same

And we do further authorize and empower the said brethren to Admit, Enter, Pass, and Raise Free Masons, according to the most ancient customs and usages of the craft, in all ages and nations throughout the world, and not otherwise

And we do further authorize and empower the said brethren, and their successors in office, to hear and determine all and singular matters and things, relative to the craft, within the jurisdiction of the said Lodge.

And lastly, we do hereby authorize, empower, and direct our said trusty and well-beloved brethren to install their successors in office, after being duly elected and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and to deliver to them this Warrant of Constitution, and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed, such installation to be upon, or immediately preceding, the festival of St. John the Evangelist, during the continuance of the said Lodge forever

Provided always, that the said above-named brethren and their successors do pay, and cause to be paid, due respect and strict obedience to the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina aforesaid, and to the rules, regulations, and edicts thereof; otherwise, this Warrant of Constitution to be of no force nor virtue

Given in open Grand Lodge, and under the hands of our Grand Officers, and the seal of our Grand Lodge, at Charleston, this _____ day of _____, in the year of Light, _____

Q. _____ R. _____, U. _____ V. _____,
Grand Master. Senior Grand Warden.
 S. _____ T. _____, (L. S.) W. _____ X. _____,
Deputy Grand Master. Junior Grand Warden.
 Y. _____ Z. _____, *Grand Secretary.*

A new Lodge, for avoiding many irregularities, should be solemnly *consecrated, dedicated, and constituted*, and its officers *installed* by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy shall act for him, the Senior Grand Warden as Deputy, the Junior Grand Warden as the Senior, and the Master of the oldest Lodge as the Junior; or, if the Deputy be also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens *pro tempore*.

When a Warrant is granted for constituting a new Lodge at so great a distance as to render it inconvenient for the Grand Officers to attend the ceremony, the Grand Master may issue a written instrument to some worthy brother, who has been regularly installed Master of a Lodge, empowering him to constitute the petitioners, and install their officers-elect, when congregated by them, which instrument is in the following form:

To all whom it may concern:

But more especially to Brothers A. B., Worshipful Master-elect; C. D., Senior Warden-elect, and E. F., Junior Warden-elect, and the rest of the brethren who have petitioned the Most Worshipful Grand Master for a Warrant of Constitution, to empower them to assemble as a regular Lodge, under the authority and Masonic jurisdiction of the Most Worshipful Grand Lodge of

Ancient Free Masons of South Carolina, the said petition having been granted and confirmed by the said Grand Lodge, at the annual communication held at Charleston, on the _____.

Know ye, that reposing special trust and confidence in the Masonic talents, prudence, and integrity of our Worshipful Brother, _____, we have thought proper, ourselves being unable to attend, to constitute and appoint, and we do hereby constitute and appoint, our said Worshipful Brother, _____, our proxy, to constitute "IN FORM" the petitioners aforesaid into a Lodge, to be known and distinguished in our Register as _____ Lodge No. _____, and to install their officers-elect agreeably to ancient form and the custom of the craft, and for so doing, this shall be his sufficient warrant.

Given under our hand and seal of the Grand (L. S.) Lodge of Ancient Free Masons of South Carolina, at Charleston, this _____ day of _____

_____,
Grand Secretary.

_____,
Grand Master

If the Grand and Deputy Grand Masters shall be absent, or rendered by sickness or casualty incapable of acting, the Grand Wardens may issue a like power under their hands and the Grand Seal, countersigned by the Grand Secretary, provided the Grand Master, or presiding officer has previously signed a Warrant for holding such Lodge. But the Grand Wardens shall not issue any Masonic writing under their private seal or seals.

If the Grand Master in person attend the ceremony, the Lodge is said to be constituted in AMPLE FORM; if the Deputy Grand Master only, it is said to be constituted in due form, but if the power of performing the ceremony be vested in any other person, it is said to be constituted in FORM.

CONSECRATION.

On the day and hour appointed, the Grand Master and his officers, or their representatives and proxies, meet in a convenient room near the Lodge to be consecrated, and open in the Third Degree.

After the officers of the new Lodge are examined, they send a messenger to the Grand Master, with the following messages:

Most Worshipful: The officers and brethren of _____ Lodge, who are now assembled at _____, have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accepted Masons in the town of _____. They are now desirous that their Lodge shall be consecrated, and their officers installed in due and ancient form; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then walk in procession to the hall of the new Lodge. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the Grand Officers, and take their several stations on the left.

If the ceremonies are to be performed in public, the Grand Marshal then forms the procession in the following order:

Tiler, with drawn sword;
Two Stewards, with white rods;
Master Masons, two and two;*
Junior Deacons, with rods;
Senior Deacons, with rods;
Secretaries, with rolls;
Treasurers;

**If there be any Entered Apprentices and Fellow Crafts, they may join the procession outside of the Lodge, and will precede the Master Masons.*

Junior Wardens, with columns;
Senior Wardens, with columns;
Masters of Lodges, with Hirams;
Past Masters;
Members of the higher Degrees.

THE NEW LODGE

Tiler, with a drawn sword;
Stewards, with white rods;
Master Masons;
Junior and Senior Deacons;
Secretary and Treasurer;
Two brethren carrying the Lodge;
Junior and Senior Wardens;
The Holy Writings, carried by the oldest or some suitable member, not in office;
The Worshipful Master;
Music.

THE GRAND LODGE.

Grand Tiler, with drawn sword;
Junior Grand Deacons, with rods;
Grand Pursuivant, with sword of state;
A brother carrying a Golden Vessel of Corn;
Two brethren, carrying the Silver Vessels, one of Wine, the other of Oil;
Grand Secretary;
Grand Treasurer;
A burning Taper borne by a Past Master;
A Past Master, bearing the Holy Writing, Square and Compasses, supported by the Grand Stewards with white rods.
Two burning tapers, borne by two Past Masters;
The Tuscan and Composite Orders;
The Doric, Ionic, and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
The Globes;
Grand Chaplain and Orator;
Junior and Senior Grand Wardens;
Deputy Grand Master;
The Master of the oldest Lodge, carrying the Book of Constitutions;
Grand Master,
supported by the Senior Grand Deacons.

Marshal

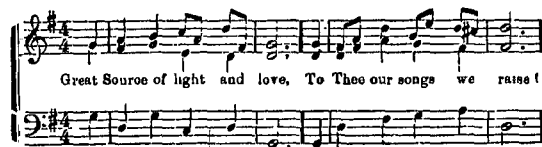
Grand Marshal

The Marshals conduct the procession to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square and Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master; the Lodge is then placed in the center, upon the platform covered with white satin or linen, and encompassed by the three tapers, and the vessels of corn, wine, and oil.

The following services then take place:



Shine on this festive day,
Succeed its hoped design,
And may our Charity display
A love resembling thine.

May this fraternal band,
Now Consecrated—blest,
In union all distinguished stand,
In purity be dressed.

Prayer by the Grand Chaplain.

An oration by some competent brother.

A piece of music.

The Grand Marshal forms the officers and members of the new lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

Most Worshipful: A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the fraternity.

The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims:

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Warrant, establishing and confirming them in the rights and privileges of a regular constituted Lodge; which the Grand Secretary will now read.

After the Warrant is read, the Grand Master then says:

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master-elect to the Grand Master, saying:

Most Worshipful: I present you Brother———, whom the members of the Lodge now to be constituted have chosen for their Master.

The Grand Master asks the brethren if they remain satisfied with their choice. (They bow in token of assent.)

The Master-elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. (They bow as before.)

The officers and members of the new Lodge form in front of the Grand Master; and the business of Consecration commences.

The Grand Master, attended by the Grand Officers, form themselves in order around the Lodge—all kneeling.

A piece of solemn music is performed while the Lodge is uncovered.

After which the first clause of the consecration prayer is rehearsed by the Grand Chaplain, which is as follows:

Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O thou author of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of thy glory!

Glory be to God on high.

Response by the Brethren.—As it was in the beginning, is now, and ever shall be; world without end. Amen



The Deputy Grand Master presents the golden vessel of corn, and the Senior and Junior Grand Wardens the silver vessels of wine and oil, to the Grand Master, who sprinkles the elements of consecration upon the Lodge.

The Grand Chaplain then continues:

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief, and truth, always prevail among the members of this Lodge; may this bond of union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to thee all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

Finally, may we finish all our work here below with thy approbation; and then have our transition from this earthly abode to thy heavenly temple above. there to enjoy light, glory, and bliss, ineffable and eternal!

Glory be to God on high.

Response.—As it was in the beginning, is now, and ever shall be. So mote it be. Amen.

DEDICATION

A piece of solemn music is performed while the Lodge is uncovered.

The Grand Master then standing with his hands stretched forth over the Lodge, exclaims, in an audible voice:

To the memory of the Holy SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues.

Glory be to God on high.

Response.—As it was in the beginning, is now, and ever shall be; world without end. So mote it be. Amen.

A piece of music is performed while the brethren of the new Lodge advance in procession, to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

CONSTITUTION

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time.

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings.

Response.—So mote it be. Amen.

The public grand honors are then given by the brethren.

The Lodge having been thus Consecrated, Dedicated, and Constituted, it is next required that the officers be installed.



The Grand Master or presiding officer says to his Deputy:

Right Worshipful Deputy, have you carefully examined the Master nominated in the Warrant, and do you find him well skilled in the mystic art?

The Deputy replies:

Most Worshipful Grand Master, I have carefully examined and so find him.

The Grand Master says:

You will then present him at the pedestal for installation.

The Deputy taking the Master-elect from among his fellows, presents him at the pedestal, saying:

Most Worshipful Grand Master, I present my worthy Brother, A. B., to be installed Worshipful Master of this new Lodge. I find him to be of good morals and of great skill, true and trusty; and as he is a lover of the fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity and with honor.

The Master then faces his brethren, and the Grand Master says:

Brethren, you now behold before the pedestal, Brother A. B., who has been duly nominated Worshipful Master of this Lodge, and now declares himself ready for installation. If any of you have any reasons to urge why he

should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him.

The Master-elect then faces the Grand Master, who continues:

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

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans. I do.

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

Ans. I do.

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

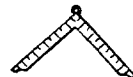
Ans. I do.

These are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

Ans. I do.

The presiding officer then addresses him:

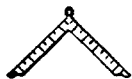
Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this new Lodge, in full confidence of your care, skill, and capacity to govern the same.



The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge, accompanied by the following charges:

The *Holy Writings*, that Great Light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.





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

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



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

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



The *Book of Constitutions* you are to search at all times. Cause it to be frequently read, that none may pretend ignorance of the excellent precepts which it enjoins.

You now receive the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve and duly transmit it to your successor in office.



You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.



The new Master is then placed on the left hand of the Grand Master, who, calling up the brethren, says:

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

And then the brethren salute him with the Grand Honors of Masonry.*

The following charge is then read to the Worshipful Master-elect:



Worshipful Master: Being appointed Master of this Lodge, you cannot be insensible of the obligations which devolve upon you as its head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For the pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge.

*Where the ceremony is performed in a Lodge the private grand honors are given. but when in a church or other public building, the public grand honors, of course, are only to be given.

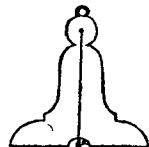
Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the constitutions of Masonry and, above all, the *Holy Scriptures*, which are given as a rule and guide of your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown* of rejoicing, which shall continue when time shall be no more.

You will now present your subordinate officers in their order.

The subordinate officers are then severally presented to the Grand Master by the new Master, who, having invested each with the insignia of his office, delivers a short charge, as follows:

THE SENIOR WARDEN

Brother C. D., you are appointed Senior Warden of this Lodge, and are now invested with the badge of your office.



The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of

fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

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

THE JUNIOR WARDEN

Brother E. F., you are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.



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

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

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the South.*

Brother G H., you are appointed Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge.



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

THE SECRETARY

Brother J K., you are appointed Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge, make a fair record of all things proper to be written; receive all moneys due the Lodge, pay them over to the Treasurer, and take



his receipt for the same

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

(Chaplain, See Page 232)

SENIOR AND JUNIOR DEACONS

Brothers L M and N O, you are appointed Deacons of this Lodge and are now invested with the badge of your office. To you, with such assistance as may be necessary, is intrusted the introduction of visitors. It is also



your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different

degrees of Masonry, and in the immediate practice of our rites. The *Square and Compasses*, as badges of your office, I trust to your care, not doubting your vigilance and attention.

THE STEWARDS

Brothers P. Q. and R. S., you are appointed Stewards of this Lodge, and are now invested with the badge of your office. The duties of your office are to assist in the collection of dues and subscriptions; to keep



an account of the Lodge expenses; to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their duties.

Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

THE TILER

Brother T. U., you are appointed Tiler of this Lodge, and I invest you with the implement of your office. As the *Sword* is placed in the hands of the Tiler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving conscience void of offense toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.



The members of the new Lodge then, all standing, the Grand Master delivers the following:

CHARGE TO THE BRETHREN OF THE LODGE

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

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

The Grand Marshal then proclaims the new Lodge in the following form:

In the name of the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina, I now proclaim this new Lodge by the name of Lodge No....., to be legally constituted and consecrated, and the officers thereof duly installed, with the Grand Honors of Masonry by three times three.

The Grand Honors are given, and the following Ode is sung:

Music by Arthur L. Manchester

Hail! Ma-son-ry di-vine! Glo-ry of ag-es shine,
Long may'st thou reign, Where'er thy lodg-es stand, May they have
great com-mand, And al-ways grace the land, Thou art di-vine

Hail, Masonry divine,
Glory of ages shine;

Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

Great fabrics still arise,
And grace the azure skies—

Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share:
Thou art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
Hall, Royal Art!
And left us room to sing,

A benediction is then pronounced by the Grand Chaplain, and the procession returns to the Lodge room.

Here all but Past Masters are caused to retire, and the Worshipful Master is solemnly inducted into the Oriental Chair of Solomon, and invested with the mysteries of the Past Master's degree.*

Master Masons being then admitted, the members of the new Lodge advance in procession, pay due homage to the new Master, and signify their promise of subjection and obedience by the usual marks of distinction in the different degrees of Masonry.

The Grand Master then directs the Grand Marshal to form the procession, when the Grand Lodge returns to its own hall, and the two Lodges are closed in due form.

SECTION II.

ANNUAL INSTALLATION OF THE OFFICERS OF A LODGE

At every annual election in a Subordinate Lodge, it is necessary that the officers should be installed. This ceremony may be performed by any Past Master.

The officers having been constitutionally elected, and the Lodge being opened on the third degree of Masonry, the Worshipful Master of the last year, or some other Past Master, takes the chair.

The Master-elect is then conducted by some Past Master, if possible, and if not, by an old Master Mason, in front of the Pedestal of the East. The new Master advances with the usual distinctive forms, and his conductor says:

Worshipful Sir, I here present before you Brother A. B., who has been duly elected to serve this Lodge as Worshipful Master for the ensuing Masonic year, and who now declares himself ready for installation.

*Chapter Past Masters who have never presided over a symbolic Lodge are not permitted to be present at this ceremony.

The new Master then turning and facing the brethren, the presiding officer says:

Brethren, you now behold before you. Brother A. B., who has been duly elected to serve this Lodge as Worshipful Master, and who now declares himself ready for installation. If any of you have any reasons to urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him.

The new Master then faces the East, and the presiding officer addresses to him the following charge:

Brother, previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of the Master of a Lodge:

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

V. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and

their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the Constitutions of the Order?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

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

Ans. I do.

XIII. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

Ans. I do.

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

Ans. I do.

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

Ans. I do.

These are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

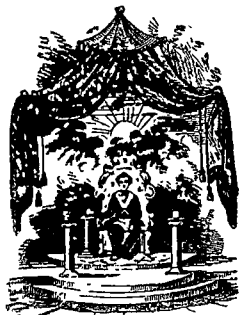
Ans. I do.

The presiding officer then addresses him:

Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same.



But previous thereto, it is necessary that you should be solemnly inducted into the Oriental Chair of King Solomon, during the performance of which ceremony it is requested that all but actual Past Masters will retire.



Here all but actual Past Masters of symbolic Lodges must retire. "Chapter Past Masters who have never presided over a symbolic Lodge must not remain". The Presiding Officer takes his seat in the East and the other stations are filled as in a Lodge of Master Masons. At least three actual past Masters must be present. All but the actual Past Masters having retired, the candidate is invested with the mysteries of that degree, and solemnly inducted into the chair. Whereupon the doors being opened, the brethren return, and forming an avenue on each side, from the West to the East, the new Master being in the chair, the Presiding Officer says:

Brethren, behold your Master!

Master, behold your brethren!

A procession is then formed, and the brethren pass around the Lodge, signifying their homage and obedience by the usual distinctive marks in the different degrees of Free Masonry, during which time the INSTALLATION ODE is sung.



Hail, Masonry divine,
Glory of ages shine;

Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

Great fabrics still arise,
And grace the azure skies—

Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share;
Thou art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

After the singing of the ODE, the new Master calls the Lodge to order, and the Senior Warden is brought before him with the same ceremony as was used in his own case. No objection being made to his installation,

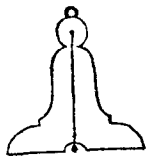
the new Master administers the following obligation of office:

I, A. B., do solemnly promise that I will serve this Lodge as.....for the space of one year, from the festival of St. John the Evangelist to the one next ensuing, and will perform all the duties appertaining to that office, to the best of my abilities. So help me, God.

The following charge is then rehearsed to him:

THE SENIOR WARDEN

Brother C. D., you have been duly elected Senior Warden of this Lodge, and are now invested with the badge of your office.



The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination,

yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

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

The Senior Warden takes his appointed station.

The Junior Warden is then brought up with the same ceremonies; and the same obligation being administered, he receives the following charge:

THE JUNIOR WARDEN

Brother E. F., you have been duly elected Junior Warden of this Lodge, and are now invested with the badge of your office.



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

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

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the South.*

The Junior Warden takes his appointed station.

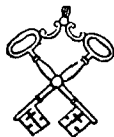
Proclamation is then made as follows by the first presiding officer:

I hereby proclaim that Brother A. B. has been duly installed as Worshipful Master, Brother C. D. as Senior Warden, and Brother E. F. as Junior Warden of..... Lodge No....., with the Grand Honors of Masonry by three times three.

The Grand Honors are then given, and the new Master proceeds to install in like manner the rest of the officers, rehearsing to each his appropriate charge, as follows:

THE TREASURER

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



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

THE SECRETARY

Brother J. K., you have been duly elected Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge, make a fair record of all things proper to be written; receive all moneys



due the Lodge, pay them over to the Treasurer, and take his receipt for the same.

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

THE CHAPLAIN

Sir and Brother....., the sacred position of Chaplain is entrusted to your care, and we now invest you with the jewel of your office.



In the discharge of your duties you will be expected to lead in the devotions of the Lodge at all Communications, and public ceremonies. Masonry is not a religion, yet it is religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our institution.

The Holy Bible, the Great Light of Masonry, we entrust to your care.

SENIOR AND JUNIOR DEACONS.

Brothers L. M. and N. O., you are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is intrusted the introduction of visitors. It is also your province to attend on the Master



and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry, and the immediate practice of our rites. The *Square and Compasses*, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

THE STEWARDS

Brothers P. Q. and R. S., you are appointed Stewards of this Lodge, and are now invested with the badge of your office. The duties of your office are to assist in the collection of dues and subscriptions; to keep



an account of the Lodge expenses; to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their duties.

Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

THE TILER

Brother T. U., you are appointed Tiler of this Lodge; and I invest you with the implement of your office. As the *Sword* is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but



such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offense toward God and toward man.

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

The officers having been thus installed, the new Master returns thanks, and the new officers resign their stations and places to the old officers, not to resume them again until St. John the Evangelist's day, when the Masonic year commences, unless the installations should have taken place on that day.

The Lodge is then closed.

SECTION III.

INSTALLATION OF THE OFFICERS OF A GRAND LODGE

The chair being taken by the Grand Master of the preceding year, or, in his absence, by some other Past Grand or Past Deputy Grand Master, the Grand Lodge is opened in the first degree of Masonry, so that all the craft may be permitted to be present. The other chairs are filled by the officers who, having served their time, are about to retire from office.

The Grand Secretary then reads from the records of the Grand Lodge the names of the officers who have been elected to serve for the ensuing year. The Grand Master-elect, preceded by the Grand Marshal, is then conducted by two Senior Deacons to the front of the pedestal, and the Grand Marshal says to the presiding Grand Officer:

Most Worshipful Sir, you here see present at the pedestal, Brother A. B., who, having been duly elected to preside over the craft as their Grand Master, now declares himself ready for installation.

The presiding Grand Officer then rises and says:

Brethren, you behold before the pedestal, Brother A. B., who, having been duly elected to preside over the craft as their Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now, or else forever hereafter hold your peace.

No objection being made, the presiding Grand Officer proceeds to administer to the newly elected officer the obligation (see page 229) for the faithful discharge of his duties, the brethren all respectfully standing. The new Grand Master then receives the following charge, and being invested with the ensigns of his dignity, is placed in the Oriental Chair.

CHARGE OF THE GRAND MASTER

Let me congratulate you, Most Worshipful Sir, on the honor of being raised, from the level of equality to the high station of presiding over all the Lodges in the State of..... and the Masonic jurisdiction thereof. We



look up with confidence to a brother (whose age alone would entitle him to our respectful deference, but)* whose person is endeared to us by that love of the fraternity which is sanctified by the experience of many revolving years. May the Father of light, of life, and of love, invest you with its choicest gifts; may heavenly wisdom illuminate your mind; may heavenly power give strength to your exertion; may heavenly goodness fill and enlarge your breast; may your feet rest upon the rocks of justice; from your bands may streams of beneficence continually flow; and round your head may there bend a circle made splendid

*What is included within in brackets must be omitted as occasion may require.

by the rays of honor; and late, very late in life, may you be transmitted from the fading honors of an earthly Lodge to the mansions prepared for the faithful in another and a better world.

Let me congratulate you, the Grand Officers, and other brethren, on the election of (venerable) Grand Master. As it is *his* duty to *command*, according to our Constitutions, so it is *ours* with readiness to *obey*. Look to the sun and behold the planetary worlds revolving round him in continual order and harmony with the happiest effect, and learn to imitate their regularity, in the hope of obtaining from the chair of *Solomon* the light of wisdom and the warmth of love. Or look higher still, and behold the cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with zeal and love before the throne of God. Behold the heavenly host, filled with love to their Creator, and love to our race. See these ministering spirits, exercising their kind offices to men, relieving their wants, securing them from danger, and endeavoring to promote their good.

"Myriads of spiritual beings walk the earth
Unseen. or when we sleep, or when we awake."

Of them let us learn to rise in our affection to the great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind. Of them let us learn, never to be weary in well-doing, but to "mourn with them that mourn, and to rejoice with them that do rejoice," until, having finished our work on earth, we shall be admitted to the temple above, "not made with hands, eternal in the heavens."

The Grand Marshal then standing in front of the pedestal says:

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

A procession of the craft is then made three times round the Lodge, and the INSTALLATION ODE is sung.

Music by Arthur L. Manchester

Hail! Ma - son - ry di - vine! Glo - ry of ag - es shine,

Long may'st thou reign, Where'er thy lodg - es stand, May they have

great com - mand, And al - ways grace the land, Thou art di - vine.

Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

Great are thy schemes;
Thy noble orders are
Matchless beyond compare;
No art with thee can share;
Great fabrics still arise,
And grace the azure skies—
Thou art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hall, Royal Art!

At the conclusion of the procession and ode, the Grand Marshal makes the following proclamation:

By the authority of the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina, I proclaim Most Worshipful Brother A. B., Grand Master of Masons, with the Grand Honors of Masonry by three times three.

The public Grand Honors are given by all the brethren.

The new Grand Master then proceeds to install the rest of the Grand Officers, each of whom is introduced with the same ceremony before the pedestal, and presented by the Grand Marshal.

The Grand Marshal first introduces the Deputy Grand Master, saying:

Most Worshipful Sir, you here see present at the pedestal, Brother C. D., who, having been duly elected to serve the craft as their Deputy Grand Master, now declares himself ready for installation.

The Grand Master says:

Brethren, you here behold before the pedestal, Brother C. D., who, having been elected to serve the craft as their Deputy Grand Master, now declares himself ready for installation. If any of you know of any reason why he should not be installed, you will state your objections now, or else forever hereafter hold your peace.

No objection being made, the Grand Master proceeds to administer to the newly elected officer the obligation for the faithful discharge of his duties, the brethren all respectfully standing. The new Deputy Grand Master then receives the following charge, and being invested with the ensigns of his dignity, is placed at the right hand of the Grand Master.

DEPUTY GRAND MASTER.

Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren, is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the craft; in his presence you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be the better enabled to preserve inviolate the laws and ancient Landmarks of our Order, and that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. Receive this jewel of your office, and sit at our right hand to aid us with your counsel.

The remaining Grand Officers are introduced in like manner, by the Grand Marshal, and receive their appropriate charges as follows:

SENIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrage of your brethren, you have been elected their Senior Grand Warden, and we now invest you with the badge of your office.

Your regular attendance at the communications of the Grand Lodge is essen-



tially necessary. In the absence of the Grand Master and his Deputy, you are to govern the craft; in their presence you are to strengthen the craft; in the authority of your chief.

We firmly rely on your knowledge of Masonry and your attachment to our institution, for the faithful discharge of the duties of this important trust. *Look well to the West.*

JUNIOR GRAND WARDEN.

Right Worshipful Brother, by the suffrage of your brethren, you have been elected their Junior Grand Warden, and we now invest you with the badge of your office.



Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the craft, in their presence you will aid them in their arduous labors.

We have no doubt that you will faithfully execute the duties which are incumbent on you in your present position. *Look well to the South.*

GRAND TREASURER.

Right Worshipful Brother, you have been elected to the responsible office of Grand Treasurer, and we now invest you with the jewel of your office.



It is your duty to receive all moneys, due the Grand Lodge, to make due entries of the same, and pay them out by order of the Grand Master, and with the consent and approbation of the Grand Lodge. The office to which you have been appointed embraces an important trust, and the choice

of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion.

We do not doubt that your regard for the fraternity will prompt you to the faithful discharge of your duties.

GRAND SECRETARY.

Right Worshipful Brother, you have been elected to the important office of Grand Secretary, and we now invest you with the jewel of the office.



It is your duty to observe all the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written. You are also the official organ of the Grand Lodge, and in that capacity will conduct its various correspondence, and act as the medium of intercourse between the fraternity and their Grand Master. In the discharge of these extensive duties, let your carriage and behavior be marked by that promptitude and discretion that will at once reflect credit on yourself and honor on the body whom you represent.

GRAND CHAPLAIN.

Right Worshipful Brother, the sacred position of Grand Chaplain has been intrusted to your care, and we now invest you with the jewel of your office.



In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will

lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our institution. The doctrine of morality and virtue, which you are accustomed to inculcate to the world, as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well doing. The Holy Bible, the great light of Masonry, we intrust to your care.

GRAND DEACONS.

Brethren, you have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the jewels of your office, and these rods as ensigns of your authority.

It is your providence to attend upon the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the functions of your office.



GRAND MARSHAL

Brother, you have been appointed Grand Marshal, and we now invest you with the jewel of your office, and present you with this baton, as the ensign of your authority.

It is your duty to proclaim the Grand Officers at their installation; to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are especially necessary to the faithful discharge of these duties.



GRAND PURSUIVANT.

Brother, you have been appointed Grand Pursuivant, and we now invest you with the jewel of your office, and intrust this sword of state to your keeping.

Your station is near the door, whence you will receive all reports from the Grand Tiler, and announce the name and Masonic rank of all who desire admission. You will see that none enter without wearing their appropriate decorations. You will also carry the Grand Sword of state in all



public processions, and perform such other duties as appertain to your office. Your early and punctual attendance at all communications of the Grand Lodge is essentially necessary.

GRAND STEWARDS.

Brethren, you have been appointed Grand Stewards, and we now invest you with the jewels of your office, and place in your hands these white rods as ensigns of your station.

It is your duty to superintend the tables at the hour of refreshment, and see that every brother is suitably provided. It is, therefore, indispensably necessary that you yourselves should be temperate and discreet in the indulgence of your own inclinations, carefully observing that none of the craft transgress the due bounds of moderation in the enjoyment of their pleasures.

GRAND TILER.

Brother, you have been appointed Tiler of this Grand Lodge, and we now invest you with the jewel of your office, and place this sword in your hands, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside; to report to the Grand Pursuivant those who desire to be admitted; to summon the members of the Grand Lodge, under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is essentially necessary at every communication.



The Grand Master announces the appointment of the District Deputy Grand Masters, who are thereupon introduced in like manner, as the other officers, are obligated for the faithful performance of their duties, and receive the following charge:

DISTRICT DEPUTY GRAND MASTERS.

Right Worshipful Brother: The office to which you have been appointed is one of great dignity and much importance, and we now invest you with the jewel of your office.

It is your duty to visit every Lodge in your Masonic District at least once during your term of office; to preside in each Lodge in such Masonic district, to examine its books and records, and see if they are perfectly kept; to ascertain the condition of each Lodge in your District in all respects; to point out any errors you may discover in their conduct and mode of working; to communicate light and information to the uninformed; to preserve our Ritual and our traditions in the memory of the fraternity; to see that the Ancient Landmarks of the Order are not removed, and, by your instructions to the Lodges in your district, to illustrate the genius and vindicate the principles of our institutions; and, especially shall it be your duty to recommend attention to the moral and benevolent principles of Masonry; and, if you discover in any Lodge in your district, or elsewhere in your district, any error or evil, to endeavor immediately to arrest the same by Masonic means; to report, in writing, the condition of each Lodge in your district, and transmit the same to the Grand Master.

The honor that has been conferred upon you, and the confidence reposed in you, demand your constant fidelity and attachment to the interests of the Order.

Let it be your object, while inculcating upon the members of this time-honored Society a faithful regard for its obligations, to impress the world at large with a favorable opinion of its design and tendency.

The Grand Marshal then makes proclamation as follows:

By the authority of the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina, I proclaim that the Grand and Subordinate Officers have been installed in ample form with the Grand Honors of Masonry by three times three.

The public Grand Honors are then given and the brethren make the response.

So mote it be.

The following One, or some other appropriate one, is then sung:



Almighty Father! God of Love!
 Sacred, eternal King of kings!
 From thy celestial courts above,
 Send beams of grace on seraphs' wings,
 Oh, may they, glit with light divine,
 Shed on our hearts inspiring rays:
 While bending at this sacred shrine,
 We offer mystic songs of praise.

Faith, with divine and heavenward eye,
 Pointing to radiant realms of bliss,
 Shed here thy sweet benignity,
 And crown our works with happiness;
 Hope! too, with bosom void of fear,
 Still on thy steadfast anchor lean;
 Oh, shed thy balmy influence here,
 And fill our breasts with joy serene.

And thou, fair Charity! whose smile
 Can bid the heart forget its woe,
 Whose hand can misery's care beguile,
 And kindness' sweetest boon bestow,
 Here shed thy sweet soul-soothing ray;
 Soften our hearts, thou power divine!
 Bid the warm gem of pity play,
 With sparkling luster, on our shrine.

Thou, who art thron'd 'midst dazzling light,
 And wrapp'd in brilliant robes of gold,
 Whose flowing locks of silv'ry white
 Thy age and honor both unfold,
 Genius of Masonry! descend,
 And guide our steps by thy strict law;
 Oh, swiftly to our temple bend,
 And fill our breasts with solemn awe.

An address may then be delivered by any brother appointed for the occasion. After which the Grand Chaplain pronounces the benediction, and the Grand Lodge is closed in ample form.



SECTION IV.

CEREMONY OBSERVED AT GRAND VISITATIONS.

The Grand Master, accompanied by the Grand Officers, shall, at least once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When this laudable

duty becomes impracticable, from the extent of jurisdiction and large number of Lodges, the Grand Master may appoint any one or more of his Grand Officers, who shall visit and inspect such Lodges as the Grand Master shall designate, and make report to him of the result.

The following is the form of a power for inspecting:
To all whom it may concern:

Know ye, that for divers good and sufficient reasons, we, the Most Worshipful Grand Master, finding it inconvenient in person to visit and inspect the following Lodges, namely (here insert the names and localities), have constituted and appointed, and by these presents do constitute and appoint, our Right Worshipful Brother, (here name his office), authorizing him as our special proxy to visit the aforesaid Lodges, and to inspect their proceedings, to ascertain the state of their funds and their general condition, report of the same to be forthwith made to me.

Given under our hand and the seal of the Grand
 (I. S.) Lodge, at Charleston, this..... day of.....
 in the year of Light,

.....
Grand Secretary.

.....
Grand Master.

When both the Grand and Deputy Grand Masters are absent, the Senior or Junior Grand Warden may preside, as Deputy, in visiting the Lodges, who in such cases, shall have the above deputation, under the grand seal, signed by the Grand Master, and countersigned by the Grand Secretary.

The following is the ceremony observed on such occasions:

The Grand Secretary, by command of the Grand Master or presiding Grand Officer, notifies the Lodge of the intended visit.

The Master opens his Lodge on the third degree, and places his Deacons at the sides of the door, with their staves crossed. The brethren arrange themselves in a line from the door, on each side, to the chair. The orders, borne by some of the most respectable private brethren, wait near the door, to walk before the Grand Officers when they enter. This being arranged in this manner, the Master deposes a Past Master to escort the Grand Officers, who enter in the following form:

Grand Marshal;
 Grand Stewards;
 Grand Pursuivant, with sword of state;
 Two Grand Deacons;
 Grand Treasurer and Secretary,
 Grand Chaplain;
 Senior and Junior Grand Wardens;
 Grand and Deputy Grand Masters,
 Two Grand Deacons.

The Grand Tiler remains at the door.

They proceed up to the East, when they open to the right and left, and the Grand Master passes through to the chair, they then close, and take their seats on the right of the Master. The Master receives the Grand Master, according to ancient usage, with the private Grand Honors of Masonry, and resigns to him the chair and the hiram, when the officers of the Lodge resign their seats to the corresponding Grand Officers. The Master then delivers to the Grand Master the Warrant of Constitution, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master then resigns the chair to the Worshipful Master, and the Grand Officers leave their seats and repair to the East.

Should the Grand Officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.

SECTION V.

FESTIVALS OF THE ORDER.

In every country where Free Masonry is encouraged, its festival days are celebrated with great ceremony. These are, the festival of St. John the Baptist, on the 24th of June, and that of St. John the Evangelist, on the 27th of December. They are days set apart by the fraternity to worship the Grand Architect of the Universe; to implore his blessings upon the great family of mankind; and to partake of the feast of brotherly affection. Hence the Grand Lodge has recommended to every Lodge, annually to celebrate one or both of these days in such a way as will be most conducive to the advantage of the Lodge, and the honor and benefit of the Institution.

Whichever day may have been selected, the Lodge about to celebrate it should assemble at its usual place of meeting, and having been opened on the first degree, is called from labor, and a procession is to be formed as follows:

Tiler, with his sword;
Two Stewards, with white staves;
Two Standards, (Faith and Hope);
Entered Apprentices, two and two;
Fellow Crafts, two and two;
Master Masons, two and two;
Two Standards (Charity and Wisdom);
Masons of the higher degrees;
A Brother, carrying one of the Orders;
Four Brethren, carrying the other four Orders, two and two;
Two Standards (Strength and Beauty);
Secretary and Treasurer;

Marshal

The oldest member of the Lodge carrying the Holy Bible,
Square, and Compasses;
Chaplain and Orator;
Past Wardens;
Past Masters;
Two Wardens, with their pillars;
Junior Deacon, Worshipful Master, Senior Deacon.

If any Grand Officers be present, they must be placed in the rear of the procession, immediately in front of the two Wardens.

Every officer must wear the jewels of his office. The Marshal attends on horseback to regulate the procession. On arriving at the church gate, the brethren uncover and open their ranks to the right and left as far as the Master, who, followed by the brethren, passes between the lines, likewise uncovered, into the church. The same ceremony is observed on their return to the Free Masons' Hall.

Divine service must be performed by the Chaplain, and an appropriate address delivered by some competent brother appointed for the occasion. Hymns and anthems adapted to the occasion shall be sung, and after service, a collection may be made at the church doors, in aid of the charity fund. After the return to the hall, the Master may deliver a charge from the chair, upon such subjects connected with the Order, and the honor and happiness of the craft, as he may think proper.

In all Masonic processions, no Free Mason shall wear the insignia of any order which is not recognized by the Grand Lodge. The proper dress of Free Masons in procession is, black clothes, with white gloves and stockings.

When the day is celebrated by the Grand Lodge, the procession must be formed as follows:

Tiler, with his sword;
 Two Deacons, with their staves;
 Two Standards (Faith and Hope);
 Twelve Fellow Crafts, two and two;
 Tiler, with his sword;
 Entered Apprentices, two and two;
 Fellow Crafts, two and two;
 Master Masons, two and two;
 Tiler, with his sword;
 Two Deacons, with their staves;
 Two Standards (Strength and Beauty);
 Music;
 Grand Tiler, with flaming sword;
 Grand Stewards, with white rods;
 A Brother, carrying one of the Orders;
 Four Brethren, carrying the other four Orders, two
 and two;
 Grand Pursuivant, with sword of state;
 Grand Secretary, with his bag;
 Grand Treasurer, with his staff;
 The Bible, Square, and Compasses, on a crimson velvet
 cushion, carried by an aged Master Mason, supported
 by two Deacons, with their staves;
 Grand Chaplain and Orator;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 Junior Grand Deacons, with their staves;
 Grand Wardens, with their pillars;
 Deputy Grand Master;
 The Book of Constitutions, on a crimson velvet cushion,
 carried by the Master of the oldest Lodge;
 Grand Master;
 Senior Grand Deacons, with their staves;
 Two Tilers, with drawn swords, close the procession.

These forms of procession may be used by the Grand
 or a Subordinate Lodge on all other public occasions
 where a particular form is not laid down in this work.

SECTION VI.

LAYING THE FOUNDATION STONES OF PUBLIC
STRUCTURES.

*This ceremony must only be performed by the Grand
 Master, assisted by the Grand Lodge in General Com-
 munication. The chief magistrate, and other officers of
 the place where the building is to be erected, generally
 attend on the occasion. The ceremony is thus conducted:*

*At the time appointed, the brethren are convened at some
 convenient place, approved of by the Grand Master. A band of
 music is provided, and the brethren appear in the insignia of
 the Order, well dressed, with white gloves and aprons. The
 Grand Lodge is opened on the first degree, by the Grand
 Master, and the rules for regulating the procession to and
 from the place where the ceremony is to be performed are
 read by the Grand Secretary. The necessary cautions are
 then given from the chair, and the Grand Lodge is called off
 from labor, after which the procession, being arranged by the
 Grand Marshal, sets out in the following order:*

Tiler, with drawn sword;
 Two Deacons, with staves;
 Two Standards (Faith and Hope);
 Twelve Fellow Crafts, two and two;
 Tiler, with drawn sword;
 Entered Apprentices, two and two;
 Fellow Crafts, two and two;
 Master Masons, two and two;
 Tiler, with drawn sword;
 Two Deacons, with staves;
 Two Standards (Charity and Wisdom);
 Secretaries of Lodges, with rolls, two and two;
 Treasurers of Lodges, with green bags, two and two;
 Junior Wardens of Lodges, with pillars, two and two;
 Senior Wardens of Lodges, with pillars, two and two;
 Masters of Lodges, with hirsams, two and two;
 Past Masters of Lodges, two and two;

Masons of such of the higher degrees as are recognized by the Grand Lodge, in the form of their respective Orders:

Tiler, with drawn sword;
two Deacons, with staves;

Two Standards (Strength and Beauty);

Grand Tiler, with drawn sword;

Grand Stewards, with white rods;

Music;

A Brother, carrying one of the Orders;

Architect, with some implement of his office;

Four Brethren, carrying the four Orders, two and two;

Grand Pursuivant, with sword of state;

Grand Secretary, with his bag;

Grand Treasurer, with his staff;

The Bible, Square, and Compasses, on a crimson velvet cushion, carried by an aged Mason, supported by

Two Deacons, with staves;

Grand Chaplain;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

Chief Magistrate and civil Officers of the place;

Two Junior Grand Deacons, with staves;

Grand Wardens;

Deputy Grand Master;

Book of Constitutions, carried by the Master of the oldest Lodge;

Grand Master, supported by two Senior Grand Deacons, with staves;

Two Tilers, with swords drawn, close the procession.

The Grand Marshal attends to regulate the procession.

A triumphant arch is erected at the place where the ceremony is to be performed.

The procession arriving at the arch, opens to the right and left, and, uncovering, the Grand Master and his

officers repair to a temporary platform, covered with a carpet, and the rest of the brethren surround the platform. The Grand Master commands silence in the usual Masonic form, when the following ODE is sung:

Music by Arthur L. Manchester

When earth's foun da - tion first was laid, By the Al migh - ty Ar - tist's hand,

'Twas then our per - fect, our per - fect laws were made, Es - tab - lished by — his strict com - mand

CHORUS

Hail' mys - ter - ious, hail, glo - rious Mas - on - ry! that makes us e - ver great and free

When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Established by his strict command.

CHORUS,

Hail, myterious—hail, glorious Masonry,
That makes us ever great and free.

In vain from place to place did roam,
Until from heaven, from heaven they were taught
CHORUS.—Hail, etc.

In vain mankind for shelter sought,
To plan, to build, to fix their home.

Illustrious hence we date our Art,
Which now in beauteous piles appear,
And shall to endless, to endless time impart,
How worthy and how great we are.

CHORUS.—Hall, etc.

Nor we less fam'd for every tie
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.

CHORUS.—Hall, etc.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.

CHORUS.—Hall, etc.

The necessary preparations are then made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary.

The stone is raised up by means of an engine, erected for that purpose in the northeast corner of the intended building.

The Grand Chaplain offers up a short prayer.

The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place by three gradual motions.

The principal architect then presents the working tools to the Grand Master, who, descending to the foundation, applies the plumb, square, and level to the stone in their

proper positions, and standing in front of all, says in a loud voice:

I have tried and proved this stone by plumb, square, and level, and pronounce it to be WELL FORMED, TRUE, and TRUSTY.

The Deputy Grand Master then presents the Grand Master with the golden vessel of corn, saying:



Most Worshipful, I present you with the corn of nourishment.

The Grand Master then scatters the corn upon the stone and the Senior Grand Warden presents him with the silver vessel of wine, saying:



Most Worshipful, I present you with the wine of refreshment.

The Grand Master pours the wine upon the stone, and the Junior Grand Warden presents him with the silver vessel of oil, saying:

Most Worshipful, I present you with the oil of joy.



The Grand Master pours the oil upon the stone, and standing in front of all, and extending his hands, he makes the following invocation:

May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve this structure from decay; and grant to us all a supply of the **CORN** of nourishment, the **WINE** of refreshment, and the **OIL** of joy. So mote it be. Amen.

The Grand Master then strikes the stone three times with his hiram, and the brethren give the public Grand Honors of Masonry by three times three.

The Grand Master then ascends the platform, and delivers over the various implements of architecture to the architect, saying:

Worthy Sir (or Brother), having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master then reascends the platform and the following ANTHEM is sung:

Music by Arthur L. Manchester

Let there be light! the Al - migh - ty spoke, Re - ful - gent streams from
cha - os broke, To il - lume the ris - ing earth! Well pleas'd the great Je -
ho - vah stood, The Pow'r su - preme pro - nounc'd it good, And gave the plan - ets birth!
In cho - ral num - bers let us join To bless and praise this light di - vine!

"Let there be light!" th' Almighty spoke;
Refulgent streams from chaos broke,
To illumine the rising earth!
Well pleas'd the great JEHOVAH stood;
The power supreme pronounc'd it good,
And gave the planets birth!

CHORUS.

In choral numbers Masons join,
To bless and praise this light divine.

Parent of light, accept our praise!
Who shedd'st on us thy brightest rays,
The light that fills the mind:

By choice selected, lo! we stand,
By friendship join'd a social band!
That love, that aid mankind!

CHORUS.—In choral numbers, etc.

The widow's tear, the orphan's cry,
All wants our ready hands supply,
As far as power is given;
The naked clothe, the pris'ner free,
These are thy words, sweet Charity,
Reveal'd to us from heaven.

CHORUS.—In choral numbers, etc.

The Grand Master then addresses the assembly as follows:

Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good

men, and promoting harmony and brotherly love throughout the world, till time shall be no more.

The brethren all exclaim:

So mote it be. Amen.

A voluntary collection is then made by the Grand Stewards among the brethren for the needy workmen, and the sum collected is placed upon the stone by the Grand Treasurer; during which time the following SONG is sung in honor of Masonry.

Music by Arthur L. Manchester

Hail! Ma - son - ry di - vine! Glo - ry of ag - es shine,

Long may'st thou reign, Where'er thy lod - es stand, May they have

great com - mand, And al - ways grace the land; Thou art di - vine.

Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou art divine.

Hiram, the architect,
 Did all the craft direct
 How they should build;
 Sol'mon, great Israel's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hall, Royal Art!

A benediction is then pronounced by the Grand Chaplain, after which the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

Where the site of the intended building is too remote for the Grand Master to attend in person, a dispensation may be obtained by the nearest Subordinate Lodge to perform the ceremony as near to the customary forms as circumstances will permit.



SECTION VII.

DEDICATION OF FREE MASONS' HALLS.

On the day appointed for the celebration of the ceremony of dedication, the brethren are convened in a convenient room, adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form on the first degree. The order of procession is read by the Grand Secretary, and a general charge respecting propriety of behavior given by the Grand Master. The Grand Lodge then moves to the Hall which is to be dedicated, in the following form of procession:

Marshal.

Tiler, with drawn sword;
 Two Deacons, with rods;
 Two Standards (Faith and Hope);
 Twelve Fellow Crafts, two and two;
 Tiler, with drawn sword;
 Entered Apprentices, two and two;
 Fellow Crafts, two and two;
 Master Masons, two and two;
 Tiler, with drawn sword;
 Two Deacons, with rods;
 Two Standards (Charity and Wisdom);
 Secretaries of Lodges, with rolls, two and two;
 Treasurers of Lodges, with their badges, two and two;
 Junior Wardens of Lodges, with pillars, two and two;
 Senior Wardens of Lodges, with pillars, two and two;
 Masters of Lodges, with hIRams, two and two;
 Past Masters of Lodges, two and two;
 Masons of such of the higher degrees as are recognized by the Grand Lodge, in the form of their
 respective Orders;
 Tiler, with drawn sword;
 Two Deacons, with rods;
 Two Standards (Strength and Beauty);
 Grand Tiler, with drawn sword;
 Grand Stewards, with white staves;
 Music;
 A Brother, carrying a gold pitcher, containing corn;
 Two Brethren, with silver pitchers, containing oil and wine;

A Brother, carrying one of the Orders;
 Four Brethren, carrying the Lodge, covered with white silk;
 Four Brethren, carrying the other four Orders, two and two;
 Architect, with square, level, and plumb;
 Grand Pursuivant, with sword of state;
 Grand Secretary, with a green bag;
 Grand Treasurer, with his staff;
 Bible, Square, and Compass, on a crimson velvet cushion, carried by an aged Mason, supported by two Deacons, with their rods;
 Grand Chaplain and Orator;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 Chief Magistrate and civil Officers of the place;
 Junior Grand Deacons, with rods;
 Grand Wardens;
 Deputy Grand Master;
 The Constitutions, carried on a crimson velvet cushion, by the Master of the oldest Lodge;
 Grand Master;
 Senior Grand Deacons, with rods;
 Two Tilers, with swords drawn, close the procession.

Grand Marshal.

Every officer must wear the jewel of his office. The Grand Marshal attends to regulate the procession and preserve order. In all Masonic processions, the brethren open to the right and left, as far as the Grand Tiler, and the Grand Officers and regalia pass through—the brethren being uncovered.

When the procession reaches the Grand Master's chair, the Grand Officers are separately proclaimed by the Grand Marshal, according to rank, as they arrive at that station, and when the Grand Master is proclaimed, a grand piece of music is performed while the procession is made three times round the Hall. The Lodge is then placed in the center, and the Grand Master having taken the chair, under a canopy of state, the Grand Officers and the Masters and Wardens of the Lodges, etc., repair to the places previously prepared for

their reception. The five Orders are arranged near the Lodge, and the gold and silver pitchers, with the corn, wine, and oil, are placed upon it. Near it stands a pedestal, with the Bible open, and the square and compasses laid thereon, and upon another pedestal, the Book of Constitutions. These arrangements being made, the following ANTHEM, or some other appropriate one, is sung:

Music by Arthur L. Manchester

Hail, u - ni - ver - sal Lord! By heav'n and earth a - dor'd,
 All hail, great God! From heav'n, thy dwell - ing place, Send down Thy
 sav - ing grace. Re mem - ber now our race, O Lord, our God

| | |
|-----------------------------|-----------------------------|
| Hail, universal Lord, | O, hear our prayer today. |
| By heaven and earth adored, | Turn not thy face away. |
| All hail, great God! | O Lord our God! |
| Before thy throne we bend, | Heaven, thy dread dwelling- |
| To us thy grace extend, | place |
| And to our prayer attend; | Can not contain thy grace; |
| All hail, great God! | Remember now our race, |
| | O Lord our God! |

God of our fathers, bear,
 And to our cry be near,
 Jehovah, God!
 The heavens eternal bow,
 Forgive in mercy now
 Thy suppliants here, O thou
 Jehovah, God!
 To thee our hearts do draw,
 On them, O write thy law,
 Our Saviour God!
 When in this Lodge we're met,
 And at thine altar set,
 O, do not us forget,
 Our Saviour God!

The Master of the Lodge to which the Hall to be dedicated belongs, then rises, and approaching the East addresses the Grand Master as follows:

The brethren of Lodge, being animated with a desire to promote the honor and interest of the craft, have erected a Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes agreeably to ancient form and usage.

The Architect then addresses the Grand Master as follows, presenting to him the Square, Level, and Plumb:

Most Worshipful, having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

Brother Architect, the skill and fidelity displayed in the erection of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality, of its founders.

The Deputy Grand Master then rises, and says:

Most Worshipful, the hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should now be dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played:

Grand Pursuivant;
 Two Stewards, with staves;
 A Past Master, with a light;
 A Past Master, with Bible, Square, and Compasses on a velvet cushion;
 Two Past Masters, each with a light;
 Grand Secretary and Treasurer;
 Junior Grand Warden, with pitcher of corn;
 Senior Grand Warden, with pitcher of wine;
 Deputy Grand Master, with pitcher of oil;
 Grand Master;
 Two Deacons, with rods.

When the Grand Master arrives at the East, the procession halts, the music is silent, and the Grand Chaplain makes the following

CONSECRATION PRAYER:

Almighty and ever glorious and gracious Lord God, Creator of all things, and Governor of everything thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued, and ended

in thee. Graciously bestow upon us *Wisdom*, in all our doings; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

O thou preserver of men! gloriously enable us now to dedicate this house which we have erected, to the honor and glory of thy name, and mercifully be pleased to accept this service at our hands.

May all who shall be lawfully appointed to rule herein according to our Constitutions, be under thy special guidance and protection, and faithfully observe and fulfill all their obligations to thee and to the Lodge.

May all who come within these consecrated walls, have but one heart and one mind, to love, to honor, to fear and to obey thee, as thy majesty and unbounded goodness claim; and to love one another, as thou hast loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of brethren, who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road to the gates of death. May we here have the Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the craft wherever dispersed, and make them true and faithful to thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining

to the ground, graciously enable us to pass through the valley of the shadow of death, supported by thy rod and thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before thy throne. Amen.

Response by the Brethren.—Glory be to God on high, on earth peace, good will toward men.

The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it upon the Lodge, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to FREEMASONRY.

The public Grand Honors are then given.

A piece of music is then performed, and the second procession is made round the Lodge. When the Grand Master arrives at the East, the music ceases, and the Senior Grand Warden presents him with the vessel of wine which he sprinkles over the Lodge, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to VIRTUE.

The public Grand Honors are then given.

The music is resumed, and the third procession is made round the Lodge. When the Grand Master arrives at the East, the music ceases, and the Deputy Grand

Master presents him with the vessel of oil, which he sprinkles over the LODGE, saying:



In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to UNIVERSAL BENEVOLENCE.

The public Grand Honors are then given.

The Grand Chaplain, standing before the LODGE, then makes the following

INVOCATION.

O Lord God, there is no God like unto thee, in the heaven above, or in the earth beneath, who keepest covenant and mercy with thy servants, who walk before thee with all their hearts.

Let all the people of the earth know that the Lord is God; and that there is none else. Let all the people of the earth *know* thy Name, and fear thee.

Let all the people know that this house is built and consecrated to thy name.

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens can not contain thee; how much less this house that we have built!

Yet have thou respect unto the prayer of thy servant, and to his supplications, O Lord my God, to harken unto the cry and to the prayer of thy servant, and thy people.

That thine eyes may be open toward this house night and day, even toward the place consecrated to thy name.

And harken thou to the supplication of thy servant, and of thy people; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

For they be thy people, and thine inheritance. For thou didst separate them from among all the people of the earth to be thine inheritance.

Response by the Brethren.—The Lord is gracious, and his mercy endureth forever.

The Grand Chaplain then pronounces the following

BENEDICTION.

Blessed be the Lord that hath given rest unto his people. The Lord our God be with *us*, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded.

Response.—Glory be to God on high, on earth peace, good will toward men.

The LODGE is then covered and the Grand Honors given, when the Grand Master retires to his chair.

The following ANTHEM is then sung:

Music by Arthur L. Manchester

When Sol - o - mon, with won - d'rous skill, A tem - ple did pre - pare, Is -

rael with zeal his courts did fill, And God was hon - or'd there.

When Solomon, with wond'rous skill,
A temple did prepare,
Israel with zeal his courts did fill,
And God was honor'd there.

Celestial rays of glorious light,
The sacred walls contain'd;
The pure refulgence, day and night,
With awful force remain'd.
O may thy presence, gracious Lord,
In our assembly be;
Enlighten us to know thy Word,
That we may honor Thee.
And when the final trump shall sound,
To judge the world of sin,
Within thy courts may we be found,
Eternally til'd in.

An address is then delivered by some brother appointed for the occasion, after which the following Ode is sung:

Words by St. John Phillips, M.D. Music by Arthur L. Manchester.

At dawn of crea-tion when bright beams of morn-ing Broke through the re-gions of chaos and night, And

An-gels re-joiced at the glo-ry a-dorn-ing The frame-work of na-ture with

ord-er and light Soon as the bril-liant ray sym-bol of end-less day, Suf-

fus'd with its blush the earth and the sea, Then on the new-born man,

beam'd the grand mys-tic plan Of Ma-son-ry's Or-ders, ac-cept-ed and free.

ODE.*

At dawn of creation, when bright beams of morning
Broke through the regions of chaos and night,
And angels rejoic'd at the glory adorning
The framework of nature with order and light;
Soon as the brilliant ray,
Symbol of endless day,
Suffus'd with its blush the earth and the sea,
Then on the new-born man
Beam'd the grand mystic plan
Of Masonry's Orders, accepted and free.

From caves of old ocean, whose deep rolling fountain
Gush where foundations of earth darkly lie,
Grand columns rise into ice-cover'd mountains,
To prop up the arch of the star-spangled sky.
His was the shrine of love,
Who, from His throne above,
Ancient of days! gave the sovereign decree,
And from the corner stone
Were all the virtues shown
Of Masonry's Orders, accepted and free.

A cherub there came of beauty in vision,
Whom mortals have call'd by Faith's holy name;
Beside her next stood Hope, pure and elysian,
As ever appear'd in the first dream of fame;
And whilst immortals there,
Charity, gracious fair!
Daughter of heaven! burnt incense to thee;
Swell'd anthems glorious!
Triumph victorious!
Of Masonry's Orders, accepted and free.

*This ode, written by Brother St. John Phillips, M. D., was substituted by the Grand Lodge of South Carolina 1841, on the occasion of the dedication of Masonic Hall in Charleston, for the one formerly used.

And here have we built, as a shelter from danger,
 A temple of friendship and virtue combin'd,
 Where the orphan, the widow, and destitute stranger,
 A Mason's compassion and favor may find.
 Far from deceit and art,
 Freely with hand and heart,
 Welcome the brother, whoever he be!
 Here may the pilgrim guest
 Find the sweet home of rest,
 Of Masonry's Orders, accepted and free.

May the Grand Master whom, all things possessing,
 The heaven of heavens can never contain,
 Crown this good work with His favor and blessing,
 And Charity's fabric in mercy sustain!
 Till as the courses rise,
 Up to the radiant skies,
 In that Grand Lodge may all mankind agree;
 And in the reign of peace,
 Only with time shall cease
 Great Masonry's Orders, accepted and free.

A collection is then made by the Grand Stewards, for the relief of distressed Masons, their widows and orphans. The grand procession is resumed, and after marching three times round the hall, with the Lodge, as at entrance, during which a grand piece of music is performed, the procession returns to the place whence it set out, where the laws of the Order are rehearsed, and the Grand Lodge is closed in ample form.

NOTE—When the distance is such that the Grand Master with his Grand Officers can not conveniently attend, he may depute some skillful Past Master to represent him, who may call other worthy brethren to his assistance, and the form of proxy therefore is the same as that constrained on page 203 for the Constitution of a Lodge, with the necessary verbal alterations.

SECTION VIII FUNERAL SERVICES

MEMORIAL OR COMMITTAL SERVICE

(This Service may also be used as a graveside Committal Service)

The Lodge to which the deceased Brother belonged having been duly opened on the Third Degree, the brethren repair to the place of the Memorial Service.

The place may be in a church or funeral chapel. A number of pews or seats should be provided for the members of the deceased Brother's family and an appropriate number reserved for the brethren.

If the Lodge forms a procession to enter the place, the processional should be as shown on page 281.

The Master and the Chaplain should stand at the head of the casket and the Senior and Junior Wardens at the foot. The other officers should occupy the first row of seats reserved for the Lodge. The Master can adapt the arrangement of officers to fit the locale if space will not accommodate the foregoing.

The Chaplain should keep the lambskin apron and hand it to the Master at the appropriate time. The officers should have sprigs of Acacia in their lapels or breast pockets.

THE SERVICE

Master—From time immemorial it has been the custom of Freemasons, at the request of a brother, or at the solicitation of his family, to hold a memorial service or accompany his body to the place of interment, and there deposit it with the formalities of our fraternity. In conformity with this usage, we have here assembled in the character of Freemasons, to commemorate the life of our deceased brother and to offer up to his memory, before the world, the last tribute of our affection.

(One or more of the following Scripture selections may be used.)

FIRST LESSON

121st Psalm

I will lift up mine eyes unto the hills. From whence cometh my help

My help cometh from the Lord, which made heaven and earth

He will not suffer thy foot to be moved; he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper the Lord is thy shade upon thy right hand

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil he shall preserve thy soul

The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore

SECOND LESSON

(Selected verses from the 90th Psalm)

Lord, thou has been our dwelling place in all generations

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night

Thou carriest them away as with a flood; they are as a sleep. in the morning they are like grass which groweth up

In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their

strength labour and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

THIRD LESSON

23rd Psalm

The Lord is my shepherd; I shall not want

He maketh me to lie down in green pastures he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord for ever.

FOURTH LESSON

(Selected verses)

The Lord is my light and my salvation: whom shall I fear; the Lord is the strength of my life; of whom shall I be afraid?

In the time of trouble he shall hide me in his tabernacle; yea, in the secret place of his dwelling shall he hide me.

God is our refuge and strength, a very present help in time

of trouble Therefore will not we fear, though the earth be moved and though the mountains be carried into the midst of the sea. The Lord of hosts is with us Trust therefore in the Lord for with Jehovah there is mercy and with Him is plenteous redemption

God shall wipe away all tears; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away.

Like as a father pitieth his children, so the Lord pitieth them that fear him. For the mercy of the Lord is from everlasting to everlasting With everlasting kindness will I have mercy on thee saith the Lord The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed saith the Lord whose mercy endureth forever

PRAYER

Eternal God, the author of all good, the giver of all mercy! pour out thy blessings upon us and strengthen us with the ties of true brotherly love and affection In this hour of sorrow help us to put our trust in Thee and grant that we may be conscious of Thy presence, protection and care As we contemplate the uncertainty of all things mortal, may we be reminded of that moment when we, as masons, learned together the great lesson of immortality.

While we commemorate the life of our departed Brother, we commend his soul to Thee. Comfort and strengthen his loved ones and us, his brethren, as we look to Thee, the only refuge in time of trouble Direct our lives that we may be led by Thy Spirit And when at last we too, must lay down the working tools of life, grant us an entrance into that Celestial Lodge above where the Supreme Grand Master forever presides — Amen

Respond by Brethren So mote it be.

EXHORTATION

My Brethren as we are gathered here we are reminded of the uncertainty of life and the vanity of all human pursuits. What are the pomp and splendor of majesty, the pride of wealth, or the charms of beauty, when nature has paid her just debt. When we see life stripped of its ornaments, we will be convinced of the futility of those empty delusions. In death all fallacies are detected, all ranks leveled, all distinctions removed, and the king and the beggar are one

We are inclined to forget that we are mortal, we forget that we are born to die! We make plans for many years only to be alarmed at the sudden approach of death when we least expect it, and at an hour when we think ourselves to be in the meridian of our existence

Let us, therefore, while in this state of probation, support with dignity and reverence the character of our profession. Let us be true to the solemn ties of our fraternity, and loyal to the teachings of the Holy Scripture, the Great Light of Masonry Then with becoming reverence let us seek the divine grace and favor of the Eternal Being whose goodness, power, and mercy knows no bound, that when our own summons comes we may pursue our journey, without dread or apprehension, to that undiscovered country from whose bourne no traveler ever returns

The Great Creator having been pleased to remove our Brother from this transitory life to a state of eternal duration, may we who survive him prepare for our own approaching fate May we be more strongly cemented in the ties of friendship and brotherly love, so that we may mutually promote the welfare and happiness of each other to the honor and glory of God, and to the salvation of our own souls.

(The Chaplain then presents a clean white lambskin apron to the Master, who unfolds it and says)

The lambskin or white leather apron is an emblem of innocence and the badge of a Mason; by it the Mason is

reminded of that purity of life and rectitude of conduct so necessary to his gaining admission into the Celestial Lodge above. This symbol of purity presented to our Brother on his first entrance into Masonry constantly reminds us of the need of a virtuous life.

(The Master then places the apron on the casket. If casket is open hang strings on the inside with apron draped over the side. Then displaying the evergreen, he says:)

This evergreen is an emblem of our belief in the immortality of the soul. By it we are reminded that we have a high and glorious destiny beyond the world of shadows and that there dwells within man an imperishable, immortal spirit, over which the world has no dominion and death no power.

(Here the Master and officers only, deposit the evergreen on the casket. Officers return immediately to their places and are seated, the Master then continues:)

"Now the laborer's task is o'er.
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last
Father in Thy gracious keeping
Leave we now thy servant sleeping."

BENEDICTION

May the blessing of Almighty God rest upon us and upon all our work and worship done in His name. May He give us Light to guide us, Courage to support us, and Love to unite us,

The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace, both now and evermore. Amen.

Response by Brethren. So mote it be.

(The procession then returns to the place whence it set out and the Lodge is duly closed.)

LODGE OF SORROW.

PREPARATION OF THE HALL.

1. The Lodge room, or hall, should be appropriately draped in black, and the several stations covered with the same emblem of mourning.

2. On the Master's pedestal is a skull and lighted taper.

3. In the center of the hall is placed the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

4. At each corner of the platform will be placed a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time.

5. During the first part of the ceremonies, the lights in the hall should burn dimly.

6. Arrangements should be made to enable the light to be increased to brilliancy at the appropriate point in the ceremony.

7. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer, the appropriate insignia of his office.

8. When the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

The brethren being assembled at the Lodge room, or some other convenient place, the Master of the Lodge to which the deceased brother belonged will open the Lodge on the *Third Degree*. A procession will then be

formed to the hall where the Lodge of Sorrow is to be held, in the same order as prescribed in the "Funeral Service"

On arriving at the door of the hall where the Lodge of Sorrow is to be held, the brethren will turn to the right and left, that is, *face inwards*. The Master of the Lodge to which the deceased brother belonged will then pass through between the brethren, supported by the Deacon with rod on either side, followed by the brethren in inverted order, to his station in the East. The other officers will take their usual stations and places, and the brethren will take their places in seats especially reserved for them. The door of the hall should then be shut, and not opened again until the ceremony is concluded, and the Lodge of Sorrow closed

OPENING THE LODGE

The several officers being in their places, and the brethren seated, the Master will call up the Lodge and say

W. M.—Brother Senior Warden, for what purpose are we assembled?

S. W.—To honor the memory of those brethren whom death hath taken from us, to contemplate our own approaching dissolution, and, by the remembrance of immortality, to raise our souls above the consideration of this transitory existence.

W. M.—Brother Junior Warden, what sentiments should inspire the soul of Masons on occasions like the present?

J. W.—Calm sorrow for the absence of our brethren who have gone before us, earnest solicitude for our own eternal welfare; and a firm faith and reliance upon the wisdom and goodness of the Great Architect of the Universe

W. M.—Brethren, commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

(The Chaplain, or Master, will then offer the following, or some other suitable prayer:)

Grand Architect of the Universe, in whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present; look down upon Thy children, who still wander with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy divine light to penetrate into our hearts, that in them may awaken and bloom the uncertainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand.

Response—So mote it be. Amen.

(The Choir—or brethren—will then sing an appropriate hymn, such as "Friend After Friend Departs," or "Brother, Thou Art Gone to Rest," or "Lead Kindly Light, Amid the Encircling Gloom.")

The Worshipful Master, taking the skull in his hand, will then deliver an address, beginning as follows:

Brethren, in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the Silent Land.

Behold this emblem of mortality, once the abode of a spirit like our own; beneath this mouldering canopy once shone the bright and busy eye; within this hollow cavern once played the ready, swift, and tuneful tongue; and now, sightless and mute, it is eloquent only in the solemn lessons it teaches us.

Think of those brethren who, but a few days since, were among us in all the pride and power of life; bring

to your mind the remembrance of their wisdom, their strength and their beauty, and then reflect that "to this complexion have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has been burned out. Think how soon death, for you, will be a reality. Man's life is like a flower, which blooms today, and tomorrow is faded, cast aside, and trodden under foot. The most of us, my brethren, are fast approaching, or have already passed the meridian of life, our sun is sinking in the West, and O! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young are too apt to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of our childhood, when the dawning intellect first began to exercise its powers of thought, it seems but as yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last day had come, our whole earthly life would seem but as the space of time from yesterday until today. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and upon the narrow boundary between the past and the present flickers the puny taper we term our life. When we came into the world we knew naught of what had been before us, but, as we grew up to manhood, we learned of the past; we saw the flowers bloom as they had bloomed for centuries; we beheld the orbs of day and night pursuing their endless course among the stars, and as they pursued it from the birth of light; we learned what men had thought, and said, and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only

through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrances, the coffin of hope, of a blessed trust in a glorious immortality, and a never-ending existence beyond the gloomy portals of the tomb!

Let these reflections convince us how vain are all the wranglings and bitternesses engendered by the collisions of the world, how little in dignity above the puny struggles of ants over a morsel of food or for the possession of an inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bitternesses, the jealousies and heartburnings, the small trials and mean advantages we have gained, but rather the noble thoughts, the words of truth, the works of mercy and justice, that ennoble and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of humanity, is mouldering in its parent dust.

Let the proud and vain consider how soon the gaps are filled that are made in society by those who die around them, and how soon time heals the wounds that death inflicts upon the loving heart; and from this let them learn humanity, and that they are but drops in the great ocean of humanity.

And when God sends His Angel to us with the scroll of Death, let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads softly down like one

"Who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

From this, at least, man learns by death that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly, are the duties of a good man and a true Mason

(Singing of hymn by choir, such as "Nearer, My God, to Thee," or piece of solemn music, or both.)

At its conclusion, the Chaplain will read, or recite (which is preferable) the following or other appropriate passages of Scripture:

Chaplain—Lo! He goeth by me, and I see Him not, He passeth on also, but I perceive Him not. Behold! He taketh away, and who can hinder Him?

Man that is born of a woman is of a few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tenderer branches thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house, I have made my bed in the darkness. I have said to corruption "thou art my father." And where is now thy hope? As for my hope, who will see it? They shall go down to the bars of the pit, where our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh! that my words were now written; Oh! that they were printed in a book; that they were graven with an iron

pen and laid in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms shall destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas; and Thy floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depths closed me around about, the weeds were wrapped about my head.

I said, in the cutting off of my day I shall go to the gates of my grave; I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold! for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee, death cannot celebrate Thee; the living, the living, he shall praise Thee as I do this day.

Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death. A land of darkness as darkness itself, and of the shadow of death, without any odor; and where the light is as darkness.

An interval of profound silence, all the lights in the hall put out, save the three small burning tapers at the East, West, and South Stations, the four brethren around the catafalque will also extinguish their tapers; after another period of silence, Low Twelve will be sounded on a gong, very slowly; then the Master will address the Senior Warden:

W. M.—Brother Senior Warden, in this hour of gloom and darkness, when death stares us in the face, when the skin slips from the fingers, and the flesh cleaves from the bones, what shall we do?

S. W.—Worshipful Sir, the light of nature and of reason fails us here. Their feeble rays penetrate not the darkness of the tomb! Let us look above to Him whose omniscience ruleth both death and the grave.

W. M.—Brother Chaplain, lead us in addressing our earnest petitions to that Almighty Father, who ever lends a listening ear to His suffering children.

Prayer of Chaplain.—OUR FATHER WHO ART IN HEAVEN, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and upon those who were near and dear to them, not erase the salutary lessons engraven there; but let those lessons, always continuing distinct and legible, and make us and them wiser and better. And whenever distress and trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite, and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love, and Honor demand. When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forever.

Response—So mote it be. Amen.

W. M.—Brother Senior Warden, your advice was timely and well. Masons should always remember that

when human strength and wisdom fail, they have an inexhaustible fountain of both open to them from above, through the medium of prayer. Brothers Senior and Junior Wardens, join me around these solemn emblems of mortality, and assist me in paying the last Masonic honors to our departed brethren.

The Wardens, Deacons, and Stewards, will now approach the East, and form a procession thus:

Two Stewards with rods.

Two Wardens with columns.

| | | | | |
|---------------|---|--------------------|---|---------------|
| <i>Deacon</i> | } | <i>The Master.</i> | } | <i>Deacon</i> |
| <i>with</i> | | | | <i>with</i> |
| <i>rod.</i> | | | | <i>rod.</i> |

Which will move around the catafalque to slow and solemn music, once. (Pleyel's Hymn is the most appropriate.)

On arriving at the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque, and, placing upon it a bunch of white flowers, will say:

J. W.—In memory of our departed brethren I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inviting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

The Junior Warden will return to his place, and an interval of profound silence will be observed.

The procession will then be formed, and move as before to the sound of slow music, twice around the catafalque.

They will open as before, and the Senior Warden, approaching the catafalque, will place upon it a wreath of white flowers, and say:

S. W.—As the sun sets in the West, to close the day and herald the approach of night, so, one by one, we lay us down in the darkness of the tomb to wait in its calm response for the time when the Heavens shall pass away as a scroll, and man, standing in the presence of the infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the Silent Land, the token of that fraternal alliance which binds us while on earth, and which we hope will finally unite us in Heaven.

The Senior Warden returns to his place, and an interval of profound silence will be observed.

The procession will again be formed, and move three times around the catafalque to slow music as before.

Arriving in the East, the Master will advance and place upon the urn a wreath of evergreen, and say:

W. M.—It is appointed unto men once to die, and after death cometh the resurrection. The dust shall return to the earth, and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen, symbol of our faith in immortal life, that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are so soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him, without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where with them we shall enjoy eternal rest.

After an interval of profound silence—the Master having returned to his place in the East, and the Wardens, Deacons and Stewards to their places—the Master will address the Chaplain as follows:

W. M.—Brother Chaplain, read to us from Holy Writ, that Great Light in Masonry, words of comfort and hope, to cheer us in our darkness and despondency.

The Chaplain will then proceed to the catafalque, where he will recite the following or other appropriate passages of Scripture:

Chaplain—But some men will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except to die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they

also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory! Oh! Death, where is thy sting? Oh! Grave, where is thy victory?

As the Chaplain pronounces the concluding words the lights in the hall should be immediately raised to great brilliancy; the four brethren seated round the catafalque will relight the tapers.

The Chaplain will return to his place in the East, and simultaneously with the turning on of the lights, the choir should sing a triumphant hymn.

The Master will then address the Orators who have been chosen to pronounce the eulogiums on the deceased brethren, as follows:

W. M.—Brother Orators, let Masonry speak to us through your lips of our deceased brethren who have gone away from us.

Tell us the story of their lives, and recount their virtues, that we may remember and imitate them. But let their faults and errors be forgotten and forgiven, for to say that they had these is but to say that they were human.

The Orators, or Orator, will then pronounce the eulogiums, or eulogium.

The choir will then sing a closing ode, to the tune of "Old Hundred."

CLOSING CEREMONY.

W. M.—Brother Senior Warden, our recollections of our departed brothers have been refreshed, and we may now ask ourselves were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions as Masons should answer.

S. W.—Worshipful Sir, man judgeth not of man. He, whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture.

Masonry has no such tribunal to sit in judgment upon her dead; with her, the good which her sons have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that of a Mason who dies nothing good can be truthfully said, she will mournfully and pityingly bury him out of her sight in silence.

W. M.—Brethren, let us profit by the admonitions of this solemn occasion; lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep, it may be the privilege of the brethren to strew white flowers upon our graves, and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be now closed.

S. W.—Brother Junior Warden, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed. Make due announcement to the brethren and invite them to assist.

J. W.—(Calling up the Lodge) Brethren, the labors of this Lodge of Sorrow being now ended, it is the pleasure of the Worshipful Master that it be now closed.

W. M.—Let us unite with our Chaplain in an invocation to the Throne of Grace.

Usual closing prayer by the Chaplain.

W. M.—This Lodge of Sorrow is now closed.

Usual Masonic benediction by the Chaplain.

The Master will then seat the Lodge in the usual way.

After the public has retired, the procession will then be re-formed in the same order, and return to the place from whence it set out, where the duties of Free Masonry will be resumed and the Lodge closed in due form.

SECTION IX.

REGULATIONS FOR PROCESSION.

When the Grand Master, Deputy Grand Master or either of the Grand Wardens, joins the procession of a private Lodge, proper respect is to be paid to the rank of that officer. His position will be immediately before the Master and Wardens of the Lodge, and two Deacons will be appointed to attend him.

When the Grand or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this book belongs of right to the Master of the oldest Lodge in the jurisdiction, whenever he is present in allusion to the fact that the Constitutions of the Order were originally vested in that officer, and that on him the business of the Grand Lodge devolves, in case of the absence of all the Grand Officers, and also because it was a custom adopted soon after the reorganization of the Grand Lodge of England, for the Master of the oldest Lodge to attend every Grand Installation, and taking precedence of all others, the Grand Master only excepted, to deliver the Book of Constitutions to the newly installed Grand Master, thereby to remind him of his obligation to preserve the ancient landmarks and constitutions inviolate.

The Book of Constitutions must never be borne in a procession unless the Grand or Deputy Grand Master be present.

In entering public buildings, the Bible, Square, and Compasses, and the Book of Constitutions, are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him.

When a procession faces forward, the Deacons and Stewards will cross their rods, so as to form an arch for the brethren to pass beneath.

Marshals are to walk or ride on the left flank of a procession. The appropriate costume of a Marshal is a cocked hat, sword, and scarf, with a baton in his hand. The color of the scarf must be blue in the procession of a Subordinate Lodge, and purple in that of the Grand Lodge.

All processions will return in the same order in which they set out.

The post of honor in a Masonic procession is always in the rear.

CONSTITUTION AND CODE

OF THE

Most Worshipful Grand Lodge of

Ancient Free Masons

of the State of South Carolina

COMPILED BY

Charles Inglesby, Grand Secretary
(1874-1906)

WITH ADDITIONS AND CORRECTIONS BY

O Frank Hart, Grand Secretary
(1910-1950)

AND

Henry F. Collins, Grand Secretary
(1950-1968)

H. Dwight McAlister, Grand Secretary
(1968-1996)

G Ray Marsh, Grand Secretary
(1996-_____).

LEXINGTON, SC

2003

CONSTITUTION
OF THE
Most Worshipful Grand Lodge
OF
Ancient Free Masons of South Carolina

I hereby certify that the following is a correct copy of the Constitution of the Grand Lodge of Ancient Free Masons of South Carolina, as revised and finally adopted on the 21st of November, A. L. 5860, and A. D. 1860 at an annual communication holden in the town of Greenville, with the various amendments adopted at subsequent annual communications, holden from 1861 to April 25, 2003.

G Ray Marsh,
Grand Secretary

CHAPTER I.
Of the Grand Lodge

ARTICLE 1. The style and title of this Grand Lodge shall be, "THE MOST WORSHIPFUL GRAND LODGE OF ANCIENT FREE MASONS OF SOUTH CAROLINA "

ARTICLE 2 The Grand Lodge of Ancient Free Masons of South Carolina is a strictly representative body, and consists of the Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, Grand Secretary, Grand Chaplain, and thirty District Deputy Grand Masters, for the time being, who are the representatives of the Craft in general, and of the Masters and Wardens of all the legally constituted Lodges in the Jurisdictions, who are the representatives of their respective Lodges.

ARTICLE 3. Every Past Master who has served for twelve months as the Master of a Lodge in this jurisdiction, and who continues to be affiliated with some Lodge therein, shall be

entitled to be present at all communications of the Grand Lodge, to assist in its deliberations, to be placed on committees, and shall be eligible to any office; but he shall not be permitted to vote on any subject

ARTICLE 4 The Grand Lodge shall have the following Grand Officers:

- One Grand Master.
- One Deputy Grand Master
- One Senior Grand Warden.
- One Junior Grand Warden.
- One Grand Treasurer
- One Grand Secretary.
- One Grand Chaplain, and
- Thirty District Deputy Grand Masters.

And the following Subordinate Officers

- Two Senior Grand Deacons
- Two Junior Grand Deacons.
- One Grand Marshal.
- One Grand Pursuivant
- Two Grand Stewards, and
- One Grand Tiler

ARTICLE 5. None but those who are, or who have been, Masters of Lodges, shall be eligible to any office in the Grand Lodge, except that of Grand Chaplain, who may be elected from among the Master Masons of the jurisdiction.

ARTICLE 6 Any Past Master who moves into this from any other jurisdiction shall, on his becoming affiliated with a Lodge herein, be entitled to all the rights and privileges of a Past Master in that Lodge only.

Master Masons in good standing may, in the discretion of the Grand Master, be granted the privilege of seats at Grand Lodge communications. Said Master Masons when admitted shall be without a vote or the right of the participation in Grand Lodge deliberations.

ARTICLE 7. The Grand Master shall be styled *Most Worshipful*, all the other Grand Officers, *Right Worshipful*, and the Subordinate Officers, all Past Masters and Masters of Lodges, *Worshipful*. Past Officers shall be entitled to retain the style of the offices which they formerly occupied.

ARTICLE 8 The Grand and Subordinate Officers shall wear at all communications of the Grand Lodge their appropriate jewels and aprons

ARTICLE 9. The election of Grand Officers of the Grand Lodge shall take place on the second day of the annual communication as the first order of business of the day, and they must be chosen by ballot, and by a majority of the votes given. The business of the Grand Lodge may continue while the ballots are being tallied. The officers shall be installed as soon thereafter as the Grand Lodge may determine.

ARTICLE 10. The Grand Lodge of Ancient Free Masons of South Carolina is the Supreme Masonic authority of the Jurisdiction, and faithful allegiance and implicit obedience is due to it from all the Lodges and Masons residing therein. Its functions are of a legislative, judicial and executive character. In its legislative capacity it makes the laws, in its judicial it applies them, and in its executive it enforces them.

ARTICLE 11. The Grand Lodge will, in its judicial capacity, investigate and adjudicate all matters of controversy which may arise between any of the Subordinate Lodges under its jurisdiction, or the members of different Lodges and in the enforcement of discipline upon its own officers and members, and upon the Lodges under its jurisdiction, as well as in all matters of controversy and discipline proper for Masonic investigation arising in any Subordinate Lodge, which may be brought before it by the appeal of the aggrieved party

ARTICLE 12. All matters in the Grand Lodge, not otherwise specially provided for, shall be determined by a majority of votes, the Grand Master, or Presiding Officer, having the casting vote in addition to his own where there is a tie, except when the brethren met shall, for the sake of expedition, leave any particular business to the decision of the Chair

ARTICLE 13. For the more perfect investigation of any subject, it may be referred to a committee to report thereon.

ARTICLE 14. No person shall be permitted to speak more than twice upon the same subject without leave from the Chair, and every speaker shall stand when he addresses the Presiding Officer.

ARTICLE 15. There shall be an annual communication of the Grand Lodge, commencing at 10 00 a m on the fourth Thursday in April, and to be holden at such place as the Grand Lodge shall from year to year determine; but the City of Charleston shall continue to be deemed and held as the Grand East of the Jurisdiction, and all Masonic documents of an official character to be dated therefrom.

ARTICLE 16. At the annual communication the Grand Officers shall be elected and installed; and all matters affecting the Craft, generally, in this Jurisdiction, shall be considered and acted on; and the Grand Lodge shall be called off from day to day, and not closed until the whole business of the Grand Lodge shall have been disposed of

ARTICLE 17. Each Lodge and each Lodge U D shall be entitled to three votes, and is to be represented by its Master and Wardens, or any one or two of them. In case of the absence of these officers, the Master, or the Lodge, may appoint one of the members thereof to represent the Lodge, which member shall be considered as a Warden *de facto*, and shall cast the three votes of the Lodge as such.

ARTICLE 18. If any Lodge shall neglect for two consecutive years to be represented by either its regularly installed Master or one of its actual Wardens, the Grand Secretary shall give notice of omission to the said Lodges, and if at the third annual communication it continues to be unrepresented by its Master or one of its Wardens, it shall forfeit its Warrant of Constitution unless such neglect shall be excused by the Grand Lodge

ARTICLE 19: One representative from each Lodge, or each Lodge U.D., located fifty-one (51) "line of sight" miles or more from the place where an Annual Grand Lodge Communication is held, shall receive per diem in the amount of thirty-five dol-

lars (\$35.00) for each day's attendance, not to exceed two days. Representatives from Lodges or Lodges U.D., located fifty (50) miles or less from the place where an Annual Grand Lodge Communication is held, shall receive the sum of ten dollars (\$10.00) for each day's attendance, not to exceed two days.

ARTICLE 20. Grand Officers and Past Grand Masters who attend the communication of the Grand Lodge shall be entitled to one vote each, and shall receive the same pay as representatives.

ARTICLE 21. No subordinate officer shall be entitled to a vote in the Grand Lodge by virtue of his office.

ARTICLE 22. If any Lodge be in arrears to the Grand Lodge for more than one year, its representatives shall not be permitted to vote at any election.

ARTICLE 23. No officer shall enter upon the duties of his office until he shall have been regularly installed. The old officers who have been installed shall continue in office until their successors shall be elected and duly installed. At all elections a majority of the votes given shall govern.

ARTICLE 24. The Grand Lodge may be opened, but shall not proceed to business until the representatives of one-third of the Lodges entitled to representation are present.

CHAPTER II

Of the Grand Master

ARTICLE 25. The Grand Master is the head of the Fraternity in the Jurisdiction, and as such shall preside at all communications of the Grand Lodge

ARTICLE 26. He shall preserve order; and there can be no appeal from his decision

ARTICLE 27. The Grand Master possesses, and may exercise the prerogatives inherent in his high office

ARTICLE 28. He may convene the Grand Lodge on any special occasion at such time and place as he may deem expedient

ARTICLE 29. He has the right to preside over every assembly of the Craft wheresoever and whensoever held.

ARTICLE 30. He has the right to enter any Lodge to inspect its proceedings, to take part in its business transactions, and to correct its errors.

ARTICLE 31 The Grand Master shall annually appoint some brother as Fraternal Correspondent, who shall prepare such report and transmit it to the Grand Master at or before the annual communication of Grand Lodge.

The Grand Master may annually appoint some suitable and competent Brother as Grand Historian, who shall render such services as the Grand Master may direct from time to time

The Grand Master shall fill by appointment any vacancy occurring in the office of Grand Treasurer or Grand Secretary, occasioned by death, removal from the Jurisdiction, or incapacity of the officer to perform the duties incident to the office, the said appointee to be installed and to serve until the next Annual Communication of the Grand Lodge with full authority, rights, honors, and privileges normally pertaining to the said office.

ARTICLE 32 He may grant dispensations to permit a Lodge to confer more than five degrees at one communication; to permit a candidate to be advanced at a less interval than one lunar month. to permit a Lodge to elect or install its officers, or any of them, at some meeting subsequent to the constituted period; to empower the members of any particular Lodge to elect a Master from the floor without his having passed through the preparatory office of Warden. *Provided*, There be no Warden, Past Warden, or Past Master in the Lodge who is willing to serve

ARTICLE 33. He may grant his dispensation for the formation of new Lodges, but this dispensation shall remain in force until the next annual communication of the Grand Lodge.

ARTICLE 34. He may hold an Occasional Lodge, and make Masons at sight, provided he does not, in such making,

violate the landmarks of the Order, nor make any Mason who has been rejected by any other Lodge, nor admit any candidate who is not in possession of all the necessary qualifications.

ARTICLE 35. He may arrest the Warrant of any Lodge — that is, he may suspend its work and forbid it from holding communications — but such suspension shall not continue longer than until the next annual communication of the Grand Lodge, which body alone can revoke the Warrant of a Lodge.

ARTICLE 36. He may suspend the Master of a Lodge from the discharge of all his official functions until the next annual communication of the Grand Lodge, but no longer. But such suspension of a Master does not deprive him of his good standing as a Master Mason.

ARTICLE 37. He has the prerogative of appointing, at his installation, thirty District Deputy Grand Masters, the two Senior Grand Deacons, the Grand Marshal, Grand Pursuivant, and Grand Tiler

ARTICLE 38 In the absence of the Grand Master from the Grand Lodge, the Chair shall be taken by the Deputy Grand Master; in his absence by the Grand Wardens, in order of priority of rank; and in the absence of all these officers, by the Master of the oldest Lodge on the registry of the Jurisdiction. The same rule as to succession shall prevail in case of the death, mental incapacity, or absence from the Jurisdiction, of the Grand Master.

ARTICLE 39 If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Craft, it is competent for any Lodge in the Jurisdiction to bring charges against him on the expiration of his term of office; and he may be tried by the Grand Lodge therefor, and if found guilty by a vote of two-thirds, he may be punished in such Masonic penalty as the Grand Lodge may determine

CHAPTER III.

Of the Deputy Grand Master

ARTICLE 40 In the absence of the Grand Master from the Grand Lodge, or the Jurisdiction, the Deputy Grand Master shall preside in his place, and perform such duties and possess such authority as appertain to the Grand Master.

CHAPTER IV.

Of the Grand Wardens

ARTICLE 41. In the absence of the Grand Master and Deputy Grand Master, the Senior Grand Warden, or in his absence, the Junior Grand Warden, shall preside with the same authority as the Grand Master.

ARTICLE 42. At the installation of the Senior Grand Warden, he shall appoint two Junior Grand Deacons, and the Junior Grand Warden shall appoint two Grand Stewards

CHAPTER V.

Of the Grand Treasurer

ARTICLE 43 The Grand Treasurer shall take charge of all the funds, property, securities and vouchers of the Grand Lodge He shall, in accordance with instructions of the Commission on Investments, and upon approval of the Grand Master, invest all funds of Grand Lodge not needed for current operations.

ARTICLE 44 He shall pay all orders duly drawn under the general regulations or special direction of the Grand Lodge.

ARTICLE 45 He shall attend on the Grand Lodge, or its Presiding Officer, when required, with the books and all necessary documents relating to his office, and, when required, the meeting of any committee whose duty it may be to act in relation to the fiscal concerns of the Grand Lodge

ARTICLE 46. He shall report annually to the Grand Lodge the amount of his receipts and expenditures, by items, and

from whom received and to whom paid, and the amount of securities in his hands for funds invested by the Grand Lodge.

ARTICLE 47. He shall execute and file with the Grand Master an official bond, with securities, to be approved by the Grand Master, conditioned that he will pay or deliver, on demand, to the Grand Lodge, or to his successor in office, all funds and property of the Grand Lodge that shall come into his hands as Grand Treasurer.

ARTICLE 48. He shall pay and deliver at the expiration of his term of office to his successor, or such person as shall be designated by the Grand Lodge, all moneys, securities, evidences of debt, books, writings and property of the Grand Lodge under his control, with all proper assignments when necessary.

ARTICLE 49. He may appoint a Master Mason as his assistant, but such assistant shall not be considered by virtue of his office a member of the Grand Lodge

ARTICLE 50. As a compensation for his services he shall receive such sum as Grand Lodge shall provide

CHAPTER VI.

Of the Grand Secretary

ARTICLE 51. The Grand Secretary shall keep a just and fair record of all transactions of the Grand Lodge, and cause a sufficient number of the proceedings of the annual communication to be published and distributed as soon thereafter as is practicable, unless otherwise directed by the Grand Lodge

ARTICLE 52. He shall register all initiates and members of the Lodges returned to him for that purpose, with the particulars set forth in such return

ARTICLE 53. He shall receive, duly file and safely keep, all papers and documents of the Grand Lodge He shall also keep the seal of the Grand Lodge.

ARTICLE 54. He shall sign and certify all instruments emanating from the Grand Lodge.

ARTICLE 55. He shall receive all returns of Lodges and payments of their dues, keep a proper account of the same, and pay them over without delay to the Grand Treasurer

ARTICLE 56. He shall report annually to the Grand Lodge the amount of moneys received by him, by items, and the specific sources from which received; also the Lodges that have neglected to render proper returns of their elections, members and dues, and such general information as to the state of the Lodges as may be proper for the information or action of the Grand Lodge.

ARTICLE 57. He shall conduct the correspondence of the Grand Lodge, under the direction of the Grand Master, and in a Masonic manner

ARTICLE 58. He shall attend, with all necessary writings under his control, on all meetings of the Grand Lodge, and also attend upon the Grand Master on Masonic business when required

ARTICLE 59. He shall keep his office open for the transaction of Masonic business for such length of time each day as is the usual practice of business offices to be kept open, except that his office may remain closed on Sundays and all holidays usually observed in the State of South Carolina.

ARTICLE 60. He shall transmit copies of the proceedings of the Grand Lodge to all the Subordinate Lodges, and to the several Grand Lodges in correspondence with this Grand Lodge, when such proceedings shall have been printed.

ARTICLE 61. He may appoint a Master Mason to be his assistant, but such assistant shall not be a member of the Grand Lodge by virtue of that appointment.

He may employ a stenographer to assist in the recording of the minutes of Annual Grand Lodge Communication. As compensation for his services he shall receive such sum as Grand Lodge shall provide

ARTICLE 62. As compensation for his services the Grand Secretary shall receive such sum as Grand Lodge shall provide.

CHAPTER VII.

Of the Grand Chaplain

ARTICLE 63. The Grand Chaplain shall open and close the Grand Lodge with prayer, officiate at Masonic funerals when invited by the Grand Master, and perform divine service on St. John's Day, or other public occasions, when celebrated by the Grand Lodge

ARTICLE 64. The Grand Chaplain shall be considered a member of the Grand Lodge during his term of office, and be entitled to one vote. But after the expiration of the said term his seat shall be vacated, unless he be otherwise qualified.

CHAPTER VIII

Of the Subordinate Officers

ARTICLE 65. The Grand Deacons shall attend the Grand Master and Grand Wardens in the working of the Grand Lodge, and perform such services as Masonic custom has prescribed. The Senior Grand Deacons shall sit on the right of the Grand Master, and carry purple rods. The Junior Grand Deacons shall sit on the right of the Senior Grand Warden, and carry blue rods

ARTICLE 66. The Grand Stewards shall provide and superintend refreshments for the Grand Lodge when such are ordered. They shall sit on each side of the Junior Grand Warden, and shall carry white rods.

ARTICLE 67. The Grand Marshal shall proclaim the Grand Officers at their installation, arrange all processions of the Grand Lodge, and preserve order according to the form prescribed. He shall sit on the left of the Grand Master in front, and in processions shall wear a cocked hat and purple sash, and carry a purple baton. He may appoint a Master Mason to assist him in conducting Masonic processions.

ARTICLE 68. The Grand Pursuivant shall sit in front of the Senior Grand Warden, and shall receive the reports of the

Grand Tiler through the Junior Grand Deacon, and announce the name and Masonic title of all who desire admission. He shall see that none enter without wearing the proper decorations, and perform such other duties as usually appertain to the office

ARTICLE 69. The Grand Tiler shall guard the door of the Grand Lodge on the outside, report to the Junior Grand Deacon those who desire to be admitted, furnish them with their appropriate Masonic clothing, and perform such other duties as may be required of him by the Grand Lodge. As compensation for his services he shall receive such sum as Grand Lodge shall provide

CHAPTER IX.

Of Clothing and Honors

ARTICLE 70. The clothing of the Grand Officers of the Grand Lodge shall be white lambskin aprons trimmed in purple and gold with the emblem of their office depicted upon the front. The clothing of the District Deputy Grand Masters and Subordinate Officers of the Grand Lodge shall be white lambskin aprons trimmed in purple. The collars shall be purple velvet edged with gold or chain collars lined with purple velvet. The Master and Wardens of Lodges, in attendance at Grand Lodge, shall wear their appropriate collars, jewels, and aprons. The jewels of the Grand Lodge officers shall be of gold or gilt, and of the following devices:

Grand Master, a Compass extended on an Arc of 60 degrees. Between the Compasses an All-seeing Eye within a radiated Delta. A Scroll suspended from the Arc.

Deputy Grand Master, the same, without the Scroll

Senior Grand Warden, a Level.

Junior Grand Warden, a Plumb.

Grand Treasurer, Crossed Keys

Grand Secretary, Crossed Pens

Grand Chaplain, a Bible

District Deputy Grand Master, Compasses attached at the bottom to the Arc of a Circle, with a blazing sun in the center.

Senior Grand Deacons, Square and Compasses, with Sun in the center.

Junior Grand Deacons, Square and Compasses, with Moon in the center.

Grand Marshal, a Baton.

Grand Pursuivant, a Sword.

Grand Stewards, a Cornucopia.

Grand Tiler, a Flaming Sword.

ARTICLE 71. If a Grand Officer, or a Present or Past Master, visits a Subordinate Lodge, the Presiding Officer must receive him with the honors which are due to his rank. The Grand Master, or Deputy Grand Master, must be received at the door by the two Deacons, the Lodge standing, and be conducted to the East. If it is an official visitation, the Grand Honors must be given. The Master must, in all cases, present his gavel, which may or may not be assumed. The other Grand Officers must be received by the Senior Deacon at the door, the Lodge standing, and conducted to the East. Masters and Past Masters are to be met in the center of the room by the Senior Deacon and conducted to the East, but the Lodge is not to be called up.

CHAPTER X

Of the Committee on Charity

Articles 72, 73 and 74 repealed December, 1919.

CHAPTER XI.

Of the Grand Lodge Properties Committee

ARTICLE 75. The Grand Master, Grand Treasurer and the Grand Secretary shall constitute a Committee to be called the Grand Lodge Properties Committee.

ARTICLE 76. Of this committee the Grand Master and Grand Secretary shall be *ex officio* Chairman and Secretary.

ARTICLE 77. It shall be the duty of this Committee to provide for the needs of the Grand Lodge Building and keep it in necessary repair

ARTICLES 78 and 79 repealed 1965

ARTICLE 80 They shall keep a record of their proceedings, and make an annual report to the Grand Lodge

CHAPTER XII

Of the Funds of the Grand Lodge

ARTICLE 81. All stock shall be taken and held, and all leases granted in the corporate name of the Grand Lodge, and no stock shall be transferred but by written authority from the Grand Master, under the seal of the Grand Lodge, and countersigned by the Grand Secretary

CHAPTER XII

Of Fees

ARTICLE 82. The Lodges in this Jurisdiction shall pay the following fees to the Grand Lodge

| | |
|---|---------|
| For every member, annually | \$ 6.00 |
| For every degree conferred | 1.00 |
| For a Warrant of Constitution | 100.00 |

The annual per capita fee, (currently \$6.00) be increased to account for inflation by 2 1/2 % per year.

This inflation off set shall accumulate for a period of four years (2001-2004) and then be rounded to the nearest 1/4 dollar before first being assessed and collected by Grand Lodge in the year 2005. The last collection year of this inflation off set shall be the year 2025 and the annual per capita fee assessed in 2025 shall remain in effect until changed by some future Grand Lodge in session.

No membership dues or fees for degrees shall be paid for ministers of God when not required of them by the Lodge.

That, in addition to the above fees, there shall be levied upon each Lodge an annual per capita tax of \$4.00 for the Board of Masonic Relief.

The Secretary of each Lodge shall personally solicit from every newly raised Master Mason a voluntary contribution of five dollars (\$5 00) for the Endowment Fund of the George Washington Masonic National Memorial Association.

Provided, That for the duration of any war in which the United States shall be engaged, and for six months thereafter, the annual dues for any member serving in the armed forces of the Nation, if remitted by his Lodge, shall not be included in the calculation of the amount of dues from the Lodge to the Grand Lodge, or of the amount due for relief

ARTICLE 83 The following are the minimum fees to be paid in cash for initiating, passing and raising, but any Lodge that desires is permitted to make a higher charge in its By-Laws:

| | |
|--|----------|
| For the degree of Entered Apprentice | \$ 10.00 |
| For the degree of Fellow Craft | 10.00 |
| For the degree of Master Mason | 10.00 |

Provided, That a Lodge may, by its Rules or By-Laws, provide for and confer the degrees upon ministers of God for a less sum, or without any fees.

CHAPTER XIV

Of the Subordinate Lodges

ARTICLE 84. No Lodge of Free Masons can be legally constituted in this State except by virtue of a warrant issued by the Grand Lodge, nor exist longer than during the continuance of such Warrant. But nothing herein said is intended to interfere with the dispensing prerogative of the Grand Master.

ARTICLE 85 Lodges working under the dispensation of the Grand Master cannot elect or install officers, or make By-Laws, but must be governed by the general rules and regulations of the Order as laid down in the Ahuman Rezon and the Constitution of the Grand Lodge.

ARTICLE 86 No Lodge shall confer more than five degrees in one day, except by dispensation

ARTICLE 87 No Lodge shall be permitted to give more than one degree to the same candidate on the same day, except by dispensation.

ARTICLE 88. No higher degree of Masonry can be conferred on any candidate at a less interval than one lunar month from the time of his receiving the preceding degree, except by dispensation.

ARTICLE 89. No candidate can receive a higher degree unless he is, before receiving it, unanimously elected thereto

by the Lodge, nor until, by open examination in the Lodge, he shall have exhibited suitable proficiency in the preceding degree to the satisfaction of the Presiding Officer

ARTICLE 90. These Rules, from Article 86 to Article 89, shall govern Lodges under dispensation as well as those working under Warrant

ARTICLE 91 Warranted Lodges shall have the power of making By-Laws for the government of their members, provided such By-Laws are consistent with the ancient Landmarks, the Constitution of the Grand Lodge, and the laws of the land; but such By-Laws, and every subsequent alteration of them, shall be submitted to the examination and correction of the Grand Lodge, or the Grand Master and Grand Secretary, when the Grand Lodge is not in session, and when approved by the Grand Master, and attested by the Grand Secretary, a copy of them shall be given to the Grand Secretary to be deposited in the archives of the Grand Lodge; nor shall they be operative until so approved; nor can any Lodge, even by unanimous consent, suspend any of its By-Laws. See Article 158

ARTICLE 92 No candidate can be initiated, passed or raised, in any Lodge, nor any brother admitted a member thereof, without the unanimous consent of all the members then present. If there be but one black ball, the Presiding Officer shall order a second ballot, and if on that ballot one black ball shall again appear, or if on the first ballot more than one black ball appears, the candidate shall be declared to be rejected as provided in Article 131.

ARTICLE 93 Any Candidate who has been rejected in any Lodge under the provisions of Article 131 shall again be balloted upon by the Lodge at its next regular communication upon the same petition and the same report of investigation, unless the candidate shall withdraw his petition. Any subsequent application by such candidate must be by new petition to the same Lodge, but to that only, which petition shall be submitted to that same investigation and ballot as in the case of an original application. No candidate who has been twice rejected for initiation, affiliation, reinstatement

or advancement shall apply again until six months shall have elapsed after such second rejection. Brethren rejected on their application for affiliation may apply to any Lodge.

ARTICLE 94. On the rejection of any candidate, notice shall be immediately given to the Grand Secretary, and should the candidate be afterwards elected and admitted by the same Lodge, notice shall be immediately given to the Grand Secretary.

ARTICLE 95. When any person is expelled, suspended or reinstated by a Lodge, immediate notice thereof shall be given to the Grand Secretary, and the names of all such persons shall be published in the annual proceedings of the Grand Lodge. But if any such person shall have appealed to the Grand Lodge, then the Grand Secretary shall not transmit such notice, but shall wait for the decision of the Grand Lodge

ARTICLE 96. No person under suspension or expulsion shall be admitted into any Lodge under this Jurisdiction

ARTICLE 97. No person whose petition for initiation has been rejected by one Lodge shall be received into any other Lodge under this Jurisdiction; nor shall any petition for initiation be allowed to be withdrawn after it has been read before the Lodge. Should it be ascertained before balloting that the applicant is not of suitable age, or does not possess the requisite physical qualifications, or qualifications as to residence, his fee shall be returned to him, and the reason for such return communicated to him, and such petition shall not prevent his applying to the same or any other Lodge thereafter.

ARTICLE 98. Every Lodge shall make its return up to the first day of January of each year, and pay its dues to the Grand Secretary, according to a form to be prepared by him and sent to each Lodge. Said returns and dues must be transmitted to the Grand Secretary on or before the 1st day of February of each year; the return to be completed, signed and in balance as to membership and finances. As a penalty on any Lodge failing to comply with this article, the Grand Secretary shall add to and collect the sum of ten percent of

the dues of such Lodge. An additional ten percent penalty shall be added for every 15 days, or part thereof, after February 1 that the return is not in and correct.

ARTICLE 99. Lodges which neglect to make their returns and pay their dues for two consecutive years shall forfeit their Warrants.

ARTICLE 100. All the Lodges shall elect their officers annually, at the regular communication on or preceding the Festival of St. John the Evangelist. In the case of the death of the Master and both Wardens, a dispensation may be granted for holding a new election. Vacancies, occasioned by the death of or neglect to elect the other officers, may also be filled by a new election under dispensation; but, if the Master or one of the Wardens survive, no election can be held for a Master or a Warden.

ARTICLE 101. No brother can be at the same time a member of two Lodges, without a dispensation from the Grand Master.

ARTICLE 102. Any Lodge may receive as a member any brother who has been a member of another Lodge who files his application accompanied by

1. A demit, or
2. A certificate showing he has paid up his dues and is not under charges and has resigned his membership, or
3. A certificate from the Grand Secretary that he was a member in good standing of a Lodge, now defunct, and has paid all dues in arrears, or
4. A certificate from the Grand Secretary that he had been erased from the rolls of a Lodge, now defunct, for non-payment of dues and had paid all dues in arrears, or
5. A certificate from the Grand Secretary of another Jurisdiction that he is a Master Mason and was a member in good standing of a defunct Lodge when its charter was revoked and that in such jurisdiction such certificate had the full force and effect of a demit.

ARTICLE 103. Every Lodge must assemble for work at least once in each month, except by dispensation from the Grand Master. But during the months of July, August and

September, the meetings may be suspended without any dispensation for that purpose.

ARTICLE 104. All dues to subordinate Lodges shall be payable annually in advance on December 31. Any brother failing to pay said dues on or before the following October 31 shall stand automatically erased from the roll. Thereafter, should the brother so erased pay said dues, or should the same be remitted by the Lodge, on or before the following December 31, he shall become automatically reinstated as of October 31 preceding.

Any Master Mason who has been in continuous or accumulative membership for a period of forty (40) years or more shall be exempt from the payment of Grand Lodge dues provided he is exempted from the payment of dues by his Lodge.

ARTICLE 105. No resident of this state shall be permitted to take his degrees in any Lodge under this Jurisdiction, unless it be in the Lodge nearest his usual place of residence, except in towns or cities having more than one Lodge, in which case the Lodges in such town or city shall have exclusive concurrent territorial jurisdiction within said town or city, but any Lodge may confer the degrees, as a matter of courtesy, for the Lodge whose material the candidate is; in which case the candidate must be elected to all the degrees by the Lodge to which he as material belongs and the fees belong to the original Lodge unless waived by it. *Provided*, The Grand Lodge may include as a part of any city, as the term is used in this paragraph above, such adjacent area outside the city limits as it shall decide is practically a part of the city or metropolitan area. *Provided, further*, All Lodges affected shall have thirty days or more prior notice of any proposed change hereunder. *Provided, further*, that with the consent of all the Lodges in any Masonic District the Grand Master is authorized to declare that concurrent jurisdiction shall thereafter exist in such district.

ARTICLE 106. No lodge shall initiate, pass, or raise any candidate who has not resided in the State for twelve months, and within the jurisdiction of the Lodge applied to for six months immediately preceding his application; or in

the case of Mariners, they must have sailed out of some port in the State for the same period of time.

ARTICLE 107. All balloting for candidates must take place in the third degree, and at a regular communication.

ARTICLE 108 An Entered Apprentice or Fellow Craft whose application for advancement has been rejected by the Lodge in which he is initiated or passed, may renew his application in the same Lodge, but to that Lodge only, at any subsequent regular communication of the Lodge; provided that a candidate who has been twice rejected shall not apply again for advancement until six months shall have elapsed since such second rejection

ARTICLE 109 An Entered Apprentice or Fellow Craft may be tried and suspended, expelled or otherwise Masonically punished for any offense committed by him.

ARTICLE 110 The right of appeal is an inherent right belonging to every Mason, and the Grand Lodge is the Appellate Body to whom the appeal is to be made, whether it be an appeal from the decision of the Lodge, or from the decision of the Master, but nothing in this Constitution shall be construed to prevent any Lodge, or Mason, during the recess of the Grand Lodge, from invoking the action and order of the Grand Master for the protection or maintenance of any Masonic right, until such time as the Grand Lodge may act in the premises, and the actions and orders of the Grand Master shall be of force therein until set aside or modified by the Grand Lodge; and in such cases the Grand Master may act in such manner and upon such notice to the parties in interest as he may deem just. The Grand Master shall report all such actions and orders to the Grand Lodge at its next annual communication (The design of this article is to afford temporary relief or aid when necessary, until such time as other and final action may be had.)

ARTICLE 111 Every candidate for initiation in this jurisdiction must be without maim or defect that may render him incapable of learning and demonstrating the moral teachings and the secret work and practices of Masonry. In the demonstration of secret work artificial limbs may be used.

ARTICLE 112. The practice of duelling is repugnant to the principles of Free Masonry; and in all cases where two brethren resort to this mode of settling their disputes, it becomes the duty of the Grand Lodge or Lodges of which they are members, to expel them from the rights and privileges of Masonry, subject, as usual, to the confirmation of the Grand Lodge.

ARTICLE 113. No person who cannot read and write shall be initiated, passed or raised in any Lodge in this Jurisdiction. (See Article 130.)

ARTICLE 114 No visitor can be admitted into any Lodge in this Jurisdiction without a previous examination, unless he can be vouched for by a brother who has sat with him in open Lodge, or if the vouchment be made in consequence of private examination, unless the brother so vouching be known to the Presiding Officer as a skillful and experienced Mason, and unless it be stated that previous to the said private examination all the requirements of this Lodge, in relation to certificates, etc., have been fully complied with.

ARTICLE 115 The officers of every Lodge shall consist of a Master, Senior and Junior Warden, Treasurer, Secretary, Senior and Junior Deacon, two Stewards and a Tiler

ARTICLE 116 The first five officers shall be elected by ballot, and by a majority of the votes present, for twelve months, at the regular communication on or preceding the Festival of St John the Evangelist, and shall be installed on or before the said festival, on which festival they shall assume the duties and prerogatives of their respective offices But every officer shall hold his office until his successor shall have been installed

ARTICLE 117. On the night of the installation the Worshipful Master-elect shall appoint the Senior Deacon and Tiler; the Senior Warden shall appoint the Junior Deacon and the Junior Warden shall appoint the two Stewards.

ARTICLE 118. The Worshipful Master-elect shall also, on the night of the installation, appoint a committee of three to examine the Treasurer's and Secretary's books, who shall report at a stated communication prior to March 1st, using

the form provided by the Grand Lodge. A copy of the report shall be sent to the Grand Secretary immediately after it has been made to the Lodge, but not later than April 1st.

Failure to comply with the provisions of this Article shall automatically cancel the Surety Bond carried by the Grand Lodge on the Treasurer and Secretary of such Lodge, and the Grand Secretary shall officially notify the Lodge of the cancellation of its bond.

CHAPTER XV.

Of the Worshipful Master of a Lodge

ARTICLE 119. The Worshipful Master shall preside at all times when present. He shall have charge of the Warrant of Constitution, Jewels and Furniture. He shall be empowered to convene the Lodge on any emergency which in his judgment shall require the same. He shall see that the Rules and Regulations of the Grand Lodge of Ancient Free Masons of South Carolina, as well as the By-Laws of his Lodge, be strictly obeyed; that his officers perform their duties faithfully, that the annual returns be made, and dues punctually paid to the Grand Lodge. He shall appoint all committees, and be ex officio Chairman of the same, when he shall think proper to attend.

ARTICLE 120. On all questions where the votes of the Lodges are equally divided the Master shall be entitled to the casting vote, in addition to his vote as a member.

ARTICLE 121. There can be no appeal from the decision of the Master, except to the Grand Lodge.

CHAPTER XVI

Of the Wardens of a Lodge

ARTICLE 122. It shall be the duties of the Wardens to assist the Worshipful Master in the government of the Lodge, and in his absence to preside according to seniority, unless through courtesy they relinquish the right of presiding to a Past Master present. In the absence of all three of the

warrant officers the Lodge cannot open unless the Grand Master, on account of the death, disability, or removal from the jurisdiction of the warrant officers, shall have appointed some member of the Lodge to serve as Acting Master, whose authority shall continue until the return of some one of the warrant officers, or until the expiration of the term of the Master and if the Worshipful Master be absent, the Wardens, according to seniority, or a Past Master of the Lodge according to seniority if neither Warden is present, shall be empowered to convene the Lodge for the sole purpose of holding a Memorial Service or Burial Service

CHAPTER XVII.

Of the Treasurer of a Lodge

ARTICLE 123. The Treasurer shall keep an exact account of all the funds of the Lodge, and all script and certificates of stock, and all titles of property belonging to the Lodge. He shall pay all orders signed by the Worshipful Master and countersigned by the Secretary, and those drawn on him by the Committee of Charity; he shall report the state of the funds at the regular meetings in June and December in each year. He shall submit his books to inspection whenever required by the Worshipful Master of the Lodge. For the faithful performance of his duties he shall receive such compensation as the Lodge may determine.

CHAPTER XVIII

Of the Secretary of a Lodge

ARTICLE 124. The Secretary shall issue all summonses for stated communications, and for extra communications, when required by the Presiding Officer. He shall keep a record of all the proceedings of the Lodge, which may be committed to paper, and insert the names of the members. He shall receive all moneys due to the Lodge, keep proper accounts thereof, and forthwith pay them over to the Treasurer, taking his receipt for the same. He shall report the

members in arrears at the June and December communications in each year. He shall make out the annual return to the Grand Lodge, having it signed by the Presiding Officer. He shall have his minutes copied in the journal and ready for examination at the regular communication previous to St. John the Evangelist's day, in each year. For the faithful performance of his duties he shall receive such compensation as the Lodge may determine.

CHAPTER XIX.

Of the Deacons of a Lodge

ARTICLE 125 The Senior and Junior Deacons shall perform all the duties appertaining to their respective offices, under the direction of the Master and Wardens.

CHAPTER XX

Of the Stewards of a Lodge

ARTICLE 126 The Stewards shall, under the direction of the Junior Warden, prepare and superintend the banquet in the hours of refreshment. They shall also be entrusted with the preparation of candidates and the examination of visitors.

CHAPTER XXI.

Of the Tiler of a Lodge

ARTICLE 127 The Tiler of a Lodge must be a worthy Master Mason. It shall be his duty to serve all summonses delivered to him by the Secretary, to prepare the room for the communication of the Lodge, and carefully to collect and replace the Jewels and Furniture after the Lodge is closed. For the faithful performance of his duties he shall receive such compensation as the Lodge may determine.

CHAPTER XXII

Of the Standing Committees of a Lodge

ARTICLE 128. The Worshipful Master, Wardens, Treasurer and Secretary shall be the Standing Committee on Funds, whose duty it shall be to make sale or commutation of stock or other property of the Lodge, also to invest such cash as may be from time to time, in the hands of the Treasurer, and which they may be directed to invest, in such stock or other property, and on such terms as may be determined by a majority of the committee.

ARTICLE 129. A Committee of Charity, to consist of three members, shall be annually appointed by every Lodge at the regular communication in January, to whom may be referred all applications for relief during the recess of the Lodge. A Majority of the committee shall have the power to draw on the Treasurer for such an amount as the By-Laws of the Lodge may determine.

CHAPTER XXIII.

Of Initiation in a Lodge

ARTICLE 130 Any person wishing to be initiated into the mysteries of Free Masonry in any Lodge in this Jurisdiction must apply at a regular communication by petition, which he shall fill out in his own handwriting and sign with his full name, recommended by two members and enclosing not less than ten dollars, upon which a committee of three shall be appointed to inquire into his qualifications and to report at the next stated Communication, which report shall be unanimous, as one dissenting voice will make the report unfavorable.

ARTICLE 131 Should the report of the committee be favorable, he may be balloted for, and, if unanimously elected, he shall receive the degrees conferred by the Lodge on his paying the established fees; but should one dissenting ball appear, the ballot shall be repeated, and if one black ball

shall then appear, or if on the first ballot more than one black ball appears, the candidate shall be declared to be rejected. The candidate shall again be balloted upon by the Lodge at its next regular communication upon the same petition and the same report of investigation, unless the candidate shall withdraw his petition. If rejected a second time, the money submitted with his petition shall be returned to him. But the rejected candidate may reappear under and subject to the provisions of Article 93.

ARTICLE 132. The same principles and regulations as to petition, investigation and unanimous ballot, shall govern the application of brethren for membership.

ARTICLE 133. Should a candidate neglect to attend for initiation, passing or raising, at the end of three months the money in his petition shall be forfeited to the Lodge, unless the Lodge determines that such neglect is excusable; and in case of passing and raising a new ballot shall be ordered, if the Lodge desires.

ARTICLE 134. Except for Lodges having concurrent jurisdiction, no Lodge may confer any degree upon any person whose place of residence shall be nearer to any other Lodge in operation within the State. Any Lodge may confer degrees as a courtesy to the Lodge having jurisdiction of the candidate. Any Lodge that shall illegally confer such degrees shall pay over, on demand, to the Lodge nearest the candidate's residence double the amount received by it for conferring such degrees.

CHAPTER XXIV.

Of Life and Honorary Members

ARTICLE 135. Each Subordinate Lodge may determine to have life members. Each member of such Subordinate Lodge shall have the privilege of becoming a life member upon his paying to the Lodge such sum as the Lodge may fix: *Provided*, Such sum be not less than ten times the amount of the annual dues to said Lodge: The Grand Lodge may establish a perpetual life membership through a dues endowment fund, such membership to be available to all members of any Subordinate

Lodge which elects by resolution to approve participation of its members in such plan. Such action by a Subordinate Lodge shall not invalidate any life membership theretofore granted by such Subordinate Lodge under the former language of this Article but shall prevent making any life membership after December 31, 1997, except in compliance with this Article.

Provided, that any Lodge may elect one a life member, upon its own motion and at its expense, as a reward for eminent Masonic service, but no life member is exempted from being expelled, suspended or subjected to other Masonic discipline, for cause shown.

Article 136. Any Lodge may, as a reward for eminent Masonic service, confer the title of honorary membership on any Master Mason who is regularly affiliated in some other Lodge; but such honorary membership shall not confer any privileges of active membership on such brother, nor shall the Lodge be required to pay any dues for him to the Grand Lodge.

CHAPTER XXV.

Of Demission From a Lodge

ARTICLE 137. Any member of a Lodge in this Jurisdiction who is in good standing and not under charges may be permitted to demit, upon giving written notice of his intention to the Lodge, requesting the said demit, and paying up his arrears in full.

CHAPTER XXVI.

Of Trials in a Lodge

ARTICLE 138. All charges must be made in writing, signed by the accuser, delivered to the Secretary, and read by him at the next regular communication of the Lodge. The accused shall then be presented with an attested copy of the charges, and he shall, at the same time, be informed of the time and place appointed by the Lodge for the trial.

ARTICLE 139. If the accused is living beyond the jurisdiction of the Lodge, the charge shall be communicated to him by letter by certified or registered U. S. Mail, return receipt

requested, and a reasonable time be allowed for his answer before the Lodge proceeds to trial

ARTICLE 140 The trial shall commence at a regular communication of the Lodge, but may be continued at special communications convened for that purpose.

ARTICLE 141 The Lodge shall be opened on the highest degree which the accused has attained, and the examinations take place in the presence of the accused and the accuser, if they desire it; but the final decision shall always be made in the third degree

ARTICLE 142 No visitors shall be admitted on such occasions. When all the officers and Past Masters of a Lodge are disqualified to preside at a trial, the Grand Master may designate some District Deputy Grand Master to preside.

ARTICLE 143. The evidence of profanes, or brethren of an inferior degree, must be taken by a committee and reported to the Lodge. The accused and accuser shall have the right to be present at said examination.

ARTICLE 144 The evidence of all Master Masons must be taken on their honor as Master Masons, that of others by oath or affirmation

ARTICLE 145 When the trial is concluded, the accused and accuser and all who are of counsel (except the Junior Warden) shall retire, and the Worshipful Master shall put the question of guilty or not guilty to the Lodge. The question shall be decided by ballot, and if two-thirds of the balls are black, the accused shall be declared guilty. Every member present is bound to vote, unless excused by unanimous permission

ARTICLE 146 If the verdict be guilty, the Worshipful Master shall then put the question as to the punishment, beginning with expulsion and going on, if necessary, to indefinite suspension, and public and private reprimand. For expulsion, or suspension, the vote must be by two-thirds of those present, but for reprimand a majority will be sufficient. The ballot on the nature of punishment must be taken by show of hands.

ARTICLE 147. If the residence of the accused is not known, or if he refuses or neglects to attend, the Lodge may nevertheless proceed to the trial without his presence — a reasonable time in the former case being allowed for the necessary search for him

ARTICLE 147-A. After the accused shall have pleaded to charge or charges against him, the Master of a Lodge, or a majority of a Lodge, may request that a trial be conducted by a *Trial Commission*. The Worshipful Master shall immediately give notice to the Grand Master of the request. Thereupon it shall be the duty of the Grand Master to appoint five (5) Past Masters of other Lodges to serve as the *Trial Commission* in the case, one of whom the Grand Master shall designate as Chairman, who shall perform the duties generally incumbent upon the Worshipful Master in cases of trial in open Lodge. The trial shall then be conducted under the law pertaining to trials in open Lodge, except as hereinafter set forth. The *Commission* shall select its own Secretary, may summon witnesses, fix the time and place and make all other necessary arrangements for the proper conduct of the trial. It shall determine, voting by secret ballot and four members concurring to convict, the guilt or innocence of the accused, and, if the accused be found guilty, fix the penalty, and promptly deliver a full and complete report of its action in the case, together with a transcript of all testimony heard and proceedings had therein, to the Grand Master. Provided, that in all cases, the accused, or the accuser, may exercise the right of appeal to the Grand Lodge. The expenses incident to trial by the *Commission* shall be paid upon the order of the Grand Master.

CHAPTER XXVII.

Of Rules of Order in a Lodge

ARTICLE 148 When the Presiding Officer takes the Chair, every officer and member shall immediately take his place, and observe strict order and decorum.

ARTICLE 149 No member shall speak until he first rise, and respectfully address the Presiding Officer; nor shall he

speaking more than twice on any subject, unless he explain or by permission from the Chair.

ARTICLE 150. All questions of order shall be decided by the Presiding Officer, without appeal to the Lodge.

ARTICLE 151. All questions before the Lodge, not otherwise particularly defined, shall be decided by a majority of the Lodge.

ARTICLE 152. No person shall be permitted to leave the room during the session of the Lodge but by permission of the Presiding Officer.

ARTICLE 153. No officer shall leave his seat, except it be in the discharge of his official duties.

ARTICLE 154. No brother shall move from his place, nor shall any member or visitor be permitted to enter, at any time during the opening or closing of the Lodge, the reading of the minutes, at the time of preparing a candidate or while conferring a degree, unless with permission of the Chair.

ARTICLE 155. If any member or visitor shall be guilty of indecorum during the session of the Lodge, the Worshipful Master may, at his discretion, reprimand or exclude him, for that communication, from the Lodge.

ARTICLE 156. Repealed 1934.

ARTICLE 157. The Constitution of the Grand Lodge, and the Landmarks of the Order, as set forth in the *Ahiman Rezon*, shall be the governing principle of every Lodge, and shall be referred to in all cases of doubt. In all decisions of the Lodge, appeals may be made to the Grand Lodge; but, until the opinion of the latter is made known, the decision of the former is held valid.

ARTICLE 158. No additions, alterations or amendments, can be made to the By-Laws of any Lodge, unless first presented in writing, to the Chair, then read at three stated communications, and approved by three-fourths of the members present, nor can a Lodge suspend any of its By-Laws even by unanimous consent. (See Article 91.)

CHAPTER XXVIII.

Of Warrants of Constitution

ARTICLE 159. No Warrant of Constitution shall be granted for establishing a new Lodge but on the petition of seven Master Masons of this Jurisdiction, and on the recommendation of the nearest Lodge. If a dispensation for opening a Lodge has been granted by the Grand Master during the recess of the Grand Lodge, the petition for the dispensation, if it be signed by seven Master Masons of this Jurisdiction, and recommended by the nearest Lodge, will be deemed and accepted by the Grand Lodge at its next communication as a petition for a Warrant.

ARTICLE 160. No Warrant shall be granted to any new Lodge unless it produces to the Grand Lodge the certificate of the Master of the nearest Lodge, or the District Deputy Grand Master of the district in which said Lodge is to be chartered, that the hall which it is about to occupy is secure and suitable for Masonic purposes.

ARTICLE 161. When a Warrant is granted for constituting a new Lodge, and it is inconvenient for the Grand Master to attend the constitution and installation in person, he shall issue a written instrument, to be signed by him and countersigned by the Grand Secretary, under the seal of the Grand Lodge, to some worthy Master or Past Master of a Lodge, empowering him to constitute the petitioners and install their officers elect when congregated for that purpose. But the Masters and Wardens so installed must be the same that are named and designated in the Warrant of Constitution.

CHAPTER XXIX

Of Extinct Lodges

ARTICLE 162. Any Lodge which shall cease to meet for twelve months shall be deemed extinct, and shall forfeit its Warrant.

ARTICLE 163. The Grand Lodge takes possession of the Warrant of Constitution of an Extinct Lodge, or one whose Warrant has been revoked, as a matter of right; but the funds, jewels, other movable property it takes only in trust for safekeeping and administering the same for a period of ten years; and should the said Lodge be revived within ten years, all funds and movable property will be restored to such Lodge with the detention of so much as the said Lodge was in arrears to the Grand Lodge at the time of its extinction, and reimbursement for the actual costs of administering such trust property Title to any real estate owned by such Lodge shall be vested in the Grand Lodge and may be disposed of by the Finance Committee as Grand Lodge may determine and that all net proceeds therefrom be added to the other assets that are held in trust Provided, that should the Lodge not be revived within ten years, then all property and assets shall become the absolute property of the Grand Lodge and may be disposed of as the Grand Lodge shall determine.

ARTICLE 164 No Lodge is permitted to make a distribution of its funds preparatory to surrendering its Warrant, as the said funds revert to the Grand Lodge, to be held in trust as provided in Article 163

CHAPTER XXX.

Of Unaffiliated Masons

ARTICLE 165. Masons in this Jurisdiction are strictly forbidden to hold Masonic Communication with any unaffiliated Mason.

ARTICLE 166. Unaffiliated Masons shall not be entitled to receive relief for themselves or their families from any Lodge in this Jurisdiction, they shall not be permitted to visit any Lodge, except once for the sole purpose of affiliation, nor to participate in the festivals or processions of the Order, nor be buried with Masonic honors

CHAPTER XXXI.

Of Masonic Certificates

ARTICLE 167 The presentation of a certificate or of a current receipt for dues card is required by this Grand Lodge, simply as a testimony of good standing, preparatory to an examination, and, therefore, where the party can furnish other sufficient evidence of his Masonic standing, and assign a satisfactory reason for his being without a certificate, the Lodge which he proposes to visit may proceed to his examination.

ARTICLE 168 No brother shall be entitled to a Masonic certificate unless he has received the degree of Master Mason in a Lodge under this Jurisdiction, or is a member of such Lodge. Such certificate shall be signed by the Master of the Lodge, before the Grand Secretary affixes the seal of the Grand Lodge, unless it be delivered by the latter officer to the Master of the Lodge.

ARTICLE 169. The certificate shall be signed by the Grand Secretary, and sealed with the seal of the Grand Lodge.

CHAPTER XXXII.

Of the Festivals

ARTICLE 170 The Festivals of St John the Baptist, on the 24th of June, and of St. John the Evangelist, on the 27th of December, are recognized as the Festivals of the patron Saints of Free Masonry, and it is recommended to every Lodge, annually, to celebrate one or both in such way as will be most conducive to its advantage and the honor and benefit of the institution.

CHAPTER XXXIII.

Of Interpretation of the Law

ARTICLE 171. Upon any subject that may come before the Grand Lodge, or any Subordinate Lodge, and upon which the foregoing Constitution is silent, reference shall be had to the

Ahman Rezon, as currently revised, which is established as a book of Constitutions for the Masonic Jurisdiction of *The Grand Lodge of Ancient Free Masons of South Carolina*.

CHAPTER XXXIV

Of Alterations of the Constitution

ARTICLE 172. No alteration or addition for this Constitution can be made unless it shall have been proposed in writing in Grand Lodge, at its annual communication, laid over to the next communication, and then, if the representatives of one-third of the Lodges entitled to representation be present, and two-thirds of the vote concur, it shall be adopted. *Provided*, also, That if one-third of the Lodges entitled to representation be represented, any clause or clauses may be suspended for a part, or the whole, of any one communication, by unanimous consent.

CHAPTER XXXV

Of Masonic Districts and District Deputy Grand Masters

ARTICLE 173. The Subordinate Lodges under this Jurisdiction shall be comprised within thirty Masonic Districts of contiguous territory, to be divided by the Most Worshipful Grand Master, who may rearrange the same at any annual communication of the Grand Lodge

ARTICLE 174. The Grand Lodge may, at any annual communication, subdivide or change the said Masonic Districts, as apportioned by the Grand Master.

ARTICLE 175 At each annual communication it shall be the duty of the Grand Master to appoint for each Masonic District a District Deputy Grand Master, whose style shall be Right Worshipful, who shall hold his office at the pleasure of the Grand Master, and who shall receive a Warrant of his appointment, duly signed and attested, under the seal of the Grand Lodge.

ARTICLE 176. Every person appointed a District Deputy Grand Master shall be a Master or Past Master, and a

member in good standing of some Lodge in the District for which he is appointed, and shall be well skilled in the standard work of the first three degrees in Masonry, and in the customs and usages of the Craft.

ARTICLE 177. It shall be the duty of the Grand Secretary, immediately after the appointment of any District Deputy Grand Master, to notify each of the Lodges in that District of the appointment, and shall also furnish each person so appointed with a list of the Lodges in his district.

ARTICLE 178. The Grand Master shall have power to fill vacancies in the office of District Deputy Grand Master, that may from any cause occur in any district.

ARTICLE 179. Every District Deputy Grand Master during the term of his appointment and no longer, shall be by virtue of his office, a member of the Grand Lodge, and have one vote therein, and shall receive the same compensation for attendance as representatives of Lodges from the funds of the Grand Lodge.

ARTICLE 180. Each District Deputy Grand Master shall have power, and it shall be his duty, when instructed by the Grand Master —

1. To appoint Commissioners who shall have attained the rank of Master or Past Master, and shall be selected from at least three Lodges, not interested in the matter, and most convenient to the parties concerned, not more than seven nor less than three, to hear and determine any controversy that shall arise in his district between Lodges, or between a Lodge and its Master, or between a Lodge and a member, or members of another Lodge, or members of different Lodges, in the manner hereinafter provided, except where the Grand Lodge is a party.

2. To receive the testimony and proceedings of any controversy from said Commissioners, and report their decision to the Grand Master for his approval; and if approved by him, said decision shall be final, unless an appeal be taken therefrom to the Grand Lodge, in which case, said District Deputy Grand Master shall give notice to the Grand Secretary of the same, and transmit

to him the proceedings and testimony received from the Commissioners, that the same may be laid before the Grand Lodge, if required.

3. To visit every Lodge in his district, at a stated or called meeting thereof, at least once during his term, if practicable, of which visit he shall give such Lodge due notice.

4. To preside in each Lodge visited after it is opened and he is introduced, to examine its books and records, and see if they are properly kept; to inform himself of the number of members, and the punctuality of their attendance; to ascertain the condition of the Lodge in all respects; to point out any errors he may discover in their conduct or mode of working; and when duly authorized by the Grand Master, after satisfactory evidence of his qualification, to exemplify the work and lectures, and give instructions in matters pertaining to the Constitution, Rules and Regulations of the Order; and especially shall it be the duty of the District Deputy Grand Master to recommend attention to the moral and benevolent principles of Masonry; and if he discover in any Lodge, or elsewhere in his district, any error or evil, to endeavor, immediately, to arrest the same by Masonic means, and, if he judge it expedient, may specially report the same to the Grand Master.

5. To report in writing, annually, the condition of each Lodge in his district, so far as is proper to be done, and transmit the same to the Grand Master, by the 15th of January of each year

6. To perform such other services and execute duties as he may be deputed or instructed to do by the Grand Master or Grand Lodge.

ARTICLE 181. Repealed 1984.

ARTICLE 182. Repealed 1984.

ARTICLE 183. Repealed 1984.

ARTICLE 184. Repealed 1984.

MASONIC CODE

of

SOUTH CAROLINA

FIRST PART

General Laws of the Grand Lodge

CHAPTER I

Of Organization of Grand Lodge, Powers, Etc.

SECTION 1. Jurisdiction.—The territorial jurisdiction of the Grand Lodge of South Carolina is coextensive with the geographical boundaries of the State.

SEC. 2. Powers, Etc.—The power and authority of the Grand Lodge of South Carolina is expressed and defined in Articles 10 and 11 of the Constitution.

SEC. 3. Laws.—The laws of this Grand Jurisdiction are

1st.—The Written Law.

2d.—The Unwritten Law.

SEC. 4. Written Law.—The written law of the Jurisdiction consists of the Constitution, Edicts and the enactments of the Grand Lodge, as expressed in the Constitution, and in this Code, and its subsequent enactments as published by its authority.

SEC. 5. Unwritten Law.—The unwritten law of the Jurisdiction consists of the time-honored customs and usages of Ancient Freemasonry of general recognition as they are found in the traditional and historic records of Freemasonry, and adapted to the conditions and time in which we live, together with such rules for application as will perpetuate its integrity and usefulness, and are not repugnant to its written laws.

SEC. 6. Written Law All in Code.—While the written law of the Jurisdiction is to be found only in the Constitution and in this Code and in subsequent enactments of the Grand

Lodge, it is not to be understood that rules of Law heretofore expressed by Grand Lodge enactment may not have force as *unwritten* law, if comprehended within the definition given. The purpose is to render the *written* law more accessible to the Craft for practical use, by limiting the scope of its record, and specifying where it is to be found. In other words, the design of this Code, as to previous Grand Lodge enactments not embraced herein, is to destroy their force and effect as *written* law, and repeal them for all purposes wherein they are repugnant to its provisions.

SEC. 7. Code, and When It Takes Effect.—These laws, when compiled and published, shall be designated the "MASONIC CODE OF SOUTH CAROLINA," and shall be divided into chapters and sections, each to be numbered consecutively from one (1) to the highest number given. And for purposes of reference and citation it may be known as the "Code," adding as it may be necessary the section; and all amendments hereto, when offered in Grand Lodge, shall specify the section of the Code, according to the intent; and if to add new chapters or sections, it shall so state, and number the same. The intention being, not only that the enactments at the time of adopting the Code, but all subsequent enactments as written law, shall be embraced herein; and the provisions of this Code shall take effect and be of force from and after the 15th day of December, 1897.

SEC. 8. Amendments.—All proposed amendments to this Code must be in writing, presented to the Grand Lodge, and by it referred to the Committee on Jurisprudence, which shall report thereon before the close of the second day of the communication; and no final action shall be taken on any proposed amendment until

it has been so referred and opportunity afforded for said committee to report thereon.

SEC. 9. Same—How Proposed and Adopted.—Amendments to this Code may be made by a majority vote of the Lodges represented at the communication and the permanent members entitled to votes voting. Propositions to amend any section of the Code shall not be to strike therefrom, nor add thereto, but the proposition shall contain the section rewritten to express the law as intended, and shall be a substitute for the section amended.

SEC. 10. Decisions of Grand Master.—The Grand Master may, in his discretion, in his annual address, report to the Grand Lodge decisions upon Masonic law made by him during its recess. If approved by the Grand Lodge, they do not have the force and effect of written law, nor are they binding as correct expressions of the unwritten law. They are to have the effect of an approval of the act of the Grand Master in the particular instance and are of value only as an opinion formed upon an *ex parte* statement without an issue submitted in a proceeding requiring judicial determination.

SEC. 11. Recommendations Not Law.—A recommendation of the Grand Master in his address as to changes in, alterations of, or additions to, the law, although concurred in by the Grand Lodge in its actions thereon, or on the report of a committee to which it has been referred, shall not be of force or effect as law merely by reason of such action, but to render it a legal enactment it must be presented to the Grand Lodge in writing, independent of such address or report, and then be referred and adopted as by law provided. It is the intention that in no case shall the adoption of a report have the effect of enacting or changing a provision of the Code.

(Nothing in this section shall be construed to prevent a committee from accompanying its report with a draft for a change in the law, in accordance with a recommendation or otherwise, or from making recommendations or statements as to such draft; but the action of the Grand Lodge in its enactments must be independent of its action on the report.)

SEC. 12. Actions on Appeal.—Cases reported by the Committee on Appeals and Grievances, coming to the Grand Lodge on appeal under the forms of law, are proper judicial proceedings, and the action of the Grand Lodge upon their report touching the legal questions involved are judicial in their nature and are to be considered as correct interpretations of existing laws, whether written or unwritten. But such action by the Grand Lodge must in no sense be considered as legislative, or as the making of law.

SEC. 13. Suspension of Law.—By unanimous consent, provided one-third of the Lodges entitled to representation be represented any clause or clauses of the Constitution, or of this Code, may be suspended for a part or the whole of any one communication.

SEC. 14. Rules of Order of the M. W. Grand Lodge.

1. At the hour appointed, and when the Grand Master shall take his seat, at the sound of the gavel, the members shall take their seats and observe a respectful silence. The Grand Lodge shall then be opened on the third degree in ample form. The Grand Master shall then request the Grand Secretary to call the roll, and should the constitutional number of Lodges be present, the Grand Lodge shall be ready for business.

2. The Grand Secretary shall read the proceedings of the last communication, and should no objections be made to the

same, they shall stand confirmed. If the proceedings of the last communication are printed, the reading may be dispensed with by a vote of a majority of the members present.

3. The Grand Master shall then present his annual address.

4. The Grand Treasurer shall then present his report.

5. The Grand Secretary shall then present his report.

6. Repealed December, 1919.

7. The Grand Lodge Properties Committee shall then present its report.

8. Special committees shall then be called upon for their reports. All special committees appointed at one communication to report at the next, shall file their reports with the Grand Secretary before the opening of the next annual communication, and all such reports shall lay over for consideration until the second day of the communication, unless sooner called up for consideration.

9. Unfinished business shall be next in order.

10. Anything for the good of the Order may be then presented.

11. When the Grand Lodge is called on, the first business in order will be the call for reports of committees, which reports, when submitted shall lie on the table until the business which was under consideration when the Grand Lodge was called off shall be disposed of. When such business is disposed of, the reports shall be then taken up from the table in the order in which they were presented, and acted upon, unless a special hour is appointed for their consideration. Succeeding these, anything for the good of the Order may be presented.

12. The above order of business may be changed or temporarily dispensed with at any time by the presiding officer.

13. If any member while speaking be called to order by the Grand Master, he shall cease speaking and take his seat until it is determined whether he is in order or not.

14. No motion shall be debated or be open for discussion until the same has been reduced to writing, and has been

seconded and put to the Grand Lodge by the Grand Master

15. When a question is before the Grand Lodge no motion shall be received but to adjourn the debate, to lay on the table, to postpone indefinitely, to postpone to a certain day, to commit or to amend, which several motions shall have precedence in the order in which they here stand arranged, and shall with the exception of the last, be decided without debate. A motion to adjourn is unmasonic, nor can a motion for "the previous question" be admitted.

16. When a motion has been made and decided upon, it shall be in order for any member voting in the majority, during the same sitting, or when the Grand Lodge is next called at the same communication, to move for a reconsideration thereof; but no discussion of the main question shall be allowed until a motion to reconsider shall have prevailed.

17. Any member may call for a division of the question, when the sense will admit of it.

18. When a vote is to be taken on different sums, or on numbers of times, the question shall be first taken on the highest sum or number, and on the longest or latest time

19. Any of the rules of order may be suspended, altered or rescinded by a vote of two-thirds of the members present.

20. No question in this Grand Lodge shall be decided *viva voce* without the unanimous consent of the members of the Grand Lodge present.

21. In all questions in the Grand Lodge which are competent to be decided by acclamation the vote shall be taken by holding up the right hand, and the formula for proposing the question from the Chair shall be in these words: "So many as are in favor of this motion will hold up the right hand at the blow of the gavel," and afterwards: "So many as are opposed to it will make the same sign;" and the uplifted hands shall, when necessary, be counted by the Senior Grand Deacon who

shall report the same to the chair.

22. All cases of order not herein provided for shall be governed, in the discretion of the Grand Master, by the usual parliamentary usages, and by the Ancient Masonic customs and usages.

23. Upon all questions before this Grand Lodge the vote shall be taken by call of Lodges, whenever such call is demanded by the representatives of one Subordinate Lodge and seconded by the representatives of five other Subordinate Lodges, making the concurrence of the representatives of six Subordinate Lodges necessary to sustain the call.

SEC 15. Committees, Commissions and Boards.—The Grand Master shall, at least two weeks prior to the meeting of the Grand Lodge, appoint the following Standing Committees to consist of five or more members each, in the discretion of the Grand Master, and to whom shall be referred the several matters proper for such reference, to wit: Jurisprudence, Appeals and Grievance, Distribution of Work, Finance, Fraternal Relations, and Masonic Education. Committees shall meet and actually enter upon the discharge of their duties at least one day prior to the annual communication. He shall appoint the following committees, to consist of five or more members each, to whom shall be referred the several matters proper for such reference, to wit: Charters and Dispensations, By-Laws, Grand Master's Address, Unfinished Business, and Per Diem and Mileage.

The Grand Master shall appoint three Past Grand Masters to serve as the Committee on Work and Ceremonies. This committee is empowered to make any revisions in or give clarification or interpretation of any and all phases of the Work and the Ceremonies which it deems to be in the best interest of Freemasonry; and any act of a majority of the members of this committee pertaining thereto is official and all Lodges in this Grand

Jurisdiction, upon receipt of proper notice thereof, must perform the Work and Ceremonies in conformity thereto. *Provided*, this committee shall have no authority to make revisions or to give clarifications or interpretations which are subversive of the principles of Masonry or contrary to the Ancient Landmarks.

Sec. 15a. Commission on Investments.—The Grand Master shall appoint a Commission on Investments. This Commission shall be composed of: the Grand Master, the Deputy Grand Master, the Grand Treasurer, and three other worthy Master Masons, who shall be qualified and recognized as being experienced and competent in the field of Investment of Trust Funds.

Term.—The appointive Commission shall serve staggered terms of six years each.

Responsibility.—This Commission shall be charged with the responsibility of recommending to Grand Lodge the proper safeguarding of all Grand Lodge funds.

Investments.—It shall be the duty of this Commission: To keep the Grand Lodge advised on Investments; and to instruct and direct the Grand Treasurer, with the approval of the Grand Master, in the investment of all funds, as follows.

- (a) Permanent and/or Endowment Funds shall be invested in accordance with the established Laws and Statutes of the State of South Carolina regulating the Investment of Trust Funds.
- (b) All Other Funds (General, Special or Reserve) of a current or temporary duration shall be:
 - (1) Deposited as Cash in Institutions whose deposits are guaranteed by agencies of the United States Government; or
 - (2) Invested temporarily in Bonds, Notes and other Securities having appropriate maturity dates and issued by the United States Government or its guaranteed Agencies.

Title.—All Cash Deposits, Bonds, Notes, and other Securities owned by the Grand Lodge, or held by its Subsidiary Committees, Commission or Boards, shall be registered in the Corporate Name of The Grand Lodge of Ancient Free Masons of South Carolina and properly earmarked for the specific fund concerned.

Custodian.—The Grand Treasurer shall be custodian of all Grand Lodge Funds and Investments. He shall keep and maintain an appropriate Safety Deposit Box registered in the name of the Grand Lodge of Ancient Free Masons of South Carolina as the proper depository for all Securities.

Nothing herein contained shall prevent the Commission on Investments from directing the Grand Treasurer to deposit with the Trust Department of any bank in South Carolina, authorized to operate a Trust Department, securities of the Grand Lodge for safekeeping and the collection of interest on the same; *Provided, however*, that such action must receive the approval of the Grand Master.

Transfers.—There shall be no intermingling of designated Funds; or Transfers; or Loans; or other types of exchanges and transactions between funds; unless and until specifically Approved by Formal Resolution of Grand Lodge at an Annual Communication.

Audits.—All Funds and Accounts of Grand Lodge shall be audited Annually by a Certified Public Accountant and his Annual Report published in the Proceedings of the Grand Lodge Communication next succeeding. Advanced copies of the annual audit shall be distributed by direction of the Grand Master.

Accountability.—All transactions of the Commission on Investments and of the Grand Treasurer shall be appropriately reported to Grand Lodge at the Annual Communication.

SEC. 15b. Finance Committee—

.1—Composition: The Finance Committee shall consist of six (6) worthy Master Masons recognized as experienced and competent in managing the financial affairs of an organization, business or other enterprise or institution comparable to the Grand Lodge. The Chairman of the Committee shall be designated from these six members annually by the Grand Master.

By virtue of their positions, the Grand Master, the Deputy Grand Master, the Grand Treasurer and the Grand Secretary shall automatically be members of the Committee, and except for the Grand Master, shall have no vote except as specified below.

The Senior and Junior Grand Wardens may attend and participate in meetings of the Committee at the discretion of the Grand Master, but shall have no vote.

.2—Term: The term of each appointed member shall be four (4) years, and no appointed member may serve more than three (3) consecutive terms, except that the terms of the first, and only the first members of the Committee appointed under the provisions of this section when adopted shall be: two (2) members with initial terms of one (1) year; two (2) members with terms of three (3) years; and two (2) members with terms of five (5) years.

.3—Duties: To receive and consider all matters pertaining to finance referred to it by the Grand Lodge. To prepare and submit to the Grand Lodge at its annual communication, a balanced budget setting forth all the expected revenues and expenditures necessary for the operation of all functions, agencies and committees of Grand Lodge for the ensuing budget year. Such budget, when adopted by Grand Lodge, shall govern all expenditures for the ensuing budget year. And, at the direction of the Grand Master, perform all other duties pertaining to Grand Lodge finances not specifically assigned by the Constitution and/or Code to the Grand Treasurer, the Grand Secretary, the Commission on Investments or any other agency or committee of the Grand Lodge.

.4—Meetings: The Committee shall meet at least quarterly to review budget performance and other financial matters under its authority. At least four of the voting members must be present to conduct business. Decisions and recommendations of the Committee require a majority vote of the voting members present.

In case of a tie vote, the Grand Master, or in his absence the Deputy Grand Master, shall cast the deciding vote. Additional meetings of the Committee are at the call of the Chairman or Grand Master, or at the request of a majority of the appointed members.

.5—Performance: The Grand Master may remove and replace any appointed member of the committee failing to attend at least three of the regularly scheduled quarterly meetings, or who otherwise fails to perform his duties as assigned.

SEC 15c. Board of Masonic Relief.—The Board of Masonic Relief shall consist of the Grand Master, Deputy Grand Master, Grand Treasurer, Grand Secretary, and two worthy Master Masons appointed by the Grand Master for staggered terms of two years each.

The Board shall meet annually preceding the Annual Communication of Grand Lodge and at such other times as the chairman may direct

The duties of the Board shall be to administer the funds made available to it for the relief of all worthy, distressed Master Masons, their widows and orphans; to fix the amount to be contributed to each recipient on a basis of need and the financial ability of the Board to meet that need

The Board shall require annual itemized reports from the Secretaries of all Subordinate Lodges receiving aid, which reports shall reflect the names and addresses of recipients of Masonic relief, and the amounts received by the Subordinate Lodges from the Grand Lodge, and the amounts paid to each recipient

The funds to be dispensed by this Board shall consist of such an amount as may be recommended by the Committee on Finance, when approved by Grand Lodge. The sources of such funds available for Relief may be: (a) The Annual Assessment for Masonic Relief; (b) The Income from the invested funds specifically designated for Masonic Relief, (c) Contributions of the Grand

of allocated funds for Masonic Relief which is not specifically designated as Endowment Funds.

The Board shall make an annual report to the Grand Lodge covering all of its activities, and shall have the records of the Secretary and Treasurer audited annually by a Certified Public Accountant.

SEC 15d Library and Museum Committee.—The Library and Museum Committee shall consist of not less than five nor more than seven members to include the Grand Secretary, the Grand Treasurer, the Chairman of the Committee on Masonic Education, and other qualified worthy Master Masons appointed by the Grand Master for staggered terms to expire one member each year.

The Committee shall have in its charge the maintenance and improvement of the Library and the Museum and of all matters pertaining thereto. The Committee shall administer the funds made available to it for Library and Museum purposes.

The Committee shall make an Annual Report to the Grand Lodge covering all of its activities, including an accounting of all funds administered by it.

SEC. 15e Medals.—In addition to the traditional honors of rank and title bestowed under the authority of this Grand Lodge, the following decorations are provided, and authorized to be awarded:

The Twenty-five-year Button, of the design already approved and adopted by resolution of this Grand Lodge, shall be awarded through Lodges only to those Brethren of their fellowship who have had twenty-five years' continuous or accumulated active service. Such buttons shall be presented only by or through the Lodge in which the recipient is in good standing as an active member.

The Fifty, Sixty and Seventy-year Buttons shall be presented similarly, to those who have been Masons, fifty, sixty or seventy years or more and who are in good standing in their respective Lodges.

The Albert G Mackey Medal and button and the Fredrick Dalcho Certificate of Merit and button be presented only by the Grand Master of Masons, in the exercise of his own discretion, either for eminent service to Freemasonry or for outstanding service to State or Nation. These awards should be presented only to Brethren whose receipt of the same will reflect credit upon the institution of Freemasonry, and only rarely should more than one of each of them be presented in a Masonic year.

The Past Master's Jewel, emblem or badge, shall be one which includes the Square, Compass and Quadrant with a blazing sun in the center.

The District Deputy Grand Master's or Past District Deputy Grand Master's Jewel, emblem or badge, shall be the same as described in Article 70 of the Constitution of the Grand Lodge and the entire emblem surrounded with a wreath.

The Past Grand Master's Button or lapel pin shall be the same as described in Article 70 of the Constitution of the Grand Lodge for the Grand Master and the entire emblem surrounded with a wreath.

The designs already in use are again approved and adopted, and shall not be changed without the enactment of suitable amendment.

SEC 15f. Gifts Committee.—The Gifts Committee shall consist of not less than five nor more than seven members to include the Grand Secretary, the Grand Treasurer, the Chairman of the Finance Committee, the Chairman of the Commission on Investments, and other qualified worthy Master Masons appointed by the Grand Master to serve for staggered terms of six years each. The Committee shall be charged with the responsibility of recommending to the Grand Lodge whether gifts of any kind, including those made in trust, are appropriate to be accepted and, if so, upon what terms.

SEC 15g. Perpetual memberships are authorized for particular Lodges subject to the following terms and conditions:

(1) Any member in good standing and possessing a current dues card in a particular Lodge in this Grand Jurisdiction

may become a perpetual member of his Lodge pursuant to the provisions of this section.

(2) Life membership purchased by a brother prior to December 31, 1997, is not invalidated by the Subordinate Lodge.

(3) The member desiring a perpetual membership shall apply to the Secretary of his Lodge for such a membership on forms prescribed by the Grand Lodge and shall tender there-with in accordance with 15g (18). The Lodge Secretary shall complete his part of the application and shall send the same together with the full fee to the Grand Secretary. The date of the application shall be the date the Grand Secretary certifies he received the application.

(4) The application shall be signed by the applicant and have the certification of the Lodge Secretary. The application shall not become effective until the applicant's record has been certified by the Grand Secretary. If the fee tendered is insufficient the Grand Secretary shall return the application and fee to the Subordinate Lodge Secretary for correction and resubmittal. A copy of the completed and accepted perpetual membership application and a certificate of perpetual membership shall be furnished the applicant and his Lodge by the Grand Secretary.

(5) After the perpetual membership application and fee have been received and accepted by the Grand Secretary, the membership fee shall not be refundable except under circumstances determined by the Grand Secretary to be mistakes of fact rendering the applicant ineligible for perpetual membership as of the date of the application.

(6) After the applicant's perpetual membership has been accepted by the Grand Secretary, the perpetual membership fee shall be paid over to the Grand Treasurer. The funds shall be placed collectively in a restricted perpetual membership account. These funds shall be accounted for on an individual Lodge basis, listing the amount a member paid into the fund. The funds shall be accounted for separately, by the Grand Treasurer, from all other Grand Lodge funds. The funds shall be audited annually.

(7) A perpetual member shall owe no further dues to the Lodge of which he is a perpetual member. A life membership card shall be issued by the Lodge Secretary.

(8) The Grand Secretary shall, at the time of the annual interest distribution, submit a statement to the Lodge for the amount covering the proportionate share of the interest income and direct the Grand Treasurer to issue payment for said amount. The Lodge shall, during the member's lifetime, pay to the Grand Lodge the per capita amount designated.

(9) The obtaining of a perpetual membership in one Lodge by a dual member shall have no effect on his membership in the other Lodge to which he belongs. To have life membership in the Lodge in which he holds dual membership he must purchase the same in that Lodge.

(10) A perpetual member may affiliate with any Lodge within this jurisdiction. If the Lodge he affiliates with has agreed to participate in the program, the entire perpetual membership fee he originally paid shall be transferred to the account of the Lodge to which he affiliates. If he chooses a Lodge that does not participate in the program, or if the affiliation is outside this Grand Jurisdiction, the entire membership fee shall remain with the Lodge in which he was a perpetual member.

(11) If a perpetual member shall be suspended, expelled or withdraws and is subsequently restored to good standing or re-affiliates from out of state, his perpetual membership shall be deemed to be restored.

(12) If a Lodge consolidates, surrenders its charter or has its charter arrested, the funds created in that Lodge in the perpetual membership fund shall follow the member to a Lodge that participates to which he may transfer. If the Lodge he affiliates with does not participate, the funds will be retained by Grand Lodge in accordance with Section 27 of the Code.

(13) An honorary or memorial perpetual membership may be purchased for one or so honored or as a memorial for a deceased Entered Apprentice, Fellowcraft or Master Mason.

The minimum fee is \$200.00. The total amount of interest derived therefrom shall be paid annually; seventy-five (75) percent to the Lodge through which the application was processed and twenty-five (25) percent to the Grand Lodge

(14) A brother, at any time in the future, may add to the amount of his perpetual membership through his local Secretary

(15) Applications for perpetual membership shall be on forms prescribed by the Grand Lodge and the Grand Secretary shall provide all forms required for the implementation of this section.

(16) There shall be no cost to the Subordinate Lodges for the administration of this program by the Grand Lodge.

(17) The formula for determining the fee will be as follows.

| AGE | FACTOR |
|-------|--------|
| 21-29 | 25 |
| 30-39 | 23 |
| 40-49 | 20 |
| 50-59 | 18 |
| 60-64 | 15 |
| 65+ | 10 |

The fee is determined by multiplying the annual dues in the Subordinate Lodge by the factor for the age of the applicant, i e , Age 44· Lodge dues \$30 00; factor=20

$\$30 \times 20 = \600.00 fee due to the Grand Lodge

(18) The interest generated from the investment of these funds will be returned to the Subordinate Lodges and it will be their responsibility to pay the assessment required by the Grand Lodge for each life member. At the time the life member reaches forty (40) years of membership in his Lodge, the Grand Lodge will retain 25 percent of the interest generated, 75 percent being returned to the Lodge for their operation. At the death of a life member, regardless of the length of time in the program, the Grand Lodge will retain 25 percent of the interest generated, 75 percent being returned to the Lodge for their operation

(19) The applicant for perpetual life membership may

select the option to pay the fee in three annual installments, one third of the fee to accompany the application, the remaining portion of the fee to be paid on January 1, each year following the year of the application. The dues to the Subordinate Lodge, in the years between the first and last payment, shall be borne by the applicant. The final payment will entitle the applicant full status as perpetual life member and no further dues shall be required.

CHAPTER II.

Of Charters, Constituting of Lodges, Extinct or Defunct Lodges, Etc.

SEC. 16. Petition.—The requisites for the granting of a charter are:

1. That the petition be signed by at least seven affiliated Master Masons in good standing, who should append to their signatures the names and numbers of the Lodges of this Jurisdiction to which they respectively belong.

2. That it be recommended by the nearest Lodge.

3. That it be accompanied by the certificate of the Worshipful Master of the nearest Lodge, or the district Deputy Grand Master of the district in which said Lodge is to be chartered, that the hall which it is about to occupy is secure and suitable for Masonic purposes.

4. That it be accompanied by a certificate signed by the District Deputy Grand Master of the District, that the officers nominated in the petition have appeared before a board consisting of the said District Deputy Grand Master and two Masters or Past Masters of Lodges selected by him, have undergone an examination, and have proved themselves thoroughly conversant with the Ritual of the three degrees and the Constitution of the Grand Lodge.

5. That the petition for a dispensation to form a new Lodge shall be held and treated as a petition for a charter.

6. That whenever a charter is granted to a Lodge U. D. the dispensation under which the Lodge has been working continues of force until the Lodge is constituted under its charter.

SEC. 17. Constituted.—When a new Lodge is organized and its charter issued, it must be constituted under the forms and usages of the institution by the Grand Master or some Master or Past Master duly authorized, with the officers named in the dispensation and charter.

SEC. 18. Charter.—The control of the charter is with the Master of the Lodge. It is the certificate of its organization, and should be kept in the Lodge room, ready to be produced whenever called for; but its temporary absence from the room does not vitiate work done. The charter does not create the Lodge. That is done by the action of the Grand Lodge, of which the charter is merely the evidence. While, therefore, its presence in the room is eminently proper and desirable, it is not absolutely necessary.

SEC. 19. Arrest of Charter.—(See Chapter II, Article 35, of the Constitution.)

SEC. 20. Revocation of Charter.—The Grand Lodge may revoke the charter of a Subordinate Lodge for disobedience of its orders, rules or laws; for insubordination; whenever in its judgment the condition of the Lodge as to discipline, or otherwise, is such that its longer existence is deleterious to the honor and usefulness of the Craft; or whenever its depreciated condition as to number, finances, or interest in the work, shall render revocation proper.

SEC. 21. Arrest and Revocation.—The *arrest* of a charter is a mere temporary suspension of the functions of the Lodge until final action shall be had by the Grand Lodge.

The *revocation* of a charter is the action of the Grand

Lodge on final hearing declaring it forfeited, when the Lodge becomes extinct.

The Grand Lodge, upon final hearing, may approve or disapprove the action of the Grand Master; and although it may approve the action of the Grand Master in making the arrest, it may restore the charter without revocation, if satisfied that the discipline is already sufficient, and the good of the Craft will be thereby subserved. It being the intention that the Grand Lodge in such cases may exercise a full discretion, having in view the advantages of a wholesome discipline and the welfare of the Craft.

SEC. 22. Charter Lost.—Whenever the charter of a Lodge in good standing shall be lost or destroyed, on proper proof a duplicate thereof shall be issued by the Grand Secretary, who shall report the fact to the Grand Lodge at its next annual communication.

SEC. 23. Surrender of Charter.—When any Lodge shall contemplate the voluntary surrender of its charter, the proposition therefor shall be submitted at a regular communication, or if for any reason its regular communications are being omitted, then the proposition may be presented to the Master or Secretary. If presented at a regular communication, action thereon shall be held at the next regular communication held by the Lodge. If the proposition is presented to the Master or Secretary, for the reason that there are no meetings of the Lodge, then action shall not be had till the time for the second regular communication after it is so presented. Nor shall any such action be had until each member of the Lodge has been notified of such contemplated action, by a notice to him in writing, addressed to him at his last known place of residence, which notice shall be mailed at least ten days before

the contemplated action. The proof of service of such notice may be made by the Secretary or Acting Secretary as follows, and when so made shall be conclusive of the fact:

I hereby certify that I summoned.....Lodge, No....., A. F. M., for the regular communication thereof, to be held on the.....day of....., for the purpose of considering the question of surrendering the charter, by serving on each member personally a written notice of the time, place and purpose of such meeting, or by forwarding such a notice to him by mail at his last known place of residence. A. B., Secretary.

SEC. 24. Action by Lodge.—At the time specified, and when the proof of service is filed, the Lodge may act on the proposition. The Master shall submit the question: "Shall the charter be surrendered?" The vote shall be by ballot, with the word "Yes" or "No," as each may vote. If a majority vote to surrender, the charter shall be surrendered, otherwise not. If the vote is in favor of a surrender, the Grand Master may, in his discretion, upon the application of not less than seven members of the Lodge, order another ballot. In such case the Grand Master shall fix the time, and notice thereof shall be given.

SEC. 25. Status of Members.—Whenever the charter of a Lodge shall be surrendered or revoked as provided in this chapter, the status of each member thereof at the date of the surrender or revocation shall be that of an unaffiliated Mason in good standing. Upon the return of the books and records of the Lodge to the Grand Secretary, each of the members of the Lodge, as shown by such books and records, shall be entitled to receive from the Grand Secretary, under the seal of the Grand Lodge, a certificate showing such facts, which said certificate shall have the force and effect of a demit: *Provided*, That no brother shall receive such certificate until he shall pay to the Grand Secretary, to be credited to the Lodge, all dues from him to such Lodge at the date of

its demise. *And provided, further*, That he shall pay to the Grand Secretary the fee as required in Article 82 of the Constitution. The Entered Apprentices and Fellow Crafts of such Lodge become the Masonic material of the nearest Lodge to their place of residence, and upon a like certificate are entitled to apply for advancement therein.

SEC. 26. Members in Fault.—No certificate shall be issued as contemplated in the preceding section, in favor of any member of the Lodge against whom a complaint shall be lodged with the Grand Secretary to the effect that the revocation of the charter was caused by his misconduct, in the whole or in part, until directed by the Grand Lodge. In such case the action of the Grand Lodge may be invoked by the petition of the member seeking the certificate, and thereupon the Grand Lodge shall have jurisdiction and may investigate and decide the matter in a summary way, and at its discretion, having in view the equitable rights of all concerned.

SEC. 27. Property of.—The Grand Lodge takes possession of the Warrant of Constitution of an extinct Lodge as a matter of right. The Jewels and other property including real estate, it takes only for safekeeping, making repairs, maintaining property in a habitable condition, leasing and administering the same for a period of ten years as Trustee, and in accordance with the terms of the Constitution to be restored to the Lodge should it be revived within ten years. Whenever, therefore, any Lodge shall surrender its Charter or the same shall be arrested or revoked, it shall be the duty of the Master, Secretary, and Treasurer of the Lodge, and each of them, at once to forward to the Grand Secretary at his office, all the books, papers, jewels, working tools, and other Masonic paraphernalia incident to and proper for Lodge work, and also the balance of its funds after payment of its just and lawful debts. Title to any real estate owned by such Lodge shall be vested in the Grand Lodge as Trustee. In case

the Charter of such Lodge shall be restored within ten years, all such property except the Grand Lodge dues and actual costs of administering the trust property shall be returned to the Lodge. Provided, that, should the Lodge not be revived within ten years, then all property including real estate shall become the absolute property of the Grand Lodge and may be disposed of as Grand Lodge shall determine.

SEC. 28. Debts.—The Grand Lodge is in no sense responsible for the payment of the debts or obligations of Subordinate Lodges. In any case where a Lodge becomes extinct, either by the surrender or revocation of its charter, the assets available therefor shall be used for the payment of its obligations under the direction of the Grand Master, or some brother deputed by him, and for that purpose they may, if necessary, be converted into money, or otherwise applied at his discretion.

SEC. 29 Restoration of Charter.—If the Grand Lodge upon final hearing shall revoke a charter, it may afterwards restore it, but in such case the restoration must be made to the identical Lodge in name and number, and with the right to every member thereof at the date of revocation to membership therein: *Provided, however,* That such Lodge shall have the right to collect the dues owing to it when it became extinct: *And provided, further,* That it shall have the right to compromise the indebtedness of any of its old members who have been erased for N. P. D. on any terms it may see fit: *Provided,* The law with reference to petition, reference to committee and unanimous ballot is observed.

SEC. 30. Membership.—The restoration of a revoked charter to a Lodge restores to membership therein all who were members thereof at the date of revocation, except such as subsequently received Grand Lodge certificates; and the latter may be also restored to membership therein by simply signing the petition for the restoration of the charter, or by depositing their Grand Lodge certificates, or demits, with the Secretary within one year from the date of the restoration of the charter.

SEC. 31. Petition for Restoration.—The application for the restoration of a revoked charter may be made by seven members of the Lodge at the date of revocation, and shall be by petition to the Grand Lodge at its next regular communication.

CHAPTER III.

Of Lodges Under Dispensation.

(See Constitution, Chapter II, Article 33; Chapter XIV, Article 85, and Chapter XXVIII, Articles 159, 160 and 161)

SEC. 32. Membership In.—Lodges under dispensation have no members; the three officers named in the dispensation are *quasi members*, and the signers of the petition and those made Master Masons in said Lodge U. D. shall have the right to recommend and ballot on candidates for initiation. Upon a charter being issued, the three brothers therein named and the signers of the petition become *ipso facto* members of the new Lodge and demitted from their original Lodges. The Wor-

shipful Master and Secretary of the new Lodge shall notify the original Lodge or Lodges of the signers of the petition that they have become members of the new Lodge. (See Section 34.)

SEC. 33. Signers of Petition.—The signers of a petition for a dispensation for a new Lodge pay dues to and continue their membership in their original Lodges, from which they do not demit until the new Lodge is chartered. If a charter is refused, such brethren retain their original membership.

SEC. 34. Same.—Brethren who have been initiated, passed and raised in the Lodge U. D. become *ipso facto* members therein when a charter has been granted to it. Should the charter be refused, such brethren, if in good standing, shall be entitled to a certificate from the Worshipful Master and Wardens of the Lodge under dispensation, which certificate shall have the force and effect of a demit.

SEC. 35. Requisites for a Dispensation.—The granting of a dispensation to form a new Lodge is, as prescribed in Article 33 of the Constitution, a matter within the discretion and prerogative of the Grand Master. The petition to the Grand Master for such dispensation should have all the requisites prescribed in Section 16 of this Code for the granting of a charter.

SEC. 36. Returns.—Every Lodge under dispensation shall, at the following annual communication of the Grand Lodge, return to the Grand Secretary its letter of dispensation, together with an abstract of its work; but the Grand Lodge may, in its discretion, extend the dispensation for another year.

CHAPTER IV. Of Consolidation of Lodges.

SEC. 37. How Done.—When two or more Lodges desire to consolidate as one, they shall proceed as follows: The question of consolidation shall be presented in each Lodge at a regular communication thereof. The Master shall then announce that the question will be for action by the Lodge at the next regular communication thereof. It shall then be the duty of the Secretary to notify each member of the Lodge of the question, and the time when action will be taken thereon; and the service of such notice may be as prescribed in Section 23 of this Code, and when so made shall be conclusive of the fact.

SEC. 38. Vote On.—At the regular communication to which the members are notified to appear, the Master shall submit the question: "Shall the Lodge be consolidated as proposed?" If two-thirds of the members present vote "Yes," then the vote of the Lodge shall be recorded in favor of the consolidation. If less than two-thirds vote "Yes," the vote shall be recorded against consolidation. The vote in such case shall be by ballot.

SEC. 39. One Lodge Property.—If the vote in each Lodge interested is in favor of consolidation, then such Lodges are consolidated and shall constitute but one Lodge. In such case the property and effects of the several Lodges become the property of the Lodge as consolidated. There shall be no consolidation unless all the Lodges concerned vote therefor.

SEC. 40. Name and Number.—The name and number of the consolidated Lodge shall be that of the oldest Lodge in the consolidation, unless otherwise determined by them

SEC. 41. Location.—Every proposition for consolidation shall state the proposed location of the Lodge if consolidated.

SEC. 42. Officers Of.—The fact of the consolidation shall not constitute any particular officers, i.e., the officers of the Lodge as consolidated, but all the offices thereof shall be declared vacant, except that of the Master of the senior Lodge consolidated (considering the date of the charter), who shall be Master of the consolidated Lodge until a successor shall be elected and installed.

SEC. 43. Meetings Of.—In case of the consolidation of Lodges, the regular communication of the Lodge as consolidated shall be at the time fixed for the regular communications of the Lodge consolidated having the oldest charter; but such time may be changed at the pleasure of the consolidated Lodge.

SEC. 44. Election and Installation.—In case of the consolidation of Lodges, there shall be an election for officers thereof, including that of Master, at the first regular communication thereof, and the officers shall be installed at once, or not later than the next regular communication. The term of such officers shall be until the Festival of St. John, the Evangelist, next ensuing, as provided by the Constitution.

SEC. 45. Membership Of.—The members of the several consolidating Lodges become members of the consolidated Lodge, and their standing therein is as it was in their Lodges before they were consolidated.

CHAPTER V.

Of Removal of Lodges.

SEC. 46. Proposition For.—After a Lodge has been duly constituted under its charter its place of meeting can only be changed as provided in this chapter. Permanent removal from one place of meeting to another can only be done with permission of the Grand Lodge. A proposition for that purpose shall be presented and read at a regular communication of the Lodge. It shall be acted upon at the next regular communication, and the members shall be notified as provided in the chapter on Consolidation of Lodges (See Section 37): *Provided, however,* That it shall in such case be made to appear that notice of such permanent removal has been given to any Lodge or Lodges whose territory may be thereby affected, at least thirty days before the annual communication of Grand Lodge, at which action is to be taken.

SEC. 47. Vote On.—The action of the Lodge on the proposition for removal shall be by ballot, in answer to the question by the Master, "Shall the Lodge be removed?" Those in favor of removal shall deposit a ballot with the word "Yes"; those opposed, a ballot with the word "No." If less than a majority vote "Yes," there shall be no removal. If a majority vote "Yes," then the proposition shall be submitted to the Grand Master, and both the majority and minority shall be allowed to state their reasons for and against removal. If the Grand Master shall concur with the majority he shall issue his dispensation for the removal, which shall be in force until the next annual communication of the Grand Lodge, to which the proposition shall be referred for final action. Pending action by the Grand Lodge, the removal as authorized by the dispensation of the Grand Master shall be only temporary.

SEC. 48. Location.—The location of a Lodge within the city or town where it is chartered or authorized is at the discretion of such Lodge, subject to review by the Grand Master or the Grand Lodge for any abuse thereof.

CHAPTER VI.

Of Jurisdiction of the Grand Lodge.

(See Constitution, Chapter I, Articles 10, 11 and 12.)

SEC. 49. Appellate.—When.—The jurisdiction of the Grand Lodge in matters of dispute similar to that of contested elections is appellate and not original. Until the merits of a contested election are decided by the Lodge in which it originated, no appeal can be had to the Grand Lodge.

SEC. 50. Unoccupied Territory.—When a country, well recognized geographically and politically, is unoccupied by exclusive Masonic jurisdictions, it is clearly within the power of any Grand Lodge to grant a charter to a Subordinate Lodge.

SEC 51 Over Unaffiliated and Transient Masons.—The Grand Lodge possesses concurrent jurisdiction with its Subordinate Lodges over all Masons within the jurisdiction, unaffiliated and transient Masons as well as members of Lodges

CHAPTER VII.

Of Jurisdiction of Subordinate Lodges.

(See Chapter XIV of the Constitution.)

Section 52 Territory.—That concurrent territorial jurisdiction shall exist between all Lodges in South Carolina A temporary removal or returning of a candidate who has petitioned a Lodge and been approved or rejected does not affect the jurisdiction of the Lodge so petitioned The Lodge retains jurisdiction over Masonic material temporarily removed from it, and it does not acquire any jurisdiction over Masonic material moving temporarily into it Provided, that a candidate for Masonry must have resided for at least twelve consecutive months within this jurisdiction Provided further, that Section 53 of the Code be amended to comply by reference to the same upon approval of this resolution

Sec 53 Perpetual Jurisdiction.—A candidate for Masonry is the material of the Lodge to which he applies for membership in this jurisdiction and that Lodge does not lose its right to such material in this jurisdiction, after the candidate has been elected Provided, that a candidate for Masonry must have resided for at least twelve consecutive months within this jurisdiction.

SEC. 54. **Same.**—After a petition for the degrees of Masonry has been properly received, the candidate becomes the absolute Masonic material of the Lodge receiving it, and jurisdiction over such material cannot be waived by the Lodge or by the Grand Master. The candidate must be balloted for in the Lodge so receiving his petition: *Provided, however,* That any Lodge in the jurisdiction may confer the degrees upon a candidate who has been elected by the Lodge whose material he is, when requested by said Lodge as a matter of courtesy; but the candidate must be elected to all the degrees by the Lodge to which he as material belongs, and the fees belong to the original Lodge unless waived thereby. A Lodge may, by unanimous secret ballot, waive its jurisdiction in favor of a particular Lodge in a Foreign Jurisdiction to which its material has removed.

SEC. 55. **Rejected Material.**—A Candidate who has been rejected by any regular Lodge in this Grand Jurisdiction (except as provided for in Section 56), must apply under and subject to the provisions of Article 93, for admission or advancement to the Lodge which rejected him, and to that Lodge only, notwithstanding he has removed his residence from the Jurisdiction of the said Lodge. Where the applicant has removed his residence to another Grand Jurisdiction, then he may, if that Grand Jurisdiction's laws permit, apply to a Lodge in such Grand Jurisdiction. The unfavorable ballot of a Lodge which, under a misapprehension, has improperly received an application for initiation is binding upon the Lodge within whose Jurisdiction the candidate resides. Jurisdiction over the rejected material cannot be waived by the rejecting Lodge, and the rejected candidate's privilege of applying again under Article 93 of the Constitution must be exercised in the rejecting Lodge: *Provided,* That if the rejecting Lodge shall thereupon ballot favorably upon the candidate's application such Lodge shall forthwith transmit the original petition together with all money re-

ceived from the petitioner to the Lodge having jurisdiction, and shall report the case to the Grand Master. The Lodge having jurisdiction may then elect the petitioner to membership or advancement, or may reject his petition.

SEC. 55a. A candidate whose application for advancement has been rejected may renew his original application which shall then lie over until the next regular communication of the Lodge for a ballot thereon, or at his option he may file in the same Lodge a new petition for advancement which shall be governed by the principles and regulations as to the investigation and unanimous ballot in Articles 130 and 131 of Constitution

SEC. 55b. Whenever it shall be ascertained that a rejected petitioner has been elected and thereafter initiated, passed or raised by any Lodge other than the rejecting Lodge (except as authorized by some provision of this Code), or whenever it shall be ascertained that one, who is the proper Masonic material of any, has applied to and been elected by another Lodge, and thereafter has been initiated, passed or raised by such electing Lodge, the full and exclusive jurisdiction of the rejecting Lodge, or of the Lodge whose jurisdiction has been invaded shall be recognized and respected. Degrees so conferred are to be recognized as regular and legal, but this does not preclude the rejecting Lodge or the Lodge whose jurisdiction is invaded from bringing the brother to trial for any Masonic offense he may have committed in obtaining them. In every such case the electing Lodge shall forthwith transmit the original petition together with all money received from the petitioner, to the Lodge having jurisdiction,

and shall report the case to the Grand Master. The Lodge having jurisdiction may elect such brother to advancement or membership, or, if a Master Mason, may grant him a certificate, or, upon a trial, may expel, suspend or reprimand him.

SEC. 56. **Same of Defunct Lodge.**—In case an applicant for the degrees or for advancement has been rejected by a defunct Lodge, such applicant can apply to the nearest Lodge, stating the facts in his petition: *Provided, however,* That in all cases of "Arrest of Charter" by the Grand Master, which is definite suspension, no other Lodge, until action has been taken by the Grand Lodge, shall be allowed to assume the material except by dispensation from the Grand Master.

SEC. 57. **Invasion Of.**—(See Constitution, Chapter XXIII, Article 134.)

CHAPTER VIII.

Of Subordinate Lodges, Their Officers, Etc.

SEC. 58. **Warrant Of.**—The warrant of a Lodge is its charter or dispensation empowering it to work; and its location is in the place designated therein.

SEC. 59. **Communications.**—The communications of a Lodge are *Regular, Extra* or *Special* and *Festival*.

SEC. 60. **Times.**—The regular communications shall be held at such times, at least once a month (except as otherwise provided in Article 103 of the Constitution), as the Lodge may prescribe in its By-Laws, or in its proceedings entered of record.

SEC. 61. **Special or Extra—When.**—Special or extra communications may be held at any time at the discretion of the Worshipful Master as provided by law (Article 119 of the Constitution), and the usages of the Craft, that is to say, for any work or business for which the extra has been specifically called and of which the Lodge has been duly notified, except for the consideration of petitions for degrees or affiliation, which said petitions can be acted on at an extra communication only by dispensation from the Grand Master.

SEC. 62. **Festival.**—Festival communications for social intercourse and pleasure may be called by a vote of the Lodge at all suitable times and places, observing therein the teachings and welfare of the institution.

SEC. 63. **Duties of Members.**—The duties of the members of a Lodge are to obey the laws and edicts of the Grand Lodge and the By-Laws of their Subordinate Lodge, and are also those enjoined in the several obligations, lectures and charges of the three Symbolic Degrees of Freemasonry.

SEC. 64. **Eligibility of Officers.**—Except as provided in Article 32 of the Constitution, or in the dispensation for the formation of a new Lodge, no one can be installed as Worshipful Master unless he has first served as Master or Warden in some regular Lodge. The only requirement in relation to the other officers shall be that they are Master Masons in good standing in the Lodge and are not in arrears, provided that any Master Mason in good standing in any lodge in this jurisdiction may be appointed and installed as Tiler.

SEC. 65. Eligibility of Electors.—Every Master Mason, member of the Lodge, in good standing shall be eligible to vote on all questions and it shall be his duty so to do.

SEC. 66. Election of Officers.—(See Articles 100 and 116 of the Constitution.)

1. No member present and entitled to vote shall be excused from that duty, except by permission of the Lodge granted for good and sufficient reasons presented.

2. At the communication designated for the election, and after the regular business of the body (except work) is transacted, the Worshipful Master shall order the Lodge to prepare for the election of officers, and he shall appoint two competent members to act as tellers.

3. The Secretary shall then call the roll of all members present, beginning with the Worshipful Master and continuing according to rank and seniority, and as each one's name is called he shall approach the box (which shall be placed upon the altar) and deposit a written ballot: *Provided*, That in case nominations are made and not more than one brother is nominated for any given office, the Lodge may, by a unanimous vote, designate any member present to cast the vote of the Lodge for such nominee.

4. When the votes are thus collected, they shall be called by the tellers and tallied and counted by the Secretary, and a majority of all the votes cast (including blanks) shall be necessary to a choice.

5. When the result is ascertained it shall be declared by the Worshipful Master, or by his order.

6. The vote shall be first taken for Worshipful Master, and when that office is filled the vote shall be taken for Senior Warden, then for Junior Warden, then for Treasurer, and lastly for Secretary, in the same manner.

7. While the Secretary is calling the roll, and until the result of the vote is declared as aforesaid, each member shall, except when voting, remain seated and be silent.

SEC. 67 Appointment of Officers.—(See Article 117 of the Constitution.)

SEC. 68 Installation.

1. The installation of officers, as directed in Articles 116 and 117 of the Constitution, cannot be by proxy; it may be public or private, at the discretion of the Lodge, and when public shall be during hours of refreshment. Unless by dispensation from the Grand Master, it must be on or before the 27th of December, St. John's Day. The new officers assume their duties on that day, and cannot do so before. (See Article 116 of the Constitution.) If for any reason the election or installation has been deferred until after St. John's Day, a dispensation must be obtained, at the earliest convenient time, for such election or installation, or both.

2. The last Master, or any other Past Master, may install the Worshipful Master-elect, who may then proceed to install the other officers. The degree of Past Master is part of the installation ceremony of the Worshipful Master, and cannot be dispensed with, except where the Worshipful Master then being installed has already received the degree in a Lodge of actual Past Masters.

3. The rules of installing shall be those prescribed by the Ahiman Rezon.

4. An officer re-elected or reappointed to the office in which he has just served one or more terms must be reinstalled therein. He cannot assume the duties of his office before installation, except by a *pro tem.* appointment.

5. Each officer duly elected or appointed and installed shall hold his office until his successor is duly elected, or appointed, and installed.

SEC. 69. Duties of Officers.—In addition to those duties which appertain to every individual Mason, and those which are purely traditional and therefore unwritten, the duties of the officers of a Lodge are as follows:

The Worshipful Master.—(See Chapter XV of the Constitution.) In addition to the duties prescribed in Chapter XV of the Constitution, it is his duty—

1. To give Masonic instruction at every meeting of his Lodge.

2. (See Constitution, Article 17.) To represent his Lodge, in conjunction with the Senior and Junior Wardens, at all the communications of the Grand Lodge.

3. To see that the proper officers collect and duly keep the moneys of the Lodge; to see that the furniture and other valuables are not wasted, damaged or lost, and in the event that the charter of the Lodge should ever be revoked or surrendered, to see that the property of the Lodge is disposed of as required by Section 27 of this Code.

4. With consent of the Lodge, to sign all orders drawn upon the Treasurer.

5. To see that all unmasonic conduct that comes to his knowledge be faithfully dealt with according to the laws of jurisdiction.

6. To guarantee to everyone charged with unmasonic conduct a fair trial, and an appeal to the Grand Lodge if demanded.

7. To preside at the burial service of deceased Master Masons, members of the Lodge.

8. To fill vacant offices by *pro tem.* appointment.

9. To convene the Lodge in extra communication whenever it shall appear to him expedient or necessary.

10. To install his successor in office.

11. To see that worthy brethren, visitors from other Lodges, have courteous attention, and a welcome to his Lodge.

12. To decide all questions of order.

13. He is responsible for the work of his Lodge, and is answerable to the Grand Lodge for all his actions as Worshipful Master; he, therefore, cannot be tried by his Lodge during his term of office.

14. If satisfied that an error or inadvertence has occurred by which a black ball has been cast, he may order the ballot to be retaken: *Provided*, The same be done at the same communication and before any member has left the room.

15. If satisfied of the unfitness of a candidate, he may stay the election, he may refuse to sanction it, and he may set it aside, at the present, the next, or any subsequent communication, and from his decision in the matter there can be no appeal, except to the Grand Lodge: *Provided, however*, That in such case the Master shall have his rulings and reasons therefor entered of record in the minutes of meeting, and direct the Secretary of the Lodge to notify the candidate of his rejection, and, when the rejection is for the Entered Apprentice Degree, return the fee which accompanied the petition.

SEC. 70. The Senior Warden.—(See Article 122 of the Constitution.)

1. To represent the Lodge, in conjunction with the Worshipful Master and Junior Warden, at all the communications of the Grand Lodge.

2. To take charge of the Craft during the hours of labor.

SEC. 71. The Junior Warden.—(See Article 122 of the Constitution.)

1. To represent the Lodge, in conjunction with the Worshipful Master and Senior Warden, at all the communications of the Grand Lodge.

2. To take charge of the Craft during the hours of refreshment; and also to take cognizance of all complaints made by the brethren of un-Masonic conduct and irregularity in members, and bring the same before the Lodge for its action, if in his opinion necessary or expedient: *Provided*, This shall not be a bar to any brother bringing his complaint directly before the Lodge.

SEC. 72. Wardens Acting as Master.—A Warden, when acting as Worshipful Master *pro tem.* in the absence of the Worshipful Master, has the same power and authority as Master, but is still a Warden, and is so acting simply in the discharge of one of the duties of his office as Warden; and his signature should give his office as Warden, adding "Acting Master." Upon resuming his office as Warden he is thereupon answerable to his Lodge, and not to the Grand Lodge, and must be tried in the Lodge of which he is a member and Warden for any Masonic offense committed while presiding by virtue of his office as Warden in the absence of the Worshipful Master of his Lodge.

If a Warden, in the absence of the Master, through courtesy, place a Past Master in the chair, such Past Master becomes, *pro hac vice*, Worshipful Master, and his rulings are the law of the Lodge. The Master is absent, so as to justify a Warden in acting, when he is not present at a communication of the Lodge, either stated or called. Or, when the Master is absent from the jurisdiction or unable to do official acts when necessary to be done.

SEC. 73. The Treasurer.—(See Article 123 of the Constitution.)

SEC. 74. The Secretary.—(See Article 124 of the Constitution.)

In addition to the duties therein prescribed, he shall—

1. Attend upon trial and meetings for taking evidence, and record the same.

2. Furnish copies of all evidence taken on trials and make up the record where an appeal to the Grand Lodge is demanded.

3. When requested or ordered by the Lodge, as the case may be, sign and seal diplomas, demits and certificates.

4. Notify, under the seal of the Lodge, the Grand Secretary, promptly, of all expulsions and suspensions from the Lodge.

5. Preserve the seal of the Lodge with care, and at the close of his term of service deliver it to the Worshipful Master.

6. Affix the seal of the Lodge to all official communications.

7. Furnish the Grand Secretary with a list of the names and addresses of the officers of the Lodge immediately after their election and installation.

8. Promptly deliver to his successor in office all the books, papers, vouchers, etc., in his possession, having any reference to the business of his office.

SEC. 75. The Senior Deacon.—(See Article 125 of the Constitution.)

SEC. 76. The Junior Deacon.—(See Article 125 of the Constitution.)

SEC. 77. The Stewards.—(See Article 126 of the Constitution.) Also,

1. To have charge, subject to the direct order of the Worshipful Master, of the furniture, jewels and other property of the Lodge.

2. Under the superintendence of the Junior Warden, to provide light, fuel and refreshments for the comfort of the brethren.

3. To have special care to cleanliness in the hall and ante-rooms.

SEC. 78. **The Tiler.**—(See Article 127 of the Constitution.)

SEC. 79. **Supernumerary Officers.**—The Lodge may, at its discretion, elect or appoint a Chaplain, an Organist, and a Physician, whose duties shall correspond with their titles.

SEC. 80. **Officers Generally.**—Each officer of the Lodge shall be held personally responsible to the Worshipful Master, and through him to the Lodge and Grand Lodge; that his office be filled with dignity, honor and correctness, and that its various duties be performed without haughtiness or tyranny, but according to love and in a diligent desire to exemplify the virtues of Freemasonry to the world.

SEC. 81. **Same.**—Due respect and obedience shall be paid by the members of the Lodge to its various officers, according to their respective rank and station.

SEC. 82. **Rules of Order.**—

1. When the Presiding Officer takes the chair, every officer and member shall immediately take his place and observe strict order and decorum.

2. No member shall speak until he shall first rise, and respectfully address the Presiding Officer, nor shall he speak more than twice on any subject, unless to explain, or by permission from the Chair; and he shall not address individual brethren, but shall address the Presiding Officer, and through him, the Lodge and its members.

3. All questions of order shall be decided by the Presiding Officer, without appeal to the Lodge.

4. No motion shall be entertained until seconded, and no debate had thereon until it is stated by the Presiding

Officer.

5. When a question is under debate, no motion shall be received but to postpone indefinitely, or to a time certain, to lay on the table, to refer, to substitute, or to amend; which motions shall always be in order and shall take precedence in the order named.

6. All questions before the Lodge, not otherwise particularly defined, shall be decided by the votes of a majority of the brethren present at the communication and participating in the ballot.

7. No person shall be permitted to leave the room during the communication of the Lodge, except by permission of the Presiding Officer.

8. No officer shall leave his seat, except it be in the discharge of his official duties.

9. No brother shall move his place, nor shall any member or visitor be permitted to enter, at any time during the opening or closing of the Lodge, the reading of the minutes, the preparation of candidates, or the conferring of a degree, except with permission of the Presiding Officer.

10. If any member or visitor shall be guilty of indecorum during the communication, the Presiding Officer may, in his discretion, reprimand or exclude him for that communication from the Lodge.

11. Repealed 1934.

12. The Constitution of the Grand Lodge and the Landmarks of Masonry, as set forth in the *Ahiman Rezon* shall be the governing principle of the Subordinate Lodges in this Grand Jurisdiction, and shall be referred to in all cases of doubt. In all decisions of a Subordinate Lodge, appeals may be had to the Grand Lodge, but until said appeals are decided the decision of the Subordinate Lodge shall be held valid.

13. In any question to be decided by a majority, the term "majority" means a majority of the brethren present at the communication and participating in the ballot.

14. In all cases not provided for in these rules of order, general parliamentary rules, not in conflict with Masonic law, shall prevail.

SEC. 83. Business—Order Of.—The following shall be the order of business at regular communications:

1. Reading recorded minutes for confirmation.
2. Receiving and referring petitions for degrees or membership.
3. Reports of committees on petitions.
4. Balloting.
5. Unfinished business.
6. New business.
7. Work.
8. Reading rough minutes for correction.

This order of business may be changed or temporarily dispensed with by the Presiding Officer when, in his discretion, the occasion requires it.

SEC. 84. Appeal from Master.—No appeal lies to a Subordinate Lodge from a decision of its Master. His decision can only be reviewed by the Grand Master during the recess of the Grand Lodge, subject to final action by the Grand Lodge at its communications, or by appeal directly to the Grand Lodge. Such appeals can only be taken by the person or persons against whom the decisions are made. This section has no application to proceedings upon charges of unmasonic conduct.

SEC. 85. Business—When Done.—All business of a Subordinate Lodge must be done when open on the Third Degree, except examinations for advancement.

SEC. 86. Books.—Every Lodge, when chartered, is required to procure, open and keep a set of substantially bound books of record, finance and such other books as may be provided by law.

SEC. 87. Officers Holding Over.—The ceremony of installation is a requirement, and must not be neglected. The officers of a Lodge are to be annually elected, or

appointed, and installed, and although they are to hold their respective offices until their successors shall have been installed, such holding over is not to be construed to mean until the next annual election and installation.

SEC. 88. Communications from Lodges.—The Grand Secretary shall receive or recognize no communication from any Subordinate chartered Lodge in this jurisdiction unless the same be made under the seal of the Lodge, and upon receipt of any such communication not so sealed he shall return the same to the Lodge and require the seal to be affixed.

SEC. 89. Liability for Charity.—No Lodge is liable for Masonic aid furnished by another Lodge or a brother, unless such aid is furnished by request of such Lodge or its Committee on Charity.

SEC. 90. Seal.—Each chartered Lodge must have a seal, an impression of which must be attached to all its official papers.

SEC. 91. By-Laws.—Nothing in this Code shall be construed to prohibit any chartered Lodge in this jurisdiction from adopting its local Rules or By-Laws for its government, not inconsistent with the Constitution of the Grand Lodge, or this Code, or the usages and customs of the Craft, or from time to time from altering or amending the same: *Provided*, That no such Rules or By-Laws, or alterations or amendments thereto, shall be operative or in force until they shall have been submitted to and approved by the Grand Lodge, or by the Grand Master, and attested by the Grand Secretary.

The printed form as approved by Grand Lodge in 1903 and amended in 1913, 1954 and 1957 must henceforth be used by the Lodges in this Grand Jurisdiction in the adoption of By-Laws, except that when a Lodge publishes its by-laws by word processor in clear, legible form on pages 8 1/2 inches wide and 11 inches long, in the format of the printed form, such form shall be accepted by the Grand Lodge in lieu of the printed form.

SEC. 92. Finance Committee.—The Worshipful Master, Wardens, Treasurer and Secretary shall be the

Standing Committee on the funds, whose duty it shall be to make sale or commutations of stock or other property of the Lodge; also, to invest such cash as may from time to time be in the hands of the Treasurer, and which they may be directed to invest in such stock or other property, and on such terms as may be determined on by a majority of the committee.

SEC 93 Committee on Charity.—A Committee on Charity, to consist of three members, shall be annually appointed at the regular communication in January, to whom may be referred all applications for relief during the recess of the Lodge. The majority of the committee shall have power to draw on the Treasurer for such amount as the By-Laws may determine.

SEC. 93a. No Subordinate Lodge shall increase its liabilities or indebtedness until such increase is authorized at a special communication held after due notice under a dispensation from the Grand Master.

Provided, this restriction shall not apply to obligations for current expenses nor to obligations to refinance existing indebtedness nor in any case to obligations not in excess of an amount equal to one hundred dollars per member

CHAPTER IX

Of Petitions for Degrees, Balloting and Candidates. (See Chapters XIV and XXIII of the Constitution.)

SEC. 94 Petitions for Degrees.—No petition for the degrees of Masonry from a profane can be received except for the three, namely, Entered Apprentice, Fellow Craft and Master Mason, but there must be a separate ballot for each degree

SEC 95. Same.—Except by dispensation from the Grand Master, all petitions for degrees of membership must be in writing, signed and filled out by the applicant in his own handwriting with his full name, received at a regular communication, recommended by two members of the Lodge and enclosing not less than ten dollars.

SEC. 96. Reception of Petition.—Upon the reception of such petition a committee of three shall be appointed to inquire into the mental, moral and physical qualifications of the petitioner, whose duty it shall be to report thereon at the next regular communication. In order to be "favorable," the report of the committee must be unanimous. Except under dispensation from the Grand Master, the balloting must be at a regular communication. If elected, the degree may be conferred at an extra as well as at a regular communication

SEC. 97. Form of Petition.—The petition shall be filled out by the applicant in his own handwriting and signed with his full name; shall state his age, occupation, date and place of birth, place of residence and for how long, and that he has not been rejected by any Lodge of Ancient Free Masons. In form it should be as follows

To the Worshipful Master, Wardens and Brethren of _____

Lodge No _____ A F M

Gentlemen, Desirous of becoming acquainted with the mysteries of Free Masonry, and of being enrolled as a member of a society whose principles I revere, I take the liberty of offering myself a candidate for admission, and voluntarily answer the following questions

Full name (please print) _____

Date of birth _____ Place of birth _____

Occupation _____ Employed by _____

Business address _____ Nature of business _____

Married or single? _____ Place of residence _____

How long at present address? _____ How long have you lived in South Carolina continuously immediately preceding this date? _____ Where have you lived for the past five years? (If in more than one place, state exact length of time in each place, giving dates.) _____

1 Do you believe in the existence of a Supreme Being? _____

2. Are you willing to assume an obligation which will bind you to uphold the Constitution of the United States of America? _____

3 Do you know of any legal or moral reason which would prevent you from becoming a Free Mason? _____

4. Can you read and write? _____

5 Are you _____

physically deformed? ____ If so, explain ____

6. Are you now, or have you ever been, a member of any organization or group which advocates the overthrow of our government by force? ____ 7. Have you ever presented a petition to any Masonic Lodge? ____ If so, fill out the following statement: On or about ____ I made application for initiation in ____ Lodge No. ____ at ____ State definitely what disposition was made of your petition. ____

8. Have you read all the questions in the foregoing petition, and do you, upon your honor, declare all answers to be true?

Any knowing misstatement of these facts or any of them by the petitioner shall constitute a Masonic offense, and if made a Mason and afterwards convicted thereof, he shall stand expelled. (Sec. 97—Code)

I submit my character to the investigation of your Society. Your suffrage in my favor will be considered as an obligation conferred upon me.

Very respectfully yours,

(Applicant MUST sign his FULL name)

Residence Phone ____

Business Phone ____

S. S. No. ____

Proposed by ____

The usual fee of \$ ____ has been paid.
____ Secretary.

SEC. 98. A petition for the degrees which has been received and read before the Lodge cannot be withdrawn. A dispensation cannot be granted to allow the withdrawal of the petition without a ballot, since a withdrawal is to be considered and taken as a rejection. In case it shall be ascertained that the petitioner is not of suitable age, or has not resided within the jurisdiction a sufficient time, or does not possess the requisite physical qualifications, the Com-

mittee shall report unfavorably, assigning the reason therefor. In such case the petitioner's fee shall be returned to him and the reason therefor shall be communicated to him by the Secretary of the Lodge. His petition may thereafter be renewed in any Lodge having jurisdiction whenever his age, residence, or physical qualifications shall conform to the requirements of the law. Residence, not citizenship, is the constitutional requirement to give jurisdiction.

SEC. 99. **Qualifications—General.** An applicant for the degrees of Freemasonry must believe in a Supreme Being, must be eighteen years of age, under the tongue of good report, having resided in this state for twelve consecutive months immediately preceding his application, and must be able to read and write English.

SEC. 100. **Qualifications—Physical.**—Every candidate for initiation in this jurisdiction must be without maim or defect that may render him incapable of learning and demonstrating the moral teachings and secret work and practices of Masonry. In the demonstration of secret work artificial limbs may be used.

SEC. 101. **Balloting.**—Should the report of the committee be favorable, he may be balloted for, and, if unanimously elected, he shall receive the degrees conferred by the Lodge on his paying the established fees. *Provided*, There shall be a separate ballot for each degree, but should one dissenting ball appear, the ballot shall be repeated, and if on that ballot one black ball shall again appear, or if on the first ballot more than one black ball appears, the candidate shall be declared to be rejected, and the money enclosed in his letter shall be returned to him. But the rejected candidate may reapply under and subject to the provisions of Article 93 of the Constitution.

SEC. 102. Candidates.—

1. Should a candidate neglect to attend for initiation, passing or raising, at the end of three months the money in his petition should be forfeited, unless such neglect shall be excused by the Lodge, and in case of passing or raising a new ballot shall be ordered if the Lodge desires.

2. No candidate can receive a higher degree unless he is, before receiving it, unanimously elected thereto by the Lodge, nor until by open examination in the Lodge he shall have exhibited suitable proficiency in the preceding degrees to the satisfaction of the Presiding Officer

3. No higher degree can be conferred on any candidate at a less interval than one lunar month from the time of his receiving the preceding degree, except by dispensation, and not more than five degrees can be conferred in one day, except by dispensation

4 No Lodge shall receive as a member any brother who has been a member of another Lodge in this or any other jurisdiction unless he produces a demit from the Master of such Lodge, countersigned by the Secretary, and showing that he has paid up his dues and is in good standing, or otherwise fully satisfy the Lodge that he has done so.

5 No candidate can be initiated, passed or raised, nor any brother admitted a member of any Lodge in this jurisdiction, without the unanimous consent of all the members present. If there be but one black ball, the Presiding Officer shall order a second ballot, and if on that ballot one black ball shall again appear, or if on the first ballot more than one black ball appears, the candidate shall be declared to be rejected, unless, as provided in paragraph 14, Section 69, the Presiding Officer shall order another ballot to be taken.

6 If any brother shall disclose to any person whomsoever how he voted on a petition, or accuse a brother of casting a black ball, or shall disclose the rejection of a candidate to any person but a Master Mason, he shall be guilty of unmasonic

conduct, and be liable to be dealt with accordingly; and if a visiting brother shall make such a disclosure, he shall thereafter be excluded from visiting the Lodge so rejecting the candidate, and his own Lodge shall be notified of the fact. *Whenever a rejection shall occur this section shall be read*

SEC. 103. Examination of Candidate.—(See Sec. 102, par. 2)

SEC. 104. Candidate Who Cannot Prove Himself.—A candidate for advancement who has received one or two degrees in a defunct Lodge, whose records are lost, and who cannot prove himself by the usual tests, may be treated in all respects as a profane, and may apply as a profane for the degrees of Masonry to the Lodge within whose jurisdiction he resides.

SEC. 105. Repealed in 1976.

SEC. 106. Fees for the Degrees (See Art. 83 of the Constitution).—Thirty dollars is the minimum fee to be charged for the degrees, including the application; that is to say, ten dollars for each degree, the fee for the Entered Apprentice Degree to accompany the petition: *Provided*, That a Subordinate Lodge may, by its Rules or By-Laws, provide for and confer the degrees upon ministers of God for a less sum or without any fees.

SEC. 107. Voting.—

1. Revealing the secrecy of the ballot for candidates is in no sense permissible and is a Masonic offense.

2. All balloting for candidates shall be in the Third Degree, and every member present when the ballot is taken shall vote. An abuse of the ballot for a candidate by a brother is a masonic offense, and if a brother avow an unworthy motive for balloting against a candidate he is subject to charges.

3. In balloting upon the applications of candidates for degrees in Lodges under dispensation, the right to vote shall not be confined to the Worshipful Master and Wardens, but it shall be the duty of each brother who signed the petition for such Lodge, and of each brother

who shall have been made a Master Mason therein, if present, to ballot upon such application.

SEC. 108. Objection.—When a candidate has received a favorable ballot, the naked objection of a member not present at the ballot shall not prevent the degree balloted for from being conferred. The objector is required to assign a reason for his objection or prefer charges, as the case may require, and upon the validity of which, in the former case the Master, in the latter case the Lodge, will pass.

CHAPTER X. Of Advancement.

SEC. 109. E. A. and F. C.'s—When.—An Entered Apprentice, or a Fellow Craft, unless under charges for un-masonic conduct, is entitled to advancement on making suitable proficiency therefor in the opinion of the Worshipful Master, which must be ascertained by examination in open Lodge, in the highest degree to which he has attained: *Provided*, He shall have been duly elected thereto, and that one lunar month has elapsed since he received the preceding degree, unless said time has been shortened by dispensation from the Grand Master.

SEC. 110. Stayed.—If charges are preferred against an Entered Apprentice or a Fellow Craft, his advancement is thereby stayed pending proceedings thereon. If on trial of the charges he is found not guilty, he shall be advanced as though no charge had been preferred. If he is found guilty and suspended or expelled, he can be advanced only after reinstatement; and the law governing the reinstatement of Master Masons shall be applicable to Entered Apprentices and Fellow Crafts under like punishment. A punishment by reprimand only shall not operate to stay advancement.

SEC. 111. Foreign Jurisdiction.—Entered Apprentices and Fellow Crafts of a Lodge in a foreign jurisdiction

remain the material of their original Lodge and can be advanced in this jurisdiction only at the request of such Lodge, or after permission granted under the laws of such foreign jurisdiction.

SEC. 112. Residence Changed—Lodge Extinct.—This Grand Jurisdiction asserts no claim to an exclusive right to advance Entered Apprentice or Fellow Craft Masons whose Lodges are extinct and whose residence is changed to another Grand Jurisdiction.

SEC. 113. Same.—The right of an Entered Apprentice or Fellow Craft, made so in a foreign jurisdiction, whose Lodge is extinct, to petition for advancement in this jurisdiction shall depend upon the laws of the jurisdiction from whence he came.

CHAPTER XI. Of Affiliation and Membership.

SEC. 114. Application For.—Any Master Mason regularly demitted from a Lodge may apply for membership in any Lodge in this jurisdiction, and must furnish to said Lodge satisfactory evidence, of his having been regularly demitted from the Lodge of which he was last a member, which evidence shall be. 1st, a demit regular on its face; if not this, then 2nd, properly certified evidence of such a demit from the Lodge granting it (if such Lodge is in existence), 3rd, if such Lodge is not in existence, then a properly certified record from any Grand Lodge having custody of the records of the Lodge granting the demit; 4th, if no such evidence is obtainable, other evidence, such as a certificate from the last Worshipful Master, the last Secretary or other officer or member of the Lodge, so certified to be by the Grand Secretary may be used to establish the fact that said party is entitled to demit; but such evidence is to be passed on by the Lodge to which it is addressed. The intention is that upon the sufficiency of other than the *record* evidence, the Lodge shall use its judgment and discretion. Applications under this

section shall be received and treated as is enacted in Articles 131 and 132 of the Constitution.

SEC. 115. Demit.—In all cases of application for affiliation by demit from a foreign jurisdiction the demit must contain the certificate of the Grand Secretary of such jurisdiction, under its seal, to the effect that the Lodge granting it is a regularly constituted Lodge.

SEC. 116. Same.—In all cases where the petitioner is in possession of a demit, and is accepted to membership, his demit shall be cancelled, and the Lodge granting it notified of the affiliation.

SEC. 117. Fee.—The affiliation fee shall be as provided in the By-Laws of the Lodge to which the application is made.

SEC. 118. Petition.—The application for affiliation shall be a written petition signed by the applicant's own hand, shall be accompanied by the demit or other documentary evidence required in Section 114 of this Code, and shall be in the following form:

*To the Worshipful Master, Wardens and Brethren of _____
Lodge, No. _____, A.F.M., of South Carolina:*

Brethren: I, the undersigned, a Master Mason, and a (former) member of _____ Lodge, No. _____, in the City of _____ and the State of _____ do hereby apply for membership in your Lodge.

If found worthy and accepted, I pledge myself to a cheerful obedience to all the requirements of your laws and to the ancient usages of Masonry.

Name _____

Date of Birth _____ Place of Birth _____

Correct Mailing Address _____

Present Occupation _____

Name and business address of present employer _____

Degrees received in _____

Lodge No. _____ In the City of _____ and State of _____

Please find hereto annexed your applicant's Demit (), Certificate (), or Request for Demit (). (Check one.)

(Dated) _____,

(Signed) _____

(Applicant must sign his full name)

Residence Phone _____

Business Phone _____

Social Security No. _____

The undersigned members of this Lodge are personally acquainted with the above named applicant and from a confidence in his integrity and Masonic worth do cheerfully recommend his admission to membership.

Affiliation fee of \$ _____

has been paid

_____ Secretary

In case the Lodge to which application is thus made becomes extinct before action thereon, the applicant is entitled to have his demit returned to him.

SEC. 119. Membership.—The privilege of membership is within the exclusive control of the Subordinate Lodge. Every Lodge, therefore, has the right and power to reinstate any of its members who have been suspended or expelled, reporting such action to the Grand Lodge. Application for reinstatement shall be acted upon by the Lodge in the manner that it acts upon applications by brethren for membership under Article 132 of the Constitution. No application for reinstatement by a member who has been expelled shall be received or acted upon by any Lodge earlier than two years after his expulsion, or while any court-imposed criminal sentence or period of probation shall remain in force and unexpired.

SEC. 120. Same.—Where one has been expelled and the sentence of expulsion has been reversed or set aside by the Grand Lodge, such reversal, while it restores to all the

privileges of Masonry, nevertheless leaves the expelled brother an unaffiliated Mason, and does not restore him to membership in the Lodge, and he can only be restored to membership in his Lodge by its action.

SEC. 121. **Same.**—Likewise, where a Brother has been indefinitely suspended and the sentence of indefinite suspension has been reversed or set aside by Grand Lodge, such reversal, while it restores to the Brother all the privileges of Masonry, he remains an unaffiliated Mason, and can only be restored to membership in his Lodge by its own action.

SEC. 122. **Same.**—Upon receiving the Master Mason degree the newly made brother becomes a member of the Lodge which elects him.

SEC. 123. **Dual Membership.**—Dual membership is prohibited by the Constitution, except in the following cases (See Art. 101):

1. By dispensation from the Grand Master.
2. Where such membership was obtained prior to the change in the Constitution of 1876.
3. Where such membership is created in the process of forming a new Lodge by the operation of Sections 16, 17, 32 and 149; but dual membership so created shall continue only till said U. D. Lodge is chartered

Each Lodge to which a brother holding dual membership belongs must pay dues for him to Grand Lodge, and he is entitled to fill any office in the gift of either Lodge but not at the same time. To further clarify this limitation, a brother holding dual membership who is an officer in one Lodge cannot, at the same time, hold any office, elective or appointive, in the second Lodge. This law applies to life as well as ordinary members.

CHAPTER XII.

Of Nonpayment of Dues and Erasure from the Roll.
(See Chapter XIV, Article 104, of the Constitution.)

SEC. 124. **When Due.**—Grand Lodge dues shall be due and payable on the first day of January.

SEC. 125. Repealed 1934.

SEC. 126. Repealed 1934.

SEC. 127. Repealed 1934.

SEC. 128. Repealed 1934.

SEC. 129. Repealed 1934.

SEC. 130. Repealed 1934.

SEC. 131. Repealed 1934.

SEC. 132. **Payment After Erasure.**—The payment of dues, for which he was erased, after December 31, restores to the rights and privileges of Masonry and enables the brother to apply for reinstatement and a demit, but *ipso facto* it does not restore to membership in the Lodge—such restoration can only be obtained as in case of any other nonaffiliated Mason, by petition, reference to a committee and unanimous ballot (see Article 104 of the Constitution), and in such case a demit can be granted only after restoration. The payment, however, of such dues and the receipt therefor places the brother in the position of a demitted Mason, with the perfect right, notwithstanding such rejection, to seek admittance as a member in any other Lodge in the world. His rejection by the Lodge does not entitle him to demand repayment of the dues so paid by him.

SEC. 133. **Status of One Erased.**—The status of a Mason whose name has been erased for N. P. D. is that of an unaffiliated Mason without a demit; no arrears accrue after permanent erasure. His membership in that particular Lodge and the rights flowing therefrom are alone affected. If the brother belongs to another Lodge, neither his membership therein nor his general relation to the Craft is affected.

SEC. 134. **Failure of Lodge to Erase.**—While a failure to erase for N. P. D. renders the Lodge amenable to the censure of the Grand Lodge for its failure to carry out the law, it does not work a release from arrears. The dues remain due unless remitted by express vote of the Lodge.

SEC. 135. **Dues—Control of Lodge as to.**—The payment of Lodge dues is controlled by Article 104 of the Constitution. The Lodge is empowered to remit said dues in full or any part thereof at any time as in its discretion it may see fit, but said remission does not release said Lodge from the payment of dues to the Grand Lodge on the said brother.

Provided, that for the duration of any war in which the United States shall be engaged, and for six months thereafter, the annual dues for any member serving in the armed forces of the Nation, if remitted by his Lodge, shall not be included in the calculation of the amount of dues from that Lodge to the Grand Lodge, or of the amount due for relief.

CHAPTER XIII.

Of Reinstatements.

SEC. 136. **Reinstatement.**—A Mason expelled or suspended in this jurisdiction for un-Masonic conduct may be reinstated:

1. If the expulsion or suspension was by the Grand Lodge, then the Grand Lodge alone can reinstate.

2. If by a Subordinate Lodge, the reinstatement may be either by the Grand Lodge or the Subordinate Lodge. (See Sections 119 and 120 of this Code.)

SEC. 137. **Vote to Restore.**—To restore an expelled, indefinitely suspended or erased brother, the vote of the Lodge must be unanimous. In the Grand Lodge, only a two-thirds vote is necessary.

SEC. 138. **Extinct Lodge.**—If the petitioner is a suspended or expelled Mason, and the Lodge which suspended or expelled him is extinct, he may then petition the Grand Lodge for reinstatement, stating in

his petition the name, number and location of such Subordinate Lodge when in existence. Upon such petition the Grand Lodge will act in its discretion, but a two-thirds vote of the Grand Lodge shall be necessary to reinstatement.

SEC. 139. **Status of Member Reinstated.**—A reinstatement by the Grand Lodge under the provisions of Section 137 shall not be to membership in any particular Lodge, but the standing of the reinstated brother shall be that of a regularly demitted Mason; or, if he be an Entered Apprentice or Fellow Craft, then his standing shall be that of a Mason in good standing of such degree, with his Lodge extinct.

CHAPTER XIV.

Of Returns of Chartered Lodges and Revenues.

SEC. 140. **Fiscal Year.**—The Masonic fiscal year for Subordinate Lodges in this jurisdiction begins on the first day of January.

SEC. 141. **Returns—When Sent, and What to Contain.**—Each chartered Lodge in the jurisdiction shall, immediately after the first of January of each year, file in the office of the Grand Secretary, in tabular form, on such blanks as shall be furnished by him, its return for the preceding year, of the officers and members of the Lodge, of initiations, passings and raisings; of suspensions, expulsions, demissions, erasures from the roll, deaths and reinstatements, with the respective dates of each, and it is hereby made the special duty of the Master of each Lodge to forward the returns of his Lodge to the Grand Secretary with the dues as shown by the return, or cause the same to be done on or before the 1st day of February in each year; the return to be completed, signed and in balance as to membership and finances. As a penalty on any Lodge failing to comply with this section, the Grand Secretary shall add to and collect the sum of ten percent of the dues of such

Lodge. An additional ten percent penalty shall be added for every 15 days, or part thereof, after February 1 that the return is not in and correct.

SEC. 142. Ministers of God.—The Lodges in this jurisdiction are not required to pay to the Grand Lodge membership dues or dues for degrees conferred on ministers of God, unless the same are required of them by the Subordinate Lodge.

SEC. 143. Lodge Fees.—It is unlawful to accept notes, due bills or other promises in payment of fees for degrees, and any rebate, donation or other device which in effect reduces the fees below thirty dollars is unlawful, and upon *prima facie* evidence that such has been done, the Grand Master shall arrest the charter of such Lodge until the next annual communication of the Grand Lodge.

SEC. 144. Same.—Arrears to a Lodge are debts due to it, and (subject to the limitations of the Constitution) are entirely within its control. A Lodge may, therefore, exact, compromise, or remit, in its discretion, the dues of its members or any part of them.

SEC. 145. Secretary to Collect.—All money due the Lodge shall be collected by the Secretary, a just and regular account thereof kept by him, and promptly paid into the hands of the Treasurer.

SEC. 146. Treasurer.—All money received by the Treasurer on behalf of the Lodge shall be kept by him as a separate fund, and be at the command of the Lodge at any time when drawn upon or called for in a legal manner.

SEC. 146A. Each Lodge Secretary and Treasurer shall be bonded for a minimum amount of \$1,000.00 each, the bond to be carried by the Grand Lodge unless the Lodge chooses to be bonded by a private bonding company.

CHAPTER XV

Of Demits and Demissions.

SEC. 147. Demit—Definition Of.—A demit is the action of a Subordinate Lodge terminating, with a recommendation to all Masons, wheresoever dispersed, the membership of a brother in said Lodge. It is the free

and voluntary action of the Lodge, and is good at any time, but is evidence of character only at the time when it is granted. It can be granted only on the written application of the brother, and at a regular communication of the Lodge.

A demit must not be conditional, as "upon payment of dues." It must be absolute and if granted with dues unpaid, the dues are remitted.

SEC. 148. Who May Apply For.—Any member of a Lodge who is in good standing—that is, not under charges, and who has paid in full his arrears—may apply for and is eligible to receive a demit. In such case, should the application be refused by the Lodge, by the votes of a majority of the brethren present at the communication and participating in the ballot, the said application shall be deemed and taken as a Masonic resignation of membership in that particular Lodge, and the brother shall be no longer a member or chargeable with dues, and shall be entitled to a certificate from the Secretary of the Lodge stating that he has paid up his dues in full, is not under charges, and has resigned his membership. Such certificate shall have the full force and effect of a demit for purposes of applying for affiliation in any other Lodge.

SEC. 149. To Whom a Demit May Not Be Granted.—A demit cannot be granted:

1. To one under charges.
2. To an Entered Apprentice or Fellow Craft.
3. To a duly installed officer of a Lodge until the expiration of his term of office. Should he, however, after being elected, decline to be installed, he does not become an officer—the office remains unfilled, and the brother may, therefore, if so minded, demit, unless his election was to the office held by him the previous year, in which case he cannot demit until said office is filled in a lawful manner.

SEC. 150. May Be Presented to Any Lodge.—A brother holding a demit or a certificate, as provided in Section 148, may apply for affiliation to any regular Lodge, either within or without the jurisdiction.

SEC 151. Defunct Lodge—How to Obtain Demit From.—The applicant must procure the certificate of the Grand Secretary that the defunct Lodge was formerly a regular Lodge in good standing under the jurisdiction of this Grand Lodge, and that according to its records on file in his office the applicant, when it became extinct, was a member in good standing and clear of the books. If the Grand Secretary is unable to furnish this certificate, the applicant may establish his right to affiliation by any other evidence satisfactory to the Lodge to which he applies, *e.g.*, a certificate from the Grand Secretary based upon the returns of the Lodge on file in his office.

SEC. 152. Defunct Lodge in Another Jurisdiction.—An applicant for degrees who has been initiated, or who has been initiated and passed in a Lodge of another State, but which has ceased to work, can apply to a Lodge in this jurisdiction only by dispensation, or with consent of the Grand Master of the State in which the defunct Lodge existed.

SEC. 153. Reinstatement of One Who Had Voluntarily Withdrawn.—The petition for reinstatement of a member who has voluntarily withdrawn must take the course of any other petition for affiliation as to time, reference to committee and unanimous ballot.

CHAPTER XVI.

Of Complaints to Grand Lodge, and Proceedings Therein.

SEC. 154. Grand Lodge Review.—In any case where a Mason is aggrieved by the action of a Lodge, whether such action is by a decision or ruling of the Master on behalf of the Lodge, or by a vote of the

Lodge, or by reason of a failure of the Lodge to act, he may petition the Grand Lodge for a review thereof, stating the facts constituting his grievance, and may present the same to the Grand Master during the recess of the Grand Lodge, who may, if he regards it of sufficient importance to merit consideration, at his discretion, institute an inquiry as to the facts to be presented to the Grand Lodge, or the matter may be referred to the Grand Lodge for its discretionary action. In such case the complainant shall file a copy of his complaint with the Lodge complained of. (The provisions of this section are also applicable to decisions made by the Grand Master during the recess of the Grand Lodge; but in such case the petition should be filed with the Grand Secretary, and the Grand Master should take no preliminary steps for the hearing.)

SEC. 155. Complaint—By Whom.—It is competent for any Master Mason, whether acting upon his personal knowledge or upon information, to complain in writing to the Grand Lodge, or to the Grand Master, that a Lodge of the jurisdiction is deserving of discipline, for any reasons known to the law (the reasons to be stated in the complaint in a general way.) If the complaint is to the Grand Lodge, it may assume jurisdiction or not, at its discretion; and if it does, it may act thereon at its discretion and upon such notice as it may deem just. If filed with the Grand Master during a recess of the Grand Lodge, and he deems the complaint deserving of consideration, he may notify the Lodge thereof, and at his discretion, by committee or otherwise, make inquiry into the facts for information and action of the Grand Lodge.

In such proceedings the Grand Lodge need not be confined to facts stated in the complaint, but may

add others coming to its knowledge.

SEC. 156. Technicalities.—In any case where a right of action or inquiry is given in the Grand Lodge the same shall not be dismissed for the reason that no form or method of procedure is presented by the Code; but in such cases the form of the inquiry or proceedings shall be discretionary, having in view the attainment of just results; it being the intention that the provisions of the law, in their essence and spirit, shall be observed, but that technical deviations therefrom, not prejudicial nor in violation of an absolute right, shall not defeat its application, nor avoid its judgment.

SEC. 157. Grand Master.—Nothing in this Code shall be construed to prevent any Lodge or Mason, during the recess of the Grand Lodge, from invoking the action and order of the Grand Master for the protection or maintenance of any Masonic right until such time as the Grand Lodge may act in the premises, and the action and orders of the Grand Master shall be of force therein until set aside or modified by the Grand Lodge; and in such cases the Grand Master may act in such manner and upon such notice to the parties in interest as he may deem just. (The design of this section is to afford temporary relief or aid when necessary until such time as other and final action may be had.)

CHAPTER XVII.

Of Arrest of Jewel.

SEC. 158. Who May.—The Grand Master may, during the communication of the Grand Lodge or during the recess thereof, arrest the jewel of any officer of the Grand Lodge for such misconduct as would bring reproach upon the office or the Craft. He may also arrest the warrant of any Lodge or the

jewel of its Master for like reasons, when in his judgment the good of Freemasonry shall require it. (See Constitution, Articles 35 and 36.)

SEC. 159. Same.—The Master of a Subordinate Lodge may arrest the jewel of any officer of his Lodge for such misconduct as in his judgment would bring reproach upon the Lodge or the Craft; and he must make such arrest at any time by order of the Grand Lodge or the Grand Master, and in all cases shall forthwith report such action to the Grand Master.

SEC. 160. Review.—In every case where the jewel of an officer is arrested, either in the Grand or in a Subordinate Lodge, the officer thus deposed shall have the right to have his case heard upon its merits in the Grand Lodge; and to that end he may petition the Grand Lodge therefor, setting forth in his petition the particulars of his grievance. The Grand Lodge shall thereupon have jurisdiction, and may proceed to the investigation in a summary way and at its discretion, keeping in view the attainment of Masonic justice.

SEC. 161. Restoration.—It is competent for the officer on whose authority a jewel is arrested to restore the same whenever in his judgment justice and the good of the Craft require it.

SEC. 162. Effect of Arrest.—The effect of arresting a jewel shall be to suspend the officer from all the functions of his office; and its restoration shall fully restore him thereto; but such arrest shall not otherwise affect his standing as a Mason.

CHAPTER XVIII.

Of District Deputy Grand Masters.

(See Chapter XXXV of the Constitution.)

SEC. 163. Reports Of.—District Deputy Grand Masters must furnish the Grand Master with their reports by the 15th of January in each year.

SEC. 164. As to Dispensations.—A District Deputy Grand Master has no authority to issue dispensations, as the prerogative to do so is vested in the Grand Master by the Constitution.

SEC. 165. Decisions Of.—Questions with reference to Masonic law may be submitted to the District Deputy Grand Master for his opinion; but to entitle one propounding a question to an answer, the propounder must establish to the District Deputy Grand Master a Masonic status. When he does this he is entitled to an answer upon a real question; but such question must not be in the nature of an appeal from the ruling of the Worshipful Master; the Constitution provides the mode in which an appeal from such ruling can be had.

SEC. 166. Same—Report Of.—The District Deputy Grand Master shall report to the Grand Master and Grand Lodge only such of his decisions as involve new points of law or are not covered by prior decisions of the Grand Lodge.

SEC. 167. Honors To.—District Deputy Grand Masters, in visiting officially, are not entitled to receive the private Grand Honors, but should be received as the "Other Grand Officers" (see Article 71 of the Constitution) by the Senior Deacon at the door, with the Lodge standing, and conducted to the East.

CHAPTER XIX.

Of Masonic Burials and Memorial Services

SEC. 168. Who Entitled.—One of the rewards of faithful Masonic life is the honor of a Masonic burial or memorial service at the request of a member of his family, by his Lodge. Except when requested of a Lodge by a member thereof in good standing, or by his family, a Masonic burial or memorial service shall only be at the discretion of the Master of the Lodge at whose hands the honor is sought, having in view the customs of the Fraternity and the welfare of the Craft.

SEC. 169. Memorial Service.—A memorial service may be held instead of a burial service when requested by a member or his family. Affiliated Master Masons in good standing can receive either a Masonic burial or memorial service, but not both.

SEC. 170. What Lodge.—All Masonic burials or memorial services must be conducted by a Lodge of Master Masons, and no Entered Apprentice or Fellow Craft can be admitted to the procession.

SEC. 171. Sojourner.—A sojourning Mason is one who is within the territorial jurisdiction of a Lodge, but whose residence and Lodge, if any, are elsewhere, and may, if a Master Mason in good standing, receive Masonic burial or memorial service at the discretion of the Master of the Lodge applied to.

SEC. 172. Funeralizing the Dead.—Funeralizing the dead—that is, performing funeral services at the grave of a brother who has already been buried—is un-Masonic and is prohibited; but Lodges of Sorrow are not only lawful, but proper.

SEC. 172a. Lodge of Sorrow.—It is lawful and proper that Lodges, in their discretion, should hold Lodges of Sorrow in memory of deceased members, and such Lodges may be either in public or private, in the discretion of the Lodge.

CHAPTER XX.

Of Compensation to Representatives.

SEC. 173. **How Much.**—(See Constitution, Article 19.)

SEC. 174. **To Whom.**—The compensation above provided for, in case more than one representative is in attendance, shall be paid to the officer highest in rank. If only a delegate is in attendance, then such delegate shall receive said compensation.

CHAPTER XXI.

Of Miscellaneous Provisions.

SEC. 175. **Adjournment.** — The adjournment of Lodges is forbidden. They must be closed at the order of the Worshipful Master. A Lodge having held its communication should be closed in due form the same day or night and not left open or "called off" until a meeting two or three days later. Such an adjourned meeting would be an extra communication.

SEC. 176. **Ancient Charges.**—The Ancient Charges requiring the Master to have served as a Warden shall be strictly enforced in this Jurisdiction, except as otherwise provided in this Code.

SEC. 177. **Applications for Assistance.**—It shall not be lawful for Lodges or individual Masons to send out begging circulars without the approval of the Grand Master; nor shall Subordinate Lodges entertain begging circulars from foreign Masons or Lodges which have not the approval of the Grand Master of the Jurisdiction from which they come.

SEC. 178. **Arrears—Definition Of.**—The term "ar-rears" has a technical meaning. It is confined to the annual dues fixed by the By-Laws, pursuant to the Constitution of the Grand Lodge, and cannot be held to include money borrowed from the Lodge, or as-

sessments levied by the Lodge, outside of the annual dues.

SEC. 179. **Vouching.**—No visitor shall be admitted without a previous examination, unless he is vouched for by a brother who has sat with him in open Lodge; or if the avouchment be made in consequence of private examination, unless the brother so vouching be known to the Presiding officer as a skilled and experienced Mason.

SEC. 181. **Diploma (Certificate)—Who Entitled To.**—Any Master Mason in good standing and a member of a Lodge in this Jurisdiction is entitled to have his Masonic certificate authenticated in due form by the Master and Secretary under the seal of the Lodge.

SEC. 182. **Same—Authenticated by the Grand Secretary.**—Any Master Mason, as above stated, may have his Masonic certificate duly authenticated by the Grand Secretary, under the seal of the Grand Lodge.

SEC. 183. **Certificates—When a Lodge Is Extinct.**—A Mason of any degree, reported as in good standing when his Lodge ceased to exist, shall be entitled to a Grand Lodge certificate to that effect. (See Section 114.)

SEC. 184. **Clandestine Lodge—What Is.**—A clandestine Lodge is one not working under a warrant or charter from a recognized Grand Lodge.

SEC. 185. **Clandestine Mason—Who Is.**—None are Masons except made so in a Lodge authorized to work by a recognized Grand Lodge.

SEC. 186. **Not Clandestine.**—A Lodge with a proper charter or warrant, though not legally convened for a particular meeting, is not a clandestine Lodge, and Masons made therein are not clandestine Masons. In such case the irregularity or error should be cured by "healing" (reobligating) the candidate in a regular constituted Lodge, that no excuse may be left to him as to the binding force or effect of his obligations.

SEC. 187. Constitution and of Code.—Each Subordinate Lodge in the Jurisdiction shall keep a copy of the Constitution of the Grand Lodge, together with its proceedings under the same, and also a copy of this Code, for the inspection of its members; and it shall be the duty of the Masters thereof to observe the same and see that they are strictly enforced in the Lodges over which they preside; and the published proceedings of the Grand Lodge shall be conclusive evidence of all matters contained therein.

SEC. 188. Debate—How Closed.—In Grand Lodge, at the will and pleasure of the Most Worshipful Grand Master. In Subordinate Lodges, at the will and pleasure of the Worshipful Master.

SEC. 189. Decisions of Grand Master.—Decisions of the Grand Master govern in the particular case in which they are rendered until set aside by the Grand Lodge, but do not become law by force of being rendered. They are of value beyond the particular case only to the extent of their conformity to existing laws.

SEC. 190. Same—Who to Ask For.—The Master of a Lodge may inquire of the Grand Master as to the law for government of his Lodge in a particular case, and his opinion in regard thereto is official and should govern the Lodge; but such an opinion is not a "decision," as a decision in legal contemplation must arise on a controverted point or question, to which there should be parties having particular interests, with a right to seek a review thereof in the Grand Lodge.

Answers by the Grand Master to letters from other members of a Lodge, giving his opinion as to law or fact, are not *official* in the sense that they must control or govern either the Lodge or others.

SEC. 191. Same—Of Grand Lodge—How Obtained.—It shall be competent for any member of the

Grand Lodge to invoke its judicial determination upon a question of law as applicable to a given state of facts, as follows: The member shall present to the Grand Lodge a statement of facts, in writing, and the legal question which he claims to be involved. The Grand Lodge, if it entertains the question, shall refer it to the Committee on Masonic Jurisprudence, who shall report thereon. The action of the Grand Lodge on such report shall be deemed a judicial expression of the law of such a case.

SEC. 192. Delegate.—A delegate to represent the Lodge in Grand Lodge can be appointed only in the absence of the Master and both Wardens, and only one delegate can be appointed.

SEC. 193. Affiliation — Conditional. — If a brother wishes to change his membership and be continuously affiliated; he may file his petition with any regular Lodge and with it a receipt under seal from the Secretary of the Lodge of which he is a member, showing that his dues have been paid for three months in advance; also, a written application to his Lodge for a demit. If elected to membership in the Lodge petitioned, the Secretary thereof shall immediately forward said application for demit to the Lodge from which the brother wishes to withdraw, and when the demit is received shall file it with the petition and enter the brother's name as a member of the Lodge petitioned as of even date with the certificate of demit. If the petitioner be rejected, the aforesaid receipt for dues and application for demit shall be returned to him.

SEC. 194. Dotage—When In.—No particular age is conclusive evidence of dotage. With one person it is earlier in life than with another. It is a question for the Lodge, having in view the fact that we seek material for use, not as waste nor as an incumbrance.

SEC. 195. Examination for Advancement.—(See Section 109.) No one can be admitted into a Lodge of

Master Masons who has not attained to that degree. It would, therefore, be improper to bring into a Lodge of Master Masons an Entered Apprentice or Fellow Craft for the purpose of examining him as to his proficiency in the preceding degree or degrees. The examination should be conducted in a Lodge corresponding to the degree upon which he is examined.

SEC. 196. *Same*.—(See Section 102, par.2)

SEC. 197. **Examination of Officers of Lodges U. D.**
—(See Sections 14 and 34.)

SEC. 198. *Same as Visitors*.—In addition to the usual * * * the visitor shall prove himself to be what he claims, to the satisfaction of the examining committee. After such examination the brethren who have conducted it shall privately consult together and report to the Master, and if such report be a unanimous approval, then the visitor, after proper application, shall be permitted to enter.

SEC. 199. **Exclusion**.—The Master of a Lodge has the right to exclude a member or visitor whose presence might produce want of harmony.

SEC. 200. **Extra Communication**.—(See Section 61.)

SEC. 201. **Foreign Correspondence**.—The annual report on foreign correspondence is not acted upon by the Grand Lodge, and the statements and opinions therein are in no sense to be considered as approved or adopted by the Grand Lodge.

SEC. 202. **Honorary Membership**.—May be conferred by any Lodge for eminent Masonic service on any Master Mason who is an active member of some Lodge, but he can neither vote nor hold office in the Lodge conferring such membership, nor is the Lodge required to pay any dues for him to the Grand Lodge.

SEC. 203. **Lectures to Be Given**.—Whenever any degree is conferred it is the duty of the Master to give, or cause to be given, the lecture pertaining to such degree.

SEC. 204. **Limitations**.—There is no Statute of Limitations in Masonry.

SEC. 205. **Lodge Room—Dedication Of**.—The dedication of a Masonic hall is a Masonic requirement: *Provided, however*, That this rule does not apply where the occupation is merely temporary.

SEC. 206. *Same—Joint Use Of*.—A Lodge can permit its Lodge room to be used for other than Masonic purposes: *Provided*, The same shall not be used for immoral purposes.

SEC. 207. *Same—How to Be Located*.—A ground floor may be used for Masonic work. When so used, peculiar and all necessary care must be used in tiling.

SEC. 208. *Same—Entrance To*.—Except as to candidates, there is but one door by which to enter a Lodge, but the Tiler is especially charged not to admit anyone without permission from the Presiding Officer.

SEC. 209. **Lodge of Sorrow**.—(See Sec. 172a.)

SEC. 210. **Minutes**.—The minutes cannot be confirmed when read from memoranda, and can only be confirmed when read from the Minute Book. The Secretary should be required by the Master to read over for correction his memoranda of the proceedings at the close of the communication, when the proceedings are fresh in the minds of the brethren. By the next communication the Secretary should have these proceedings so corrected, neatly copied in the Minute Book, to be read for confirmation, when, if any errors have been made, the same can be corrected.

SEC. 211. Motion—When Necessary.—The action of the Lodge should be invoked by motion only in cases where there is something for the Lodge to decide; that is, where it can legally say “yes” or “no” to a proposition or question. If the Lodge must vote “yes,” then no vote is necessary. The Master may *do* or *order* the thing done, without a vote. No motion is necessary to appoint a committee on a petition for degrees or membership, as, when such a motion would be made, a committee must be appointed. No motion is necessary to spread the ballot; at the proper time it must be spread.

SEC. 212. Notice in Appeal and Other Cases.—In cases before the Grand Lodge on appeal, for review, for decision, or wherein the Grand Lodge has original jurisdiction, it is made the duty of the Grand Secretary, after the close of the Grand Lodge communication, to notify the accused, or the party interested and the Lodge, of the result or action taken by the Grand Lodge in the premises.

SEC. 213. Opening and Closing Lodge.—Where a Lodge, having been opened on the day of the regular communication and transacted business, is closed in due form, whether such closing be on the Master, Fellow Craft or Entered Apprentice Degree, that communication is ended. If it be opened again, it is an extra communication, at which no business can be done.

SEC. 214. Same.—When a Lodge opens on the Master Mason Degree and closes in short form, opening in like manner on an inferior degree, the Lodge may close in due form on the inferior degree without opening again on the Master Mason Degree. If business in the Master Mason Degree requires the Lodge to be opened again on that degree, then the Lodge must close the inferior Lodge in short form

for if once opened in due form it cannot open again in due form on the Master Mason Degree without the same becoming an extra communication except such as the extra communication may be specially called for under the law

SEC. 215. Past Master.—The right of a Past Master to membership in the Grand Lodge is not an inherent vested right, when he is not representing his Lodge, and is simply in Grand Lodge by reason of his being a Past Master, he has no vote, and cannot introduce a resolution or make a motion in Grand Lodge.

SEC. 216. Same—Who is.—No brother can be recognized as a Past Master in the Grand Lodge who has not served as Master of a regular Lodge under this Jurisdiction for twelve months.

SEC. 217. Postponement.—The postponement of a resolution from one annual communication to another is equivalent to a rejection.

SEC. 218. Records of Lodge—How Changed.—The records of a Lodge should not be changed by obliterations or defacements. If the record is to be changed it should be by an additional record, stating the change or correction, and what it is. No Lodge can, at an extra communication, alter or expunge the proceedings of a regular communication.

SEC. 219. Same—On What Authority Made.—Corrections, when unquestioned, shall be made by order of the Master. If questioned, by motion and a vote of the Lodge.

SEC. 220. Same—Of Intervening Meetings.—The records of intervening meetings for work, funerals or festivals shall be made under the direction of the Master, and shall stand as approved without action, subject, however, to correction by the Lodge for good cause shown.

SEC. 221. Printing.—The Grand Secretary shall advertise for estimates for printing the proceedings of the Grand Lodge, and when all things are equal, shall give the advantage, if any there be, to Master Masons in good standing.

SEC. 222. Promulgation.—Neither a brother nor a Lodge has a right to promulgate a communication made in the form of charges made by one brother against another, containing criminal accusations, nor any fact which transpires within the Lodge or in Masonic confidence.

SEC. 223. Same—When Lawful.—When in the judgment of a Lodge the good of Masonry requires that its action with reference to disciplining a brother for grossly immoral conduct should be known to the world, it shall be lawful to publish such action in the public journals.

SEC. 224. Regalia.—All members or delegates to the Grand Lodge are required to bring with them their appropriate regalia.

SEC. 225. Resignations—Masonic.—(See Section 148.)

SEC. 226. Repealed 1984.

SEC. 227. Relief—Who Entitled To.—Affiliated Master Masons in good standing and their widows and orphans are entitled to Masonic relief, and none other. A brother or a Lodge furnishing relief is not entitled to demand reimbursement: *Provided, however,* That it is made the duty of any Lodge within the Jurisdiction furnishing relief to a brother to notify the Lodge from which the distressed brother hails.

SEC. 228. Remission of Dues.—The failure of the Lodge to erase the name of a member from the roll for nonpayment of dues does not operate as a remission of dues. The remission must be by express action of the Lodge.

SEC. 229. Representatives to Other Grand Lodges.—The system of representatives to other Grand Lodges is approved of and commended by this Grand Body.

SEC. 230. Robes.—The use of robes in the esoteric Masonic work is left to the discretion of individual Lodges.

SEC. 231. Soldier.—A soldier in the army is the material of the Lodge nearest his place of residence ere he enlisted: *Provided,* That a soldier in the regular military or naval forces who has been stationed within the State and jurisdiction of a Lodge the Constitutional period, may be elected to and receive the degrees.

SEC. 232. Summons—Definition Of.—A simple notice is not the "summons" referred to in Masonic obligations, and the practice of using the word "summoned" in simple notices, and of publishing in newspapers so-called summons for ordinary meetings, etc., is error and is hereby interdicted. A Masonic summons, *e. g.*, for Lodge trials, so far as Lodge duties are concerned, must be issued by the Master, and must be for grave and important reasons. It may be either oral or written. If in writing, it should be over the signature of the Master, or by his order, and be attested by the Secretary under the seal of the Lodge. A "summons" or "token" from one individual Mason to another is a demand for the performance of some duty inculcated or commanded in the obligations, or for the nonperformance or ceasing to perform some act forbidden in the same. A refusal or neglect to answer and obey a "summons," as defined herein, is a violation of the O. B., and is, therefore, disciplinable.

SEC. 233. Suspended Lodge.—The Grand Master, in his discretion, shall grant dispensations for revivals

of suspended Lodges: *Provided*, That petitions for revivals shall be signed by at least seven of the former members (see Section 31), and shall in all respects comply with the requirements to form Lodges under dispensations (see Sections 16 and 35) and shall be paid for in like manner.

SEC. 234. **Traveling Certificate.**—(See Section 241.)

SEC. 235. **Traveling Expenses.**—(See Article 19.)

SEC. 236. **Unaffiliated Mason—Definition Of.**—(See Articles 165 and 166 of the Constitution.) An unaffiliated or nonaffiliated Mason is one who has no membership in any recognized Lodge. If his Lodge is defunct and he is unaffiliated only for that reason, he may be one of the petitioners for the revival of his old Lodge. An unaffiliated Mason is not in good standing and cannot be one of the seven applicants for a dispensation to form a new Lodge, but he, nevertheless, remains subject to the government of the Order, and may be tied and punished for any offense by the Lodge within whose jurisdiction he resides.

SEC. 237. **Same.**—As a brother applying for affiliation must present a demit from his Lodge, a brother who has taken a demit for the purpose of such application for affiliation is not to be held as an unaffiliated Mason. Should he have applied for affiliation and die before action could be taken by the Lodge upon such application, he shall be considered to have died an affiliated Mason, and entitled to all the rights and benefits of such.

SEC. 238. **Same—Rights Of.**—1. He can apply for affiliation; 2, he can visit a Lodge once: *Provided*, Such visit is for the purpose of affiliation; 3, he can lawfully prefer charges against a member in good standing, but it must be done as a profane, through some brother in good standing and in his name.

SEC. 239. **Unfavorable Report.**—Except as provided in Section 98, it is improper for a committee to give reasons for an unfavorable report on an application for the degrees, for advancement or for membership.

SEC. 240. **Visitation—Right Of.**—The right to visit is one of the essential rights conferred in the very act of making a Master Mason, and he can only be deprived of it for just cause. Every member of a Lodge has the right of objecting to the admission of any visitor to his Lodge, but the validity of his objection is to be determined by the Master of the Lodge, who alone has the right to exclude.

SEC. 241. **Same—Presentation of a Certificate.**—(See Articles 114 and 167 of the Constitution.)—While the presentation of a certificate is not necessary to the examination or admission of a visitor, it is very desirable, and when none is presented especial caution must be used.

SEC. 242. **Voting.**—No question shall be decided in the Grand Lodge or in a Subordinate Lodge *viva voce* except by unanimous consent.

SEC. 243. **How Vote Is to Be Taken.**—In all questions in the Grand Lodge or Subordinate Lodges, which are competent by the By-Laws to be decided by acclamation, the vote shall be taken by holding up the right hand, and the formula for proposing the question from the Chair shall be in these words: "So many as are in favor of this motion will hold up the right hand at the blow of the gavel"; and afterwards: "So many as are opposed to it will make the same sign." When necessary, the uplifted hands shall be counted by the Senior Deacon, who shall report the same to the Presiding Officer. Where paper ballots are used in voting, blanks shall be counted as votes in determining the number cast.

SEC. 244 Repealed 1934.

SEC. 245. **Same—Majority Defined.**—Majority means a majority of the brethren present at the communication and participating in the ballot.

SEC 246. **Work in South Carolina.**—The Ritual as revised and adopted by the Grand Lodge in 1894 is a system derived indirectly from Webb, and differing in no essential part from the Webb work, it is, therefore, recognized in this Jurisdiction as the correct work, and must be adopted by the Subordinate Lodges.

SEC 247 **Same—O. B.**—The O. B. is in no particular a religious ceremony, and must be taken in the attitude required by the Ritual, regardless of the religious persuasion of the candidate

SECOND PART

Charges, Trials, Punishments and Appeals

CHAPTER XXII

Of Masonic Offenses and Charges.

SEC 248. **Offenses—What Are.**—Masonic offenses cognizable under the law for trial and punishment are such as are expressly defined by this Code, including the following.

1. The commission of any felony or of any other criminal offense involving fraud or moral turpitude. The penalty of this offense shall be expulsion

2. The doing of any act, or the neglect of any duty, involving

(a) The violation of any of the obligations of the three degrees of Masonry The penalty of such an offense shall be expulsion

(b) The violation of some moral principle

(c) The casting off of Masonic obligations

(d) The violation of any of the obligations or teachings of the institution which would impair its usefulness or degrade it in the estimation of good people

(e) The violation of any of the provisions of the Constitution of the Grand Lodge, its edicts, or of this Code.

(f) Being in good standing as to the payment of dues in any appendant Masonic body while at the same time not being in good standing as to the payment of dues in the Blue Lodge of which one is a member

Atheist. No atheist can be made a Mason, nor has the institution a fitting place for one who, after acceptance, shall be found to be or to have become an atheist. Hence the fact that one who has been received as a Mason is an atheist is a Masonic offense, and upon conviction thereof he shall stand expelled.

SEC 249 **Expulsion Upon Court Sentence.**—Where a Mason has been sentenced by any State or Federal court upon his conviction of, or his plea of guilty or nolo contendere to any felony or crime involving moral turpitude which discredits Masonry, he shall stand expelled Upon receipt of a certified copy of his conviction or plea, and of the sentence imposed therefor by the court, the Grand Master shall give notice of such expulsion to the Secretary of his Lodge, and he shall be erased from its roll Such Lodge, and no other, may receive and act upon an application for reinstatement from him in the manner and subject to the provisions and limitations set forth in Section 119 of the Code

SEC. 250 **Charges—Effect Of.**—The effect of being under Masonic charges does not exclude a Mason from the privilege of preferring Masonic charges against another, nor do charges against a brother, before trial, render him ineligible to office or suspend him from office, he being entitled to the presumption of innocence until the charges be proven. They, however, so far affect his standing as to render him, during their pendency, ineligible to demit.

SEC. 251 **Same—Who to Prefer.**—Any brother in good standing may prefer charges. Where no brother

is especially aggrieved or where the request of the accused or the good of Masonry requires that charges should be preferred, it is the duty of the Junior Warden, as the *custos morum* of the Lodge, to prefer charges. If he is uninformed as to the precise nature of the offense, he should inform himself.

SEC. 252 Same—Against Whom.—Any Mason of whatever rank or standing, unless expelled

SEC. 253. Same—Sufficiency Of.—The Lodge must determine as to sufficiency of an objection by the accused, or by any member of the Lodge (See Section 284)

SEC. 254 Dismissal.—There should be no motion to dismiss or review charges. If not withdrawn, and are to be disposed of without trial, it should be by objection to their sufficiency, which reaches every ground (See Section 284)

SEC. 255 Same—Withdrawal Of.—Charges having been read in open Lodge by the Secretary, become the property of the Lodge, and cannot be withdrawn except by unanimous consent

SEC. 256 Same—When to Be Preferred.—There is no Statute of Limitations in Masonry; it rests with the conscience of accuser when to prefer charges. It rests with the Lodge to say whether it will punish for a stale offense, whether the long slumber does or does not fairly infer that the offense has been condoned

SEC. 257 Same—When There Is No Obligation to Prefer.—There is no obligation to prefer charges against a brother who petitions for affiliation and is rejected, as his Masonic standing is not affected by such rejection. Neither is a member voting against a candidate for the second or third degree under obligation to prefer charges against the candidate

SEC. 258 Same—Against Officers.—Charges may be preferred against any officer of the Lodge. If against the Master, it must be in the Grand Lodge. If against any subordinate officer of the Lodge, the Master, in his discretion, may

receive his jewel and place it in other hands under *pro tem.* appointment pending the investigation. If against the Master, the Grand Master may control the right of the Master to retain his jewel.

Masonic courtesy would require that any officer under charges should tender his jewel to the officer authorized to control it.

CHAPTER XXIII.

Of Charges, Allegations, Objections, Etc.

(See Chapter XXVI of the Constitution.)

SEC. 259. Charges—What to Contain.—All charges must be in writing, filed with the Secretary of the Lodge, and must be read by him at the next regular communication; they must specify the facts constituting the offense. Two or more offenses may be stated in the same set of charges, and in such case each statement shall be known as a *charge*, and such charges shall be numbered.

Charges shall be substantially in the following form:

..... Lodge No., A. F. M.,
vs.
John Smith Jones. } Charge (or Charges).

To the Worshipful Master, Wardens and Brethren of
Lodge No., A. F. M., of South Carolina.

I,, do hereby accuse Brother John Smith Jones, a member of Lodge No., A. F. M., (or an Entered Apprentice or Fellow Craft, or an unaffiliated, or brother whose Lodge membership is unknown to complainant) of unma-sonic conduct, as follows:

CHARGE.

In this, that the said brother, on or about the..... day of, at or near..... (state time and place with reasonable certainty, and always give the facts showing the jurisdiction of the Lodge, *e. g.*, that he is a member, or if an unaffiliated Mason, that he resides in the Juris-

diction, etc.) (See Sections 262-3 and 4.) Then add the facts constituting the offense, as did without just cause, wrongfully strike Brother A. B., etc. (It is not necessary to state the same offense in more than one charge, as in Masonry we have no technical rules of evidence, and all proofs are admissible that tend to prove the substance of the charge. If the offense is a continuing one, as habitual drunkenness, then say): In this that the said brother, on or about the day of, and on other days at other times, did become and was intoxicated, to his disgrace and that of the Craft.

(If there are different charges, the first shall be entitled "First Charge," and the next "Second Charge," and the offense stated in like manner. The charges should be signed by the accuser, but if by any officer, as such, then his style of office should be added, as "C. D., Junior Warden.")

It should be then endorsed:

Filed this day of,

E. F., Secretary.

SEC. 260. Jurisdiction as to Trials and Punishments.

—Each Subordinate Lodge has jurisdiction to try and punish for Masonic offenses committed by its members, or its Entered Apprentices or Fellow Crafts, without reference to their residence or the place where the offense was committed, except in cases where, by the provisions of this Code, the Grand Lodge has exclusive jurisdiction.

SEC. 261. Same—Unaffiliated.—It has also jurisdiction of offenses committed by unaffiliated Masons residing in its particular jurisdiction, without reference to where the offense was committed.

SEC. 262. Same—Any Mason.—It has also jurisdiction of offenses committed within its particular jurisdiction by any Mason, except that if charges shall be preferred therein against a Mason belonging to another Lodge either within or without this Grand Jurisdiction, who is not a resident of the jurisdiction where the offense was committed, it shall be optional with the Lodge within which the charges are

preferred to try them itself, or, as a matter of Masonic courtesy, to refer the subject matter to the Lodge of which the offending brother is a member, with the request that he be put on trial in his own Lodge; in case of such reference the home Lodge of the accused shall be notified of such charges by the Secretary of the Lodge and furnished with a copy thereof, and if the home Lodge shall neglect or refuse for a space of ninety days to prosecute such charges and try the offender, then the Lodge within whose jurisdiction the offense was committed shall proceed, as directed in this Code, to try and punish the offender. Notice must in all such cases be given to the home Lodge of any proceedings actually taken.

SEC. 263. Same—Concurrent.—In any case where two or more Lodges have concurrent jurisdiction—that is, where both Lodges have jurisdiction of the same offense—the Lodge first assuming jurisdiction shall retain it to the exclusion of the others, and for this purpose jurisdiction shall obtain upon service of notice as provided in Section 268.

SEC. 264. Same—Of Grand Lodge.—For original jurisdiction of the Grand Lodge, see Constitution, Article 11.

SEC. 265. Same—Over a Master.—No Subordinate Lodge can entertain charges against its Master during his term of office, or while he continues to be Master, nor can any Master be put upon trial before his Lodge for offenses committed before his installation as Master. While he is Master the Grand Lodge alone has jurisdiction to arraign and try him. *Provided*, That if he be a member of two Lodges and Master of one he can be tried as any other member of the Lodge of which he is not Master. If he be found guilty this fact should be immediately

reported to the Grand Master, for such action as he deems proper.

SEC. 266. Same—Over a Past Master.—Nor shall any past Master be put on trial before a Subordinate Lodge for any *official* misconduct while Master of a Lodge; but nothing herein shall be construed to prevent a Lodge having jurisdiction from prosecuting charges against a Past Master for conduct while Master of a Lodge for which he might then have been prosecuted had he not been Master.

SEC. 267. Allegations—Proof.—The fact that there is a difference between the time as alleged and proved will not defeat the charge. The *time* is not material, nor is the place, except that it should not be so stated as to mislead in the proofs or the defense. It should be *somewhere near* the time and place alleged.

SEC. 268. Notice.—No Lodge shall have jurisdiction to try a charge against a Mason until the accused shall be *notified* and *served* with a copy of the charges. The notification and proof of service thereof is highly important, as it is the groundwork of jurisdiction, without which the proceedings are of no avail. The notice should fix the date at a stated communication, not less than twenty days from the service thereof, for filing the objection or plea (See Sections 269-288) with the Secretary.

SEC. 269. Same.—Such notice shall be in writing, signed by the Secretary of the Lodge, and substantially as follows:

To Brother John Smith Jones:

You are hereby notified that at a regular communication of Lodge No. A. F. M., of South Carolina, held at on the day of charges were filed against you for unmasonic conduct, a true copy of which is hereto annexed, and that you are

required to answer thereto on or before day of (full twenty days after the service of this notice), by placing on file with the Secretary of said Lodge any objections you may have to the sufficiency of such charge or charges. And if you have no such objections, then in the same time you must plead to each charge, with one of the following pleas: 1st, that you are guilty of the offense charged; or, 2nd, that you are not guilty of the offense charged. And you are further notified that at the (next) regular communication of said Lodge, to be held on the day of

....., the said Lodge will take full and complete jurisdiction for the purpose of trial, punishment and all other matters connected with said charges. And you are further notified to appear at said time in person, or by any Master Mason in good standing as counsel for you, or by your written communication, and make defense to said charge (or charges) if you so desire.

Given under my hand and the seal of the Lodge this..... day of

(Lodge Seal.)

C. D., Secretary.

SEC. 270. Service.—The service shall in all cases be deemed *personal* when the proof of service shows that the notice was actually delivered to or received by the accused. In other cases the service shall be deemed *substituted*.

SEC. 271. Same—Ways Of.—The service of the notice shall be in one of two ways: 1st, personal, by actual delivery of the notice to the accused; or, 2nd, substituted, by properly forwarding the notice to the accused in a registered letter addressed to him at his actual (or last known) place of residence.

SEC. 272. Same—By Whom.—In case of *personal* service it may be made by the Secretary or by any other Master Mason. In case of *substituted* service it must be made by the Secretary or acting Secretary of the Lodge.

SEC. 273 Same—Proof Of.—The proof of service where it is personal shall be in one of the following methods:

1. By certificate indorsed on the back of the notice, or of a copy thereof, substantially as follows:

I hereby certify that on the _____ day of _____, I delivered to Brother _____ notice, of which the within is a copy, together with a copy of the charge (or charges) therein referred to. C. D., Secretary.

Or Acting Secretary, or Master Mason.

2. By a written acknowledgment of the accused, indorsed on the back of the notice or of a copy thereof, substantially as follows:

I hereby acknowledge due service of the within notice, and the receipt of a copy of the charge (or charges) therein referred to, this _____ day of _____.

(Signed) John Smith Jones.

3. *The proof of service* where it is *substituted* shall be by a certificate indorsed on the back of the original or of a copy of the notice, substantially as follows:

I hereby certify that on the _____ day of _____, I forwarded a notice, of which the within is a copy, together with a copy of the charge (or charges) therein referred to, to Brother _____ by registered letter, addressed to him at his actual (or last known) place of residence.

C. D. (Secretary or Acting Secretary).

SEC. 274. *Same—Personal.*—If, in addition to the last foregoing proof of service, the Secretary shall receive, and file the personal receipt of the accused for the letter thus addressed to him, such receipt shall be proof of the actual receipt of the notice and charges; and such service shall be deemed *personal*; otherwise it shall be deemed *substituted*. But in either case—that is, whether the service be *personal* or *otherwise*—the jurisdiction of the Lodge attaches.

SEC. 275. *Secretary.*—The term “Secretary” or “Secretary of the Lodge,” as used in this Code, means the *actual* Secretary, or any brother acting as such by order of the Master, made at a regular communication of the Lodge or otherwise.

SEC. 276. *Same—Diligence.*—The Secretary or Acting Secretary of a Lodge is enjoined to diligence by way of inquiry to know the *actual* or *last known* place of residence of the accused, but his return of such fact, when made, is conclusive thereof and shall not afterwards be questioned. The term “last known place of residence” means the residence last known to the Secretary making the service.

SEC. 277. *Rehearing.*—In any case where the service is *substituted* only, and there is no appearance by the accused in any of the ways provided in Section 280, and there is a conviction and a judgment of expulsion or suspension, and the accused shall thereafter appear within six months from the date of conviction and ask for a rehearing, and take issue on the charge or charges in the manner provided, he shall be entitled to such rehearing, and the laws applicable to trials shall apply thereto. And if on such trial the accused shall be acquitted, the judgment of acquittal shall have the effect to vacate the former judgment and reinstate the accused. If on the trial the accused shall be convicted and the punishment imposed be different from the former, then the former judgment shall stand modified to conform to the latter. The mere fact of *retrial* does not affect the former judgment. Such judgment is only affected by the trial when the judgment of retrial is different, and then only to conform thereto. And the date of the judgment in either case is that of the former judgment.

SEC. 278. *Appeal After Retrial.*—After retrial, as provided in the last foregoing section, the accused shall have the right of appeal, if the judgment is against him, in the time and manner elsewhere provided in this Code, and for the purpose of appeal the time provided therefor shall be computed from

the date of judgment on the retrial. (See Sections 317 and 318.)

CHAPTER XXIV.

Of Appearance.

(See Chapter XXVI of the Constitution.)

SEC. 279. Counsel.—In a Masonic trial the accused has the right to employ any Master Mason in good standing to appear as his counsel. If the accused be not present or represented, the Lodge, in its discretion, may appoint some brother to represent him.

SEC. 280. Appearance—How.—The appearance of the accused shall be in one of the following methods:

1. By his personal presence at the time and place of which he has had notice.

2. By the appearance for him of his counsel as authorized to be appointed by him in Section 279.

3. By his written communication, or that of his counsel, filed with the Secretary at any time before or at such regular communication, in which he may state his objection to the charge or his plea of guilty or not guilty, or any matter in explanation or extenuation of the offense charged.

4. At the beginning of the Trial or Trial Commission the Accused shall relinquish his Receipt of Dues Card to the Presiding Officer. Failure of the Accused to comply with this requirement shall constitute a Masonic Offense as defined in Section 248 (e) of the Code.

5. Upon a Verdict of Not Guilty, the Accused shall immediately have the Receipt of Dues Card returned to him. If However, the Accused is found Guilty, and the Penalty imposed is Expulsion or Suspension the Receipt

of Dues Card shall be retained by the Lodge, in the case of a Trial Commission the Receipt of Dues Card shall be immediately forwarded to the Lodge. If the Accused is found Guilty, and the Penalty imposed is either Private or Public Reprimand, the Receipt of Dues Card shall be returned to the Accused at the conclusion of the Trial.

SEC. 281. No Appearance.—In case of a personal service, and the accused fails to file with the Secretary an objection or a plea, as provided in this chapter, and also fails to appear at the regular communication to which he is summoned to appear, or if he appears in person, or by counsel, and fails to object or plead in any manner provided, such failure shall be considered a plea of guilty, and the Lodge shall proceed to impose punishment. In case of a substituted service, where there has been no appearance, and no "objection" or "plea" has been filed, a plea of "not guilty" shall be entered, and the Lodge shall proceed to try, and if the accused be found guilty, to punish the offender as the case may require.

SEC. 282. Same—Counsel.—In case of a *substituted* service—that is, where the proof of service does not show the actual receipt of the notice, and there is no appearance in any of the ways provided in Section 281—then the Worshipful Master shall appoint some discreet brother as counsel for the accused, whose duty it shall be to preserve to the accused every Masonic right under the law. In such case the trial shall proceed as if the brother was present and defending.

CHAPTER XXV.

Of Pleadings, Trials, Etc.

SEC. 283. Object, or Plead.—A party appearing in a proceeding against him for a Masonic offense must either *object to each* charge against him or plead thereto.

SEC. 284. Objection.—An objection to a charge is a statement in writing, signed by the accused or by his counsel, or stated by them to the Secretary and by him entered of record as follows: "The accused objects to the (first) charge against him upon the ground that the said charge does not state a Masonic offense." (See Chapter XXI.) Or, "upon the ground that the Lodge has no jurisdiction as to the offense charged." (See Chapter XXII.) The effect of such objection is to say that, admitting the statements of the charge to be true, it is not a triable Masonic offense, or, as the case may be, the Lodge has not jurisdiction to try the offense. This question may be argued, but must be decided by the Lodge without evidence, by the Master asking: "Brethren, do you sustain the objection to the charge?" And the question shall be decided by a show of hands and a majority vote. If the objection is sustained, the charge shall be dismissed by order of the Master, unless the complainant will at once amend so as to state an offense triable by the Lodge. If the objection is not sustained, then the accused must plead thereto in such time as the Master shall prescribe, which shall be at once, unless for good reasons the time is extended. If there is objection to more than one charge, a separate vote shall be taken on each.

SEC. 285. Same.—It is to be seen by the foregoing section that in the "*objection*," as filed or recorded, no reason or facts need be stated why the charge or charges do not state an offense, but in argument, for the information of the Lodge, any facts or reasons may be stated, urged and considered. It being the intention that no technicalities not going to the merits of the case shall avail either the Lodge or the accused as against the other, but by merely "*objecting*" any substantial defect in a charge may be urged. And again, that no charge shall be held defective or insufficient because indefinite in statement as to time or place, or other matters, where on its face it is sufficient to apprise the accused of the true nature of the offense, and serve as a guide in the production of proofs, and the imposition of penalties in case of conviction.

SEC. 286. Same.—Nothing in this Code shall be construed to prevent any member of the Lodge from "*objecting*" to the sufficiency of charges, and having the same determined, or from submitting a motion amending the charges, or from preferring new charges, whereupon a trial may be had.

SEC. 287. Plea.—Any charge to which there is not an "*objection*" (see Sections 283 and 285) or to which an objection is not sustained must be answered by

the plea of the accused. A *plea* is a statement either oral or in writing by the accused or by his attorney, or by either of them, stated to the Secretary and by him entered of record. It must be either "guilty" or "not guilty." Under a plea of "not guilty," the accused may, in addition to other defenses, prove that he has before been convicted or acquitted of the same offense by some Masonic Lodge; but no proof of such conviction or acquittal shall be sufficient except the original record or a certified transcript of the proceedings in which such conviction or acquittal was had, if the record is in existence and obtainable. If such record is not obtainable, then other proof thereof may be given. Proof of a former conviction or acquittal for the same offense shall bar further proceedings as to such offense. Upon a plea of "guilty," punishment only is to follow. (See Article 146 of the Constitution.)

SEC. 288 **Issue—Trial.**—(a) There shall be no Lodge trial of any charge or charges, nor shall any trial commission be appointed in relation to such charge or charges, until after the provisions of Sections 279-287 shall have first been complied with and all objections filed shall have been decided and issue shall have been taken on the said charge or charges by a plea of "not guilty" entered thereon by the accused, or by the Master as hereinbefore provided

(b) When issue has been taken on the charge or charges and is to be tried by the Lodge, the Master shall order a special meeting of the Lodge for the purpose of trying the issues so joined, and he shall give notice thereof to the Grand Master, stating in such notice whether it is desired that a Chancellor be assigned by the Grand Master to attend the trial. If the issue is to be tried by a trial commission instead of by the Lodge, the Master of the Lodge shall give notice thereof to the Grand Master, who shall appoint the Trial Commission and assign a Chancellor to attend the trial

(c) In the case of a Lodge trial, the Secretary shall sum-

mon the accused and all members of the Lodge in good standing to attend thereat, which summons may be served upon the accused and the members personally, or by forwarding the same by mail to the last known places of residence of the accused and such members, and the return of the Secretary as to such service may be substantially as follows:

I hereby certify that I summoned Brother _____ and the members of _____ Lodge No. _____, A F.M., for the special communication thereof, to be held on the _____ day of _____, _____, by serving on the said brother and on each member personally, a written notice of the time, place and purpose of such meeting, or by forwarding such a notice to him to his last known place of residence.

C. D., *Secretary*

Such return shall be conclusive.

(d) When the Grand Master has received a request from a Lodge or the Master thereof that it desires a trial by Commission of a charge or charges pending before it on which issue has been taken by a plea of "not guilty" entered thereon by the accused, or by the Master as hereinbefore provided, the Grand Master shall appoint five (5) Past Masters of other Lodges to serve as the Trial Commission in the case, one of whom the Grand Master shall designate as Chairman, who shall perform the duties generally incumbent upon the Worshipful Master in cases of trial in open Lodge. The trial shall then be conducted by the Commission in the same manner and under the same regulations in all other respects as if the trial were being conducted under the law pertaining to trials in open Lodge, except as hereinafter set forth. The Commission shall select its own secretary, may summon witnesses, fix the time and place and make all other necessary arrangements for the proper conduct of the trial. The Commission shall determine the guilt or innocence of the accused, and, if the accused be found guilty, fix the penalty. The Commission shall vote by secret ballot and four members must concur in order to convict and fix the penalty. After the Trial Commission has reached a decision it shall

promptly deliver to the Grand Master a full and complete report of its action in the case, together with a transcript of the testimony heard and proceedings had thereon. The accused and the Lodge may exercise the right of appeal to the Grand Lodge. The expenses incident to the trial by the Commission shall be paid upon the order of the Grand Master.

(e) The Grand Master shall appoint, from time to time, a sufficient number of Chancellors, whose duty it shall be to attend such Lodge trials and trials by Commission as they may be assigned to attend by the Grand Master. The Chancellor assigned to attend a trial by Lodge or by Commission, shall advise as to the applicable Masonic Constitution and Code provisions.

SEC. 289. **Title.**—All charges for un-Masonic conduct shall be entitled in the name of the Lodge against the accused brother, and it is made an especial duty of the Junior Warden, on information to him, to prepare and file charges for un-Masonic conduct in all cases where the Lodge would, upon complaint, have jurisdiction; but this provision shall not prevent any Mason, either upon his personal knowledge or on information obtained from others, from filing charges in any Lodge.

SEC. 290. **Prosecutor.**—After an issue is framed for trial the Master may appoint any Master Mason to prosecute the charges, and in absence of such appointment such duty shall devolve on the Junior Warden.

SEC. 291. **Testimony—How Taken.**—The testimony taken on the trial shall be reduced to writing by the Secretary and become part of the record. It shall be, as near as may be, in the language of the witness, and when so taken should be signed by the witness; but if not so signed, it does not invalidate it.

SEC. 292. **Same.**—A part of the testimony may be taken in open Lodge and a part before a committee. If before a committee, it should be composed of three Master Masons, the first of whom shall be chairman, appointed by the Master, who shall give such directions with reference thereto as may be necessary, the purpose being to obtain the testimony with fairness to both parties. It should be reduced to writing, as near as may be, in the language of the witness or witnesses and signed by him or them, and when so taken shall be reported to the Lodge at the time fixed for trial.

SEC. 293. **Same.**—During all the proceedings of or incident to the trial, including the taking of testimony before a committee, it is the right of the accused and his counsel, or either of them, to be present and cross-examine the witnesses for the Lodge, and examine his own witnesses, subject to cross-examination by the prosecutor for the Lodge. It shall also be competent for the prosecutor to have present to aid him by suggestion during the trial or while taking the testimony any person who may be competent to assist him in that respect, and whose presence is not Masonically prohibited. No person shall be present during the taking of the testimony or the trial of the charge except such as have a duty to perform in connection therewith.

SEC. 294. **Same.**—Where testimony is taken by a committee, the committee shall fix the time and place and give reasonable notice to the prosecutor for the Lodge and the accused, or his counsel, and at such time and place it will be the duty of the respective parties to produce their own witnesses. All rulings shall be made by the chairman and reported to the Lodge, so as to show all questions the answers to which have been excluded by the ruling of the chairman.

SEC. 295. **Same.—**Testimony given by a Mason shall be on his honor as a Mason. Testimony by a profane shall be on his oath according to the laws of the State.

SEC. 296. **Accused—Witness.**—It is not competent for a Lodge to call the accused as a witness, but the accused may, if he elects, be a witness in his own behalf. In such case it shall be competent for the prosecution, at its pleasure, to examine him fully as to all the particulars of the case, the Lodge to be the judge as to his credibility and the value of his testimony.

SEC. 297. **Cross-Examination.**—The common law limitation as to cross-examination has no application in Masonic trials. When a witness is once introduced either party may seek any information he possesses relative to the issue on trial.

SEC. 298. **Report of Committee to Take Testimony.**—The following will indicate something of a form for a committee to take testimony:

..... Lodge No. A. F. M.,
 vs.
 John Smith Jones. } Proceedings before Committee to take testimony.

The undersigned having been appointed to take testimony in the above entitled cause, gave notice to Brother who is prosecutor for the Lodge, and also to the accused (or his counsel) Brother of the time and place for taking the same. And now at such time and place, namely, the office of C. D., Esq., at S. C., this day of, Brother appears for the Lodge, and the accused for himself (or the accused by his counsel, Brother State the facts as they are, if no appearance, so state). Whereupon we proceeded to the taking of the testimony.

Brother E. F., a Master Mason, was produced on behalf of the Lodge, and testified as follows:

Question by prosecutor for the Lodge. (Here give questions and answers and add objections and rulings as they occur.)

When the prosecutor closes, then give questions and answers by accused, or his counsel, or say, no examination by accused

(Then) **Examination resumed by prosecutor, etc.** Then W. B., Esq., a profane, was produced by the Lodge, and being duly sworn, was examined and testified as follows: (Pursue same course.)

When the prosecution ceases, then take the same course as to witnesses for the accused, showing always which party calls them. The party calling a witness shall first examine, and then the other, and in so doing he is not limited to a *cross-examination*, but may elicit any information he desires which is material. (See Section 297.)

Either party may resume the examination at the pleasure of the committee, having in view the purposes of the testimony.

SEC. 299. **Objections—Evidence.**—Either party may at any time object to any question or answer, stating the grounds of the objection, and the chairman shall sustain or overrule the objection, keeping in mind that in cases of doubt it is safer to admit than to exclude, because, if improper, the testimony may afterwards be disregarded, but if excluded wrongfully, it may necessitate taking testimony again. This admonition, however, should not lead the committee to too great liberality and burden the record with clearly improper testimony.

(The questions and answers objected to and the rulings thereon should be written down in the minutes, but no exceptions are necessary to have it reviewed on appeal.) (See Section 317.)

SEC. 300. **Report—Conclusion Of.**—When all the witnesses are examined the committee should add, in substance:

The foregoing is all the testimony taken, and the record thereof shows all the rulings of the committee on the objections or questions presented, and the same is fraternally submitted.

----- }
 ----- } Committee.
 ----- }

SEC. 301. Exclude Testimony.—If improper testimony is allowed by the committee, either party may ask on the trial to have it *excluded* (by which is meant *not considered*), and such question must be decided by the Master. After making the request, counsel may suggest any reasons they have for or against it. When informed, the Master should say: "The request is granted" or "refused," as he may judge proper.

SEC. 302. Record.—If any part of the testimony is "*excluded*," there should be no erasure of testimony, but the record of the proceedings should show the action taken, and the testimony excluded should not be read or considered on the trial.

SEC. 303. Trial.—When the Lodge is convened for the purpose of the trial, it shall be opened on the highest degree to which the accused has attained. No oath, promise or pledge is necessary to qualify the members to act as a trial. The covenants of a Master Mason being a sufficient guaranty for every needful purpose. The Lodge shall then proceed to take or complete the testimony, unless already completed before a committee appointed for that purpose. The testimony taken by committees shall be read to the Lodge when the prosecutor and the accused, or his counsel, shall be heard if they so desire, the prosecutor having the right to open and close the argument. The Lodge may limit the time for such argument by each.

SEC. 304. Same—Who Present.—It is the duty of every member present at the first meeting to be

present at the other meetings of the trial; but, if for any cause all are not able to do so, that fact is to be noted in the record and the trial continued. No member who has not been present during the entire trial shall be permitted to vote or take part in the proceedings, and after the commencement of the trial no person shall be admitted to the Lodge (except the accused or his counsel) unless by consent of the accused or his counsel and the prosecutor for the Lodge.

SEC. 305. Same—Excused from Attending—When.—No member of a Lodge authorized to vote shall be excused from the Lodge by the Master except for sickness of himself or a member of his family, or a like pressing necessity. A mere temporary absence, during which the trial may be suspended, is not an excuse within the meaning of this section, it being the intention that all who vote (except by consent) shall witness the entire trial, and that each member shall assume the responsibility of action in such important concerns.

(The taking of testimony before a committee is not for the purpose of this section, a part of the trial.)

SEC. 306. Deliberation.—When the case is ready for deliberation and decision by the Lodge, the accused and his counsel and the accuser and his counsel (this does not apply to the Junior Warden) shall retire, when the Lodge, if not already so, must be opened on the Master Mason Degree. In their deliberations the members may speak and seek information of the Worshipful Master.

SEC. 307. Voting.—After due deliberation, in the judgment of the Master, he shall submit to the Lodge this question as to each charge under investigation: "Is the accused guilty or not guilty?" The question shall be decided by ballot, and if two-

thirds of the balls are black the accused shall be declared guilty. Every member present is bound to vote, unless excused by unanimous consent.

SEC. 308. **Punishment.**—(See Article 146 of the Constitution.)

SEC. 309. **Exceptions.**—No exceptions need be taken by the accused to any ruling or other proceedings connected with the trial in order to protect his rights on appeal, and on appeal the entire record may be reviewed, and on such review, except where there is a substantial prejudice to the rights of the accused, all technicalities, errors and illegalities are to be disregarded, both as to form and substance of the proceedings.

SEC. 310. **Appeal.**—In proceedings upon charges of unmasonic conduct no appeal lies to the Subordinate Lodge from the decision of the Master, and none to the Grand Lodge, except by the accused. (This applies to trials by Lodges Article 147-A of the Constitution provides for appeals from the actions of Trial Commissions)

SEC. 311. **Esoteric.**—In the event that the production of testimony should disclose any part of the esoteric (unwritten) work of Freemasonry, the Lodge or the committee shall omit the same from the written record of the case, and the same, if used, must be given orally at the trial. If, on appeal to the Grand Lodge, such testimony shall become material, any brother who heard the testimony on the trial below may be a witness before the Grand Lodge or its committee as to what such testimony was, but in no case can it be reduced to writing.

SEC. 312. **Acquittal.**—If there is not a conviction the record should so state, with the addition: "The accused is acquitted of the offense (or offenses) charged."

(It is advisable and important that a trial should

be concluded at one meeting, as at a second it might be impossible to secure exactly the same attendance; but in cases where this cannot be done the Lodge may be closed to meet at another time, but should be at the earliest practicable date. Observe that the Lodge must be *closed*, and not merely "*called off*," or to "*refreshment*," until another date. Of course, as many meetings as are necessary to complete the trial are by law allowed.)

SEC. 313. **Offense in Open Lodge.**—In any case where an offense is committed in open Lodge, no formal charge or service of notice shall be necessary to give the Lodge jurisdiction, but jurisdiction at once attaches; and the facts constituting the offense shall be briefly stated by the Secretary in the proceedings, by order of the Master, as that Brother _____ appeared in open Lodge in a state of intoxication, or in open Lodge used profane language. The Master shall thereupon direct the brother to show cause forthwith why he should not be punished for such conduct. If no showing is made, the Lodge shall proceed to punish. If a showing is made (for which purpose the accused may make his oral explanation, together with any other showing he may have, either to excuse or mitigate it) the Master shall then inquire: "Brethren, is the brother excused?" The answer shall be by ballot, as directed in Article 146 of the Constitution. If excused, no further proceedings shall be had. If not excused, punishment shall be imposed. Before taking such vote, the brother shall be required to retire to the Tiler's room.

SEC. 314. **Same.**—If a punishment is to be imposed under the foregoing section, the same methods and rules shall obtain in fixing the punishment and its application as are provided in Article 146 of the

Constitution, but the summary method prescribed in the foregoing section shall not be resorted to unless it be at the same meeting where the offense was committed. The neglect to thus proceed, however, will not bar charges in the ordinary manner

SEC. 315. Judgment.—In all cases of conviction and punishment by a Subordinate Lodge, the judgment shall be in force until reversed, set aside or modified by the Grand Lodge; and if no appeal and no action is taken by the Grand Lodge at its next annual communication, then the judgment of the Subordinate Lodge shall stand affirmed: *Provided, however,* That it is always the right of the Grand Lodge to review and correct such proceedings in the absence of an appeal.

SEC. 316. Punishment.—Only one punishment can be imposed under one charge or one set of charges; that is, where there is a conviction on two or more charges in the same set of charges, the members in voting a punishment must have in view one adequate to all the offenses for which there is a conviction. Neither can a Lodge, unless ordered by the Grand Lodge, reconsider its action, try a case and inflict a greater punishment. Where, however, the Grand Lodge orders a new trial, such trial is a trial *de novo*, and the Lodge is in no way bound by the result of judgment in the original trial.

CHAPTER XXVI.

Of Appeals.

SEC. 317. Appeal — Who May, and When. — In Masonic trials an appeal can only be taken by the brother who has been tried and convicted; on all other questions any brother interested therein may appeal to the Grand Lodge from the action of the Lodge, but in no case shall an appeal be taken ex-

cept from the final action of the Lodge in the whole matter, it being the intention of this section to express that in Masonry there are no interlocutory appeals. In an appeal the whole matter is brought up for review.

SEC. 318. Same.—Where an appeal is taken written notice thereof must be filed by the appellant with the Secretary of the Lodge within thirty days after the rendition of the judgment.

SEC. 319. Transcript for Grand Lodge.—Upon receiving written notice of appeal the Secretary shall forthwith prepare and forward to the Grand Secretary a complete transcript of the proceedings, including the testimony. The following will serve as a form for that purpose:

| | | |
|-------------------------------|---|-----------------------|
|Lodge No., A. F. M. | } | Transcript on Appeal. |
| vs. John Smith Jones. | | |

At a regular communication of Lodge No., A. F. M., held in its Hall in S. C., on the day of, there were present. A. B., Worshipful Master, etc. (giving names of all present).

The Lodge was opened in due form on the Third Degree, whereupon, among other proceedings, there was presented and read to the Lodge the following: (Here copy charges in full.)

Whereupon the Master ordered that the accused be required to answer the charges by the day of and that due service of the charges be made upon him.

And afterwards, on the day of, there was filed in my office a copy of a notice, in words as follows: (Here copy notice in full omitting again setting out the charges as they have already been set forth in the transcript.) And on the back of said notice was endorsed the following return of service: (Here copy return of service in full.)

(If anything is filed by the accused before the next regular communication, then state:)

And now, on the day of, there was filed in my office an "objection" (plea or communica-

tion) in words as follows: (Copy in full.)

And now, on the day of, it being the regular communication of said Lodge, there were present (give names of all).

The Lodge was opened in due form on the Third Degree (if the accused is personally present, then it must be in the highest degree to which he has attained, if not personally present, then the entire proceedings may be in the Third Degree, even though the rank of accused be lower), and among other proceedings the following were had in the case of the Lodge against Brother John Smith Jones. The accused appeared in person (or by Brother A. B., as counsel, or by his written communication) and filed objections to the charges in words as follows: (Here copy, if the "objections" as already been set out in the transcript reference only need be made to it, e. g., "as hereinbefore set forth in transcript.")

Whereupon, the Junior Warden appeared in behalf of the Lodge (or the Master appointed Brother as prosecutor for the Lodge) and being informed in the premises, the Lodge overruled the objection.

(If the objection is sustained, so state. Then if the charge is amended, state that. If the accused is present or has been personally served and neglects to object or plead, or pleads guilty, then state:)

Whereupon, the Lodge found the accused guilty of the offense as charged, and proceeded to impose the following sentence: (State it.) (If the sentence is a reprimand, then say:)

Whereupon, the Master in open Lodge proceeded to administer a reprimand.

(If there is an issue on the charge, then add as follows:)

Whereupon, the accused (or counsel for the accused) entered a plea of not guilty, and thereupon the Master ordered a special communication of the Lodge for the day of, at o'clock (p. m. or a. m.), for the purpose of trying the issue joined, and ordered that the accused and members of the Lodge be summoned therefor.

Afterwards, on the day of, there was filed in my office a return of service, in words as follows: (Here copy return. See Section 288.)

And now, on the day of, it being the date fixed for the trial of the issue joined in

said cause, there were present: (Give names of all.)

The Lodge was opened on the Degree (highest to which the accused has attained). The Worshipful Master announced that the Lodge was organized for the trial of the issue joined on the charge against Brother John Smith Jones.

Thereupon Brother prosecutor for the Lodge, appeared, and the accused, by himself (or counsel stating who), also appeared (or the accused filed his written communication) (inserting copy).

Then let the record show each step taken on the trial, including the balloting, number of votes for and against conviction, for and against each grade of punishment, and the final order.

Before balloting the record should show that the accused and his counsel retired, and that thereupon the questions were submitted. (See Section 307.)

And afterwards, to wit, on the day of, there was filed in my office the following notice of appeal:

(Here copy notice of appeal.)

The Secretary will add his certificate as follows:

I, A. B., Secretary of Lodge No., A. F. M., hereby certify that the above and foregoing is a true and correct transcript of the charges, proceedings had, evidence given, and judgment of the Lodge in the trial of the above entitled case.

Given under my hand and the seal of said Lodge, this day of

(Seal.)

A. B., Secretary.

CHAPTER XXVII.

Grand Lodge, General Jurisdiction.

SEC. 320. Jurisdiction Of.—As provided in Chapter I, Article 11, of the Constitution, the Grand Lodge, in addition to its appellate jurisdiction, has original jurisdiction, as enacted in said article. It also has jurisdiction of offenses of which Subordinate Lodges have no jurisdiction, and also of offenses of which Subordinate Lodges have jurisdiction, but fail, through neglect or otherwise, to exercise it.

SEC. 321. **Same—How Invoked.**—Any Lodge desiring to invoke the action of the Grand Lodge, with regard to itself and another Lodge of the Jurisdiction, may do so by petition, setting forth in plain and concise language the grievances or cause of its complaint and the relief it seeks, which petition shall be filed with the Grand Master, and the Lodge complaining shall also serve with the Secretary of the Lodge complained of a copy of the petition, and also a notice to the effect that the petition has been or will be filed with the Grand Master. A copy of the notice, with a certificate of service indorsed thereon, shall also be filed with the Grand Master, and thereafter the Grand Lodge has jurisdiction in the premises, and the Grand Master may then refer the matter in controversy to an appropriate standing committee, to a District Deputy Grand Master, or to a special committee by him appointed in vacation, to report at the next annual communication of the Grand Lodge. The Grand Master, after reference to a District Deputy Grand Master, or to a committee, of any matter so pending, shall notify the Master of each Lodge concerned therein, that proper hearing by them may be had. The Grand Lodge may thereafter act in the premises, both as to substance and form, in its discretion, having at all times in view the attainment of justice between the parties.

SEC. 322. In any matter of controversy between a Lodge of this Jurisdiction and a member of any other Lodge, the action of the Grand Lodge may be invoked in the manner and form as provided in the foregoing section, and after jurisdiction attaches, the remaining provisions of said section as to procedure and determination shall also govern.

SEC. 323. **Same—Complaint.**—In all cases of complaint of unmasonic conduct against members of the Grand Lodge, or against members of the Craft over whom no Subordinate Lodge has jurisdiction, such complaint shall be by charges, as provided for in like cases in Subordinate Lodges, the same (with a copy thereof for the accused) to be filed with the Grand Master, who shall notify the accused and furnish him with a copy of the charge, and thereafter the Grand Lodge has jurisdiction in the premises. The Grand Master may require the accused to "object" or to "plead" to charges, as he may deem expedient, and the Grand Master shall decide all questions arising in the formation of issues, including "objections" to any charges. The manner of service by the Grand Master shall be the same as provided in Chapter XXII of this Code. The service shall be *personal* or *substituted*, under the facts as herein provided. If the service is personal and there shall be a failure to object or plead in the time prescribed by the Grand Master, or where a plea of guilty is entered by the accused, then the same presumptions, consequences and procedure are to follow in the Grand Lodge, whether in session or during vacation, as provided in this Code for the Subordinate Lodge.

SEC. 324. **Appearance—How.**—The appearance to the charges may be the same as provided in Chapter XXIII for appearance in Subordinate Lodges, and the law as to "objections" and "pleas" in Subordinate Lodges shall obtain in cases of complaint or charges in the Grand Lodge as far as applicable, except that the time for filing the same shall be that fixed by the Grand Master, unless the Grand Lodge shall afterwards grant further time.

SEC. 325. **Plea.**—Where there is a *substituted* service the case shall be treated, both by the Grand Master and the Grand Lodge, as one with a plea of *not guilty*.

SEC. 326. **Appointment of Committee.**—In all cases where an issue of fact is presented by a plea of *not guilty*, whether such plea is entered by the accused or by the Grand

Master in case of a *substituted* service, the Grand Master, when he does not refer the matter to a District Deputy Grand Master, shall appoint a committee of from one to three, in his discretion, which shall sit at some convenient and reasonable inexpensive place to the parties to take the testimony. The Grand Master may, in his discretion, require such District Deputy Grand Master and his board of commissioners, as provided in Chapter XXXV of the Constitution, or such committee to find and report to the Grand Lodge the facts and their conclusions of guilt or innocence based thereon.

SEC. 327. Report of D. D. G. M. or of Committee.

—The District Deputy Grand Master or the committee thus appointed shall, when their labors are ended, file their report with the Grand Secretary. If such report only contains the testimony taken, the Grand Secretary shall place the same in the hands of the Committee on Appeals and Grievances, who shall examine the same and report their findings of fact and conclusions as to guilt or innocence for the action of the Grand Lodge. If the District Deputy Grand Master or the committee reporting the testimony also report their findings by direction of the Grand Master, then such report shall be presented to the Grand Lodge for its action without reference to the Committee on Appeals and Grievances.

And in all cases where the proceedings herein provided for are had when the Grand Lodge is not in session, and when the report finds that the accused is guilty of the charges preferred, such report and findings shall be entered on record in the office of the Grand Secretary, and from that date the accused shall stand suspended from all the rights and privileges of Masonry until the next session of the Grand Lodge, when final action shall be taken on such report by the Grand Lodge.

The report in such cases shall not be entered on the minutes of the Grand Lodge, but the Grand Secretary shall simply state therein the conclusions and final action of the Grand Lodge in the matter.

SEC. 328. Punishment.—In all cases of conviction in the Grand Lodge of unmasonic conduct the punishment shall be as prescribed for Subordinate Lodges, and to determine the degree of punishment in particular cases the Grand Master shall observe the rule and method prescribed for Masters of Subordinate Lodges.

SEC. 329. Action.—After the filing of the report by the District Deputy Grand Master, or by the committee appointed by the Grand Master, the Grand Lodge has full and complete jurisdiction of the merits of the case and may, in its discretion, review the testimony or approve or disapprove the findings in whole or in part, or may refer to other committees. It being the intention that the Grand Lodge, at its communication, has full discretion and authority for final disposition of the case, subject to such limitations only as are expressed in the law.

SEC. 330. Majority Vote.—Except in the case provided for in Article 39 of the Constitution, convictions and punishments in the Grand Lodge may be had by a majority vote, which shall be by show of hands, unless a vote by Lodges is ordered.

SEC. 331. Action—How Invoked.—In cases where Subordinate Lodges have jurisdiction to enforce discipline and fail to do so, through neglect or otherwise, the action of the Grand Lodge may be invoked on the complaint of any Mason in good standing by charges filed with the Grand Master, as provided in Section 321, except that the charges in such case must state that they have been filed in the Subordinate Lodge having jurisdiction of the offense, and that such Lodge has for a period of ninety days

neglected or failed to act on said charges.

SEC. 332. Neglect.—The fact of whether or not the Subordinate Lodge has failed or neglected to enforce discipline, so as to give the Grand Lodge jurisdiction, is a question for the Grand Master, and his decision thereon is conclusive. In this respect he may adopt his own method of inquiry, first giving notice of the charges to the accused and the alleged delinquent Lodge, that they may be heard, and herein the Grand Master may exercise a broad discretion that the general interest of the Craft may be served. If the Grand Master shall decide that there has not been such neglect or failure, or if he shall be of the opinion that the charges, even though technically an offense, are not of sufficient importance to merit the action of the Grand Lodge, he may dismiss the same.

SEC. 333. Notice to Accused.—If the Grand Master shall be of the opinion that there has been a neglect or failure to act on the part of the Subordinate Lodge, and that the charges are of such importance as to merit the action of the Grand Lodge, he shall notify the accused of such conclusion, and furnish him a copy of the charges, and as to service of such notice and charges and in all other respects, the same proceedings are to be had, and with like effect, as provided in this chapter and in Chapter XXII.

SEC. 334 Discipline in Grand Lodge.—In matters of discipline of members of the Grand Lodge for unmasonic conduct during a communication of the Grand Lodge, whether during hours of labor or refreshment, it may proceed to try and punish the same in a summary manner and at its discretion.

SEC. 335. Restoration or Reinstatement by Grand Lodge.—In cases where the Grand Lodge has

original jurisdiction, and a Mason is suspended or expelled, it shall be from all the rights and privileges of Masonry, unless otherwise expressed; and in such cases reinstatement must be by petition to the Grand Lodge, and shall be by a two-thirds vote thereof. A Mason thus reinstated is not to membership in any particular Lodge of the Jurisdiction, but has the standing of a demitted Mason, except that in the case of an Entered Apprentice or Fellow Craft, the reinstatement shall be to the rank and Lodge relationship he held before expulsion or suspension.

SEC. 336. Rehearing.—After final disposition of any matter pending in the Grand Lodge on appeal, or in which the jurisdiction was original, a hearing may be granted upon application therefor by a party thereto, if such showing shall be made that the Grand Lodge believes such rehearing to be in the interest of justice.

SEC. 337. Research Society.—

1 There is hereby created the Masonic Research Society of South Carolina as a Lodge of Research subordinate to the Grand Lodge for the purpose of diffusing the true principles of Freemasonry by promoting, fostering, and conducting Masonic research and spreading Masonic knowledge

2. The Research Society shall be subject to all the provisions of the Constitution and this Code except:

- (a) It shall have no power to receive petitions or to confer degrees;
- (b) It shall not be entitled to representation in the Grand Lodge nor any vote therein;
- (c) It shall be exempt from the contributions levied upon lodges in this Code;
- (d) It shall not be liable for the relief of a member, his widow, or orphan,
- (e) It shall have no judicial powers;
- (f) When chartered it shall be chartered without a Lodge number its organization, officers, committees, and procedures shall be prescribed in and

by by-laws which must be submitted to and approved by the Grand Master,

- (g) No officer or former officer of the Research Society shall be, by reason of that position alone, a member of the Grand Lodge;
- (h) The title of Past Master, if Master is used in or as the title of its presiding officer, shall not be applicable to one who has served as a Master of the Research Society only, nor shall rights and privileges of a Past Master be accorded him

3. Membership in the Research Society is not considered dual or plural membership. Its jurisdiction is co-extensive with that of the Grand Jurisdiction of the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina. Particulars concerning membership are.

- (a) Regular and Associate members make application on the standard Research Society application form, and present satisfactory evidence of their qualifications (good standing)
- (b) Regular or Voting members shall consist of Master Masons in good standing in regularly constituted Lodges subordinate to and operating under a Warrant or Charter from the Most Worshipful Grand Lodge of Ancient Free Masons in South Carolina
- (c) Associate members shall consist of Master Masons in good standing and holding membership in any Lodges subordinate to any Grand Lodge recognized by the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina.
- (d) A "Fellow in Masonic Research" honorary title may be awarded to Regular or Associate members who have distinguished themselves in any field within the purpose for which the Research Lodge was created
- (e) Suspension of a member for non-payment of Research Society dues shall not affect his membership in any Lodge

- (f) No demit or demand for demit shall be received or issued by the Research Society

4 The stated meetings of the Research Society shall be held at least once annually and its special meetings may be held anywhere in the jurisdiction upon such notice as its by-laws may provide. In addition, the following provisions apply

- (a) The meetings shall be duly tiled.
- (b) Opening and Closing the Research Society is by the permission of the Grand Master by acclamation of the Master or other presiding officer

APPENDIX.

I.

THE TWENTY-FIVE LANDMARKS OF
FREEMASONRY.*

- I. The modes of recognition.
- II. The division of symbolic Masonry into three degrees.
- III. The legend of the Third Degree.
- IV. The government of the fraternity by a presiding officer called a *Grand Master*, who is elected from the body of the craft.
- V. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held.
- VI. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- VII. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
- VIII. The prerogative of the Grand Master to make Masons at sight.
- IX. The necessity for Masons to congregate in Lodges.
- X. The government of every Lodge by a Master and two Wardens.
- XI. The necessity that every Lodge, when congregated, should be duly tiled.
- XII. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives.

* A full explanation of and commentary on these Landmarks will be found in MACKAY'S "Jurisprudence of Free Masons Chapter I."

XIII. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.

XIV. The right of every Mason to visit and sit in every regular Lodge.

XV. That no visitor not known to some brother present as a Mason can enter a Lodge without undergoing an examination.

XVI. That no Lodge can interfere in the business or labor of another Lodge.

XVII. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

XVIII. That every candidate for initiation must be a man, free born and of lawful age.

XIX. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

XX. That every Mason must believe in a resurrection to a future life.

XXI. That a book of the law of God must constitute an indispensable part of the furniture of every Lodge.

XXII. That all men in the sight of God are equal, and meet in the Lodge on one common level.

XXIII. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.

XXIV. That Freemasonry consists of a speculative science founded on an operative art.

XXV. That the Landmarks of Masonry can never be changed

These constitute the Landmarks, or, as they have sometimes been called, "the body of Masonry," in which it is not in the power of any man, or body of men, to make the least innovation.

II.

CHARGES OF A FREEMASON.

Extracted from the Ancient Record of Lodges beyond the sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London To be read at the making of new brethren, or when the Master shall order it.*

THE GENERAL HEADS, VIZ.:

- I. Of GOD and RELIGION.
- II. Of the CIVIL MAGISTRATE, Supreme and Subordinate.
- III. Of LODGES.
- IV. Of MASTERS, WARDENS, FELLOWS, and APPRENTICES.
- V. Of the Management of the CRAFT in working.
- VI. Of BEHAVIOR, viz.:
 1. In the Lodge while CONSTITUTED.
 2. After the Lodge is over and the BRETHREN not gone.
 3. When brethren meet without STRANGERS, but not in a LODGE.
 4. In Presence of STRANGERS NOT MASONS.
 5. At HOME and in the NEIGHBORHOOD.
 6. Toward a STRANGE BROTHER.

* NOTE BY THE EDITOR.—These charges were prepared and presented to the Grand Lodge of England in 1721 by DR. ANDERSON and DR. DES AUGULIERS, and having been approved by the Grand Lodge on the 25th of March, 1722, were published in the first edition of the Book of Constitutions. They have always been held in the highest veneration by the fraternity, as embodying the most important points of the ancient *written*, as well as unwritten, laws of Masonry.

I. CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished whereby Masonry becomes the *center of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and prompted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage

or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES.

A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a *Lodge*, and every brother ought to belong to one, and to be subject to its By-Laws and the general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

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

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

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in the way peculiar to this fraternity: only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his

Master's *LORD*, and of being made a *brother*, and then a *Fellow Craft* in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the *Warden*, and then the *Master* of the Lodge, the *Grand Warden*, and at length the *Grand Master* of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor *GRAND MASTER* unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents and who is of singular great merit in the opinion of the Lodges. And for the better and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

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

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days, and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or Overseer, of the lord's work; who is to be called *Master* by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disoblising name but brother or fellow; and to behave themselves courteously within and without the Lodge.

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

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

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

When a Fellow-Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows, shall carefully oversee the work in the Master's absence to the lord's profit, and his brethren shall obey him.

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

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

All the tools used in working shall be approved by the Grand Lodge.

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

VI. OF BEHAVIOR, VIZ.:

1. *In the Lodge While Constituted.*

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth *Masonry*, without an absolute necessity apparent to the Lodge.

2. Behavior After the Lodge is Over and the Brethren Not Gone.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an *easy and free* conversation; for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against *all politics*, as what never yet conducted to the welfare of the Lodge, nor ever will. This *charge* has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. Behavior When Brethren Meet Without Strangers, But Not in a Lodge Formed.

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for, though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before: nay, rather it adds to his honor, especially if he has deserved well of the brotherhood. who must give honor to whom it is due, and avoid ill manners.

4. Behavior in Presence of Strangers Not Masons.

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

5. Behavior at Home, and in Your Neighborhood.

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

6. Behavior Toward a Strange Brother.

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

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

Finally, All these CHARGES you are to observe, and also those that shall be communicated to you in another way, cultivating brotherly love, the foundation and capstone, the cement and glory, of this ancient fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good office, as far as is consistent with your honor and safety, and no further. And if any of them do you injury, you must apply to your own Lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course; but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or law suit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world and will do to the end of time.

Amen. So mote it be.

III.

GENERAL REGULATIONS.*

Compiled first by Mr. GEORGE PAYNE, A. D. 1720. when he was Grand Master, and approved by the Grand Lodge on St. John the Baptist's Day, A. D. 1721, at Stationer's Hall, London; when the Most Noble Prince JOHN, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D., his Deputy Grand Master; Mr. JOSIAH VILLENEAU and Mr. THOMAS MORRIS, JR., were chosen by the Lodge Grand Wardens, and now, by the command of our said Right Worshipful Grand Master MONTAGU, the author of this book, has compared them with, and reduced them to the ancient records and immemorial usages of the fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence and at his command, because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

*NOTE BY THE EDITOR.—The most complete history that could be given of these Regulations is to be found in their title. Adopted by the Grand Lodge of England soon after its organization, they are entitled to great respect, although not of equal authority either with the Landmarks, the Old Charges, or the local Regulations of any Grand Lodge which may have changed them in the formal manner which these Regulations themselves prescribe.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure, upon any emergency or occurrence as well as to appoint the time and place of their usual forming; and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that Lodge before; for in that case the absent Master's authority reverts to the last Master then present; though he cannot act until the said Senior Warden has once congregated the Lodge, or, in his absence, the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their By-Laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by the dispensation aforesaid.

VI. But no man can be entered a brother in any particular Lodge, or admitted to a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge

are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony or hinder their freedom, or even break or disperse the Lodge, which ought to be avoided by all good and true brethren.

VII. Every new brother at his making is decently to clothe the Lodge, that is, all the brethren present, and to deposit something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the By-Laws of that particular Lodge, which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good usages as shall be intimated to him in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterward admitted members, unless the Lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated), or else they must obtain the Grand Master's warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds, but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and

until he approve of them by his warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

IX. But if any brother so far misbehaves himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offense, he shall be dealt with according to the By-Laws of that particular Lodge. or else in such a manner as the quarterly communication shall in their great prudence think fit, for which a new regulation may be afterward made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge, too, because their Masters and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same usages as much as possible, in order to which, and for cultivating a good understanding among Freemasons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places, and must have a quarterly communication about Michaelmas, Christmas, and

Lady Day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present who is not at that time a member thereof, without a dispensation, and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

XIII. At the said quarterly communication, all matters that concern the fraternity in general, or particular Lodges, or single brethren, are quietly, sedately and maturely to be discoursed of and transacted. Apprentices must be admitted Masters and Fellow Craft only here, unless by a dispensation. Here also all differences that cannot be made up and accommodated privately, or by a particular Lodge, are to be seriously considered and decided; and if any brother thinks himself agrieved by the decision of this board, he may appeal to the annual Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, or his Deputy, or the Grand Wardens.

Here also the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made, or even admitted in their particular Lodges since the last communication of the Grand Lodge; and there shall be a book kept by the Grand Master, or his Deputy, or, rather, by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and the names

of all the members of each Lodge, and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true brother fallen into poverty or decay, but of none else; but every particular Lodge shall dispose of their own charity for poor brethren according to their own By-Laws until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend and disburse the same by such a certain order, signed as the Grand Lodge shall afterward agree to in a new regulation; but he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be further explained by a new regulation, when the necessity and expediency of them may more appear than at present to the fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge that has been the longest a Freemason shall take the chair and preside as Grand Master *pro tempore*, and shall be vested with all his power and honor for the time; provided there is no other present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Crafts of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of

the Lodge or of the brethren, and not to apply to the Grand Master without the knowledge or the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master shall receive no intimation of business concerning Masonry but from his Deputy first, except in certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular Lodge from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he please to be his Deputy *pro tempore*; but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens, too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence, in which case the majority of the Grand Lodge, if they cannot reconcile the Master and his

Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former Grand Masters having all behaved themselves as worthy of that honorable office.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or, in his absence, the Senior Grand Warden, or, in his absence, the Junior, or, in his absence, any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately to advise together upon that emergency and to send two of their number to invite the last Grand Master to resume office, which now in course reverts to him; or, if he refuse, then the next last, and so backward. But if no former Grand Master can be found, then the Deputy shall act as principal until another is chosen, or if there be no Deputy, then the oldest Master.

XXII. The brethren of all the Lodges in and about London and Westminster shall meet at an annual communication and feast, in some convenient place, on St. John Baptist's Day, or else St. John Evan-

gelist's Day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's Day; provided the majority of the Masters and Wardens, with the Grand Master, his Deputy, and Wardens, agree at their quarterly communications, three months before, that there shall be a feast and general communication of all the brethren or not, yet the Grand Lodge must meet in some of the particular Masters are against it, it must be dropped for that time.

But whether there shall be a feast for all the brethren, for if either the Grand Master or the majority convenient place annually on St. John's Day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a grand feast according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But, that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided among them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges, to consult with them about ordering the grand feast, and about any emergency or accidental thing relating thereto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause; provided, they send no man away before they have acquainted all the brethren within doors with the reasons thereof, to avoid mistakes; that so no true brother may be debarred, nor a false brother or mere pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trusty brethren to be porters or doorkeepers, who are also to be early at the place, for some good

reasons, and who are to be at the command of the committee.

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day but Free and Accepted Masons, that the communications may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire and form themselves. And this done in order—

1. To receive any appeals duly lodged as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected, and if it cannot be decided after dinner, it may be delayed and referred to a particular committee, that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day, that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair that shall be

brought from the particular Lodges by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person shall withdraw and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about the electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the fraternity the honor of ruling them for the year ensuing; and after dinner it will be known whether he accepts of it or not; for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the brethren who yet are not members of it, and must not, therefore, speak until they are desired or allowed.

XXXII. If the Grand Master of last year has consented with the Masters and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, etc., and turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honor (if nobly born, if not), the great kindness, of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as

he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

XXXIII. But if either the Masters and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented, then

The last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the new Grand Master as above hinted, and immediately installed by the last Grand Master according to usage.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name, too; and the man whose name the last Grand Master shall first take out, casually or by chance, shall be the Grand Master for the year ensuing; and, if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master according to usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted, and congratulated, as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and, if unanimously approved by the Grand Lodge, shall be declared, saluted, and con-

gratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master; as the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge, can vouch, upon the honor of a brother, that the said person so nominated or chosen will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage, and congratulation.

XXXVII. Then the Grand Master shall allow any brother Fellow Craft or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice; and lastly, after some other transactions, that cannot be written in any language, the brethren may go away or stay longer, as they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new regulations, or

to alter these, for the real benefit of this ancient fraternity; provided, always, that the old Landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest Apprentice, the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired, as it was desired and obtained for these regulations, when proposed by the Grand Lodge, to about 150 brethren on St. John Baptist's Day, 1721.

IV ENCYCLICAL LETTER.

ADDRESSED BY THE GRAND LODGE OF SOUTH CAROLINA TO
THE SUBORDINATE LODGES UNDER HER JURISDICTION.

Brethren: The Grand Lodge, anxious for your prosperity, and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry which has been entrusted to your keeping, addresses you, on the occasion of this Grand Communication, an encyclical letter of advice, of admonition and direction.

In the first place, the Grand Lodge earnestly calls your attention to the subject of admission of members. Let your great anxiety be not to increase the number, but the respectability and worthiness of your candidates. The prerequisite qualifications of applicants for Masonry are of a threefold character. They are moral, mental, and physical. Every candidate for initiation into the mysteries of Freemasonry must be a man of good moral character, of irreproachable reputation, and living, as our Ritual expresses it, "under the tongue of good report." The Lodge which admits a member who has not these necessary qualifications, is bringing into our fold, not a lamb, the emblem of innocence and purity, but a ravenous wolf who will inevitably destroy the flock. Neither is an ignorant or uneducated man desirable as a candidate for our mysteries. Without some intellectual culture, it is not likely that he will appreciate the symbolic character of our institution, nor would he be able to become a very useful or honorable member of the craft. Lastly, as to the physical qualifications, the AHIMAN REZON leaves no doubt on the subject, but expressly declares that every

applicant for initiation must be a man, free born, of lawful age, in the perfect enjoyment of his senses, hale and sound, and not deformed or dismembered. This is one of the ancient Landmarks of the Order, which it is in the power of no body of men to change. A man having but one arm or one leg, or who is any way deprived of his due proportion of limbs and members, is as incapable of initiation as a woman. As to the religious qualifications, the action of some other Grand Lodges makes it expedient that we should impress upon you that no other religious test is necessary or proper in the candidate except that he declare himself a firm believer in the existence of a Supreme Being.

Finally, on this subject, brethren, let it always be remembered that in balloting for a candidate each Lodge is not acting for itself alone, but for the whole Order at large. It is not simply admitting a new associate into its own narrow circle, but is introducing a brother into the great Masonic family whose virtuous or vicious conduct will affect the institution in all parts of the world, for good or evil. Let no brother then forget that it is as sacred a duty to reject the worthless as it is to receive the worthy.

The conduct of your members requires also constant supervision. A Mason must obey the moral law, and his conduct must be such as not only to do credit to himself, but reflect a portion of that credit upon the Lodge and the fraternity of which he is a part. The more faithful he is to his duties as a man, a citizen, and a neighbor, the more he will exalt the reputation of that institution of which he is a worthy member. But, on the contrary, if forgetful of the lessons of morality and virtue which are taught within the Lodge, he degrades himself by the constant practice of immorality, the degradation

falls not on him alone, but on all those who have given him the right hand of fellowship and hailed him as a brother. In a case like this the duty of the Lodge is plain. Let the erring brother be first kindly, but firmly, admonished of his fault. If he repents and seeks amendment, let every aid be given to his new-formed resolutions; but if he continues in his course of vice, he must no longer be suffered to contaminate the purity of our institution by his presence, but, like a diseased limb, must be cut off, lest it poison the whole body. Except in extreme cases of moral turpitude, it will be better to suspend for a given period, to allow the defaulter an opportunity of reclaiming himself; but when all hope of such a result is lost, he must be expelled from Masonry, and be no longer considered as a brother. When such a man, living in the open shamelessness and abandonment of vice, without exhibiting in his life one guiding principle of Masonry, still continues to retain his membership in a Lodge in this jurisdiction, or claims to be a Mason in its vicinity, the Grand Lodge will hold such a Lodge guilty of all the evil and disgrace which Masonry in such a case must necessarily receive.

On the subject of Masonic work, it is the desire of the Grand Lodge that as perfect uniformity as possible should exist. Having adopted a system, which it has entrusted to an appropriate officer to communicate to you, it asks you to listen to and follow his instructions. As we are but one household, it is meet and proper that our labors, our Ritual, and all our ceremonies, should correspond, so that no brother in visiting a neighboring Lodge should feel himself a stranger, but may rather be convinced of the uniformity, regularity, and beauty of our institution.

The subject of taking due bills from candidates has been brought to the attention of the Grand Lodge. There is, brethren, no custom more pregnant with evil than this. It is far better to present a candidate with the degrees conferred than on his first entrance into the Order to burden him with a pecuniary obligation to the Lodge which it may be inconvenient for him to liquidate, and which in the infirmity of human nature will most probably affect injuriously the kind feelings which should exist among all the members. This custom the Grand Lodge most imperatively forbids.

It is expected of every Mason that he shall pay due reverence and respect to the supreme and subordinate rulers of Masonry who have been placed over him. The importance of the duty of obedience is too often and too strongly enforced in our ancient charges to require at this time any formal recapitulation. The Master of the Lodge and, under him, the Wardens have, it is to be supposed, been elected for their wisdom and prudence and skill in Masonry. To their awards every member should, then, quietly and respectfully submit. The authority of the Master, especially, is supreme in the Lodge. For his errors he is alone accountable to the Grand Lodge; and as his obligations require that he should see the ancient Landmarks of Masonry and the rules and regulations of the Grand Lodge enforced and obeyed, it is but proper that he should be invested with the power to carry out these obligations. Hence the decrees of the Master must always be respected by the members of the Lodge. He may, and of course will, sometimes be wrong, for "to err is human," but in all such cases an appeal from his decision may be taken to the Grand Lodge, who will ever be ready to correct his errors and impartially to administer justice.

Finally, brethren, among yourselves eschew all strife and quarrels. Living in peace with all the world, live in love with each other. Thus shall you assist in the elevation and prosperity of our beloved institution and secure to yourselves the greatest of all blessings, "a conscience void of offense."

And may the Supreme Grand Architect of the Universe ever have you in his holy keeping; may brotherly love prevail, and every moral and social virtue cement you in the bonds of peace and friendship. By order of the Grand Lodge.

ALBERT G. MACKAY, M. D.,
Grand Secretary.

DECLARATION OF MASONIC PRINCIPLES

(Adopted 1939)

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its Brethren

are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Free-

masonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

(Augmented 1948)

Masonry abhors Communism, Fascism and any form of dictatorship, as being repugnant to its conception of the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenets of faith in God.

V.

LIST OF GRAND OFFICERS.

A list of the Grand Officers since the union of the two Grand Lodges, the "Grand Lodge of South Carolina" and the "Grand Lodge of Ancient York Masons," and the formation, out of these bodies, of the "Grand Lodge of Ancient Free Masons of South Carolina," which took place on the 26th December, 5817.

5817-5818.

| | | |
|-----------------------------|-------|------------|
| M. W. Thos. W. Bacot | | G. M. |
| R. W. Hon. David Johnson | | D. G. M. |
| V. W. John S. Cogdell | | S. G. W. |
| V. W. Ellab Kingman | | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | | G. C. |
| W. John Langton | | G. T. |
| W. John H. Mitchell | | Rec. G. S. |
| W. Isaac M. Wilson, M. D. | | Cor. G. S. |

5818-5819.

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|------------------------------|------------|
| M. W. Thos. W. Bacot | G. M. |
| R. W. John S. Cogdell | D. G. M. |
| V. W. Chas. Kershaw | S. G. W. |
| V. W. Isaac M. Wilson, M. D. | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. John H. Mitchell | Rec. G. S. |
| W. Henry H. Bacot | Cor. G. S. |

5819-5820.

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|-----------------------------|------------|
| M. W. Thos. W. Bacot | G. M. |
| R. W. John S. Cogdell | D. G. M. |
| V. W. Chas. Kershaw | S. G. W. |
| V. W. Richard Maynard | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Rev. Joseph Galluchat | Cor. G. S. |

5820-5821

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| M. W. John S. Cogdell | G. M. |
| R. W. Joel R. Poinsett | D. G. M. |
| V. W. Isaac M. Wilson, M. D. | S. G. W. |
| V. W. Henry H. Bacot | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Rev. Joseph Galluchat | Cor. G. S. |

5821-5822

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| M. W. John S. Cogdell | G. M. |
| R. W. Isaac M. Wilson, M. D. | D. G. M. |
| V. W. Henry H. Bacot | S. G. W. |
| V. W. William Waller | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Richard W. Cogdell | Cor. G. S. |

5822-5823

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| M. W. John S. Cogdell | G. M. |
| R. W. Isaac M. Wilson, M. D. | D. G. M. |
| V. W. Henry H. Bacot | S. G. W. |
| V. W. William Waller | J. G. W. |
| M. Rev. Fred. Dalcho, M. D. | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Isaac A. Johnson, M. D. | Cor. G. S. |

5823-5824

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| M. W. John L. Wilson | G. M. |
| R. W. Henry H. Bacot | D. G. M. |
| V. W. William Waller | S. G. W. |
| V. W. James C. Norris | J. G. W. |
| W. Rev. Robt. Symes | G. C. |
| W. Chas. S. Tucker | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Moses Holbrook | Cor. G. S. |

5824-5825

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| M. W. John Geddes | G. M. |
| R. W. Benjamin F. Hunt | D. G. M. |
| V. W. Wm. H. Wilson | S. G. W. |
| V. W. Thos. D. Condy | J. G. W. |
| W. Rev. Aaron W. Leland | G. C. |
| W. Moses Holbrook | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Geo. B. Eckhard | Cor. G. S. |

5825-5826.

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| M. W. Hon. David Johnson | G. M. |
| R. W. Benjamin F. Hunt | D. G. M. |
| V. W. Wm. H. Wilson | S. G. W. |
| V. W. Alexander McDonald | J. G. W. |
| W. Rev. Aaron W. Leland | G. C. |
| W. Moses Holbrook | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. Geo. B. Eckhard | Cor. G. S. |

5826-5827.

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| M. W. Benjamin F. Hunt | G. M. |
| R. W. Richard W. Cogdell | D. G. M. |
| V. W. Alexander McDonald | S. G. W. |
| V. W. Geo. B. Eckhard | J. G. W. |
| W. Moses Holbrook | G. T. |
| W. Edward Hughes | Rec. G. S. |
| W. James Eyland | Cor. G. S. |

5827-5828.

M. W. Benjamin F. Hunt G. M.
 R. W. Richard W. Cogdell D. G. M.
 V. W. Geo. B. Eckhard S. G. W.
 V. W. James Eyland J. G. W.
 W. Moses Holbrook G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5829-5830.

M. W. Benjamin F. Hunt G. M.
 R. W. Richard W. Cogdell D. G. M.
 V. W. James Eyland S. G. W.
 V. W. Henry A. DeSaussure J. G. W.
 W. Moses Holbrook G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5829-5830.

M. W. Richard W. Cogdell G. M.
 R. W. James Eyland D. G. M.
 V. W. Henry A. DeSaussure J. G. W.
 V. W. William Lance J. G. W.
 W. Moses Holbrook G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5830-5831.

M. W. James Eyland G. M.
 R. W. Henry A. DeSaussure D. G. M.
 V. W. William Lance S. G. W.
 V. W. John J. Alexander J. G. W.
 W. John R. Rogers G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5831-5833.

M. W. Henry A. DeSaussure G. M.
 R. W. William Lance D. G. M.
 V. W. John J. Alexander S. G. W.
 V. W. Horatio G. Street J. G. W.
 W. John R. Rogers G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5833-5834

M. W. Henry A. DeSaussure G. M.
 R. W. John J. Alexander D. G. M.
 V. W. Andrew McFeeters S. G. W.
 V. W. Samuel Seyle J. G. W.
 W. John R. Rogers G. T.
 W. Edward Hughes Rec. G. S.
 W. Alexander McDonald Cor. G. S.

5834-5835

M. W. Henry A. DeSaussure G. M.
 R. W. Charles M. Furman D. G. M.
 V. W. James S. Burges S. G. W.
 V. W. William S. King J. G. W.
 W. John R. Rogers G. T.
 W. Edward Hughes Rec. G. S.
 W. Wm. B. Foster Cor. G. S.

5835-5836.

M. W. John J. Alexander G. M.
 R. W. William S. King D. G. M.
 V. W. James Moorhead S. G. W.
 V. W. Wm. B. Foster J. G. W.
 W. John R. Rogers G. T.
 W. Edward Hughes Rec. G. S.
 W. John W. Bruen Cor. G. S.

5836-5837.

M. W. John J. Alexander G. M.
 R. W. Geo. B. Eckhard D. G. M.
 V. W. James Moorhead S. G. W.
 V. W. Wm. B. Foster J. G. W.
 W. John R. Rogers G. T.
 W. John H. Honour Rec. G. S.
 W. John W. Bruen Cor. G. S.

5837-5840.

M. W. Charles M. Furman G. M.
 R. W. George B. Eckhard D. G. M.
 V. W. William B. Foster S. G. W.
 V. W. John Ewan J. G. W.
 W. John R. Rogers G. T.
 W. John H. Honour Rec. G. S.
 W. John W. Bruen Cor. G. S.

5840-5841.

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| M. W. Edward H. Edwards | G. M. |
| R. W. William B. Foster | D. G. M. |
| V. W. John Ewan | S. G. W. |
| V. W. Thomas A. Hayden | J. G. W. |
| M. Rev. Albert Case | G. C. |
| W. Horatio G. Street | G. T. |
| W. John H. Honour | Rec. G. S. |
| W. John W. Bruen | Cor. G. S. |

5841-5842.

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| M. W. Edward H. Edwards | G. M. |
| R. W. William B. Foster | D. G. M. |
| V. W. Thomas A. Hayden | S. G. W. |
| V. W. John W. Bruen | J. G. W. |
| M. Rev. Albert Case | G. C. |
| W. John H. Honour | G. T. |
| W. F. C. Barber | Rec. G. S. |
| W. Alexander McDonald | Cor. G. S. |

5842-5843.

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| M. W. Edward H. Edwards | G. M. |
| R. W. Geo. B. Eckhard | D. G. M. |
| V. W. James C. Norris | S. G. W. |
| V. W. John E. Odena | J. G. W. |
| M. Rev. Albert Case | G. C. |
| W. John H. Honour | G. T. |
| W. F. C. Barber | G. S. |

5843-5844.

| | |
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| M. W. Geo. B. Eckhard | G. M. |
| R. W. James C. Norris | D. G. M. |
| V. W. John B. Irving, M. D. | S. G. W. |
| V. W. William S. King | J. G. W. |
| M. Rev. Albert Case | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5844-5845.

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| M. W. John B. Irving, M. D. | G. M. |
| R. W. James C. Norris | D. G. M. |
| V. W. F. C. Barber | S. G. W. |
| V. W. A. E. Miller | J. G. W. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5845-5846.

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| M. W. James C. Norris | G. M. |
| R. W. F. C. Barber | D. G. M. |
| V. W. A. E. Miller | S. G. W. |
| V. W. John E. Odena | J. G. W. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5846-5848.

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| M. W. Charles M. Furman | G. M. |
| R. W. A. E. Miller | D. G. M. |
| V. W. James S. Burges | S. G. W. |
| V. W. Z. B. Oakes | J. G. W. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5848-5850.

| | |
|----------------------------|----------|
| M. W. A. E. Miller | G. M. |
| R. W. J. J. Caldwell | D. G. M. |
| V. W. Z. B. Oakes | S. G. W. |
| V. W. Daniel Horibeck | J. G. W. |
| M. Rev. Henry Reid | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5850-5851.

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|----------------------------|----------|
| M. W. A. E. Miller | G. M. |
| R. W. E. W. Charles | D. G. M. |
| V. W. W. L. Cleveland | S. G. W. |
| V. W. Alfred Price | J. G. W. |
| M. Rev. Thomas S. Arthur | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5851-5852.

| | |
|----------------------------|----------|
| M. W. E. W. Charles | G. M. |
| R. W. W. L. Cleveland | D. G. M. |
| V. W. Alfred Price | S. G. W. |
| V. W. Ebenezer Thayer | J. G. W. |
| M. Rev. Elias B. Hort | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5852-5858

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| M. W. W. L. Cleveland | G. M. |
| R. W. Alfred Price | D. G. M. |
| V. W. Ebenezer Thayer | S. G. W. |
| V. W. John A. Gyles | J. G. W. |
| M. Rev. Elias B. Hort | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5853-5855.

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|----------------------------|----------|
| M. W. Alfred Price | G. M. |
| R. W. Job Johnston | D. G. M. |
| V. W. Ebenezer Thayer | S. G. W. |
| V. W. John A. Gyles | J. G. W. |
| M. Rev. Elias B. Hort | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5855-5856

| | |
|----------------------------|----------|
| M. W. Alfred Price | G. M. |
| R. W. Job Johnston | D. G. M. |
| V. W. A. Campbell | S. G. W. |
| V. W. G. Z. Waldron | J. G. W. |
| M. Rev. Elias B. Hort | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5856-5857

| | |
|----------------------------|----------|
| M. W. Alfred Price | G. M. |
| R. W. A. Campbell | D. G. M. |
| V. W. Henry Buist | S. G. W. |
| V. W. A. Ramsay | J. G. W. |
| M. Rev. Elias B. Hort | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5857-5859.

| | |
|----------------------------|----------|
| M. W. Henry Buist | G. M. |
| R. W. B. Rush Campbell | D. G. M. |
| V. W. A. Ramsay | S. G. W. |
| V. W. H. W. Schroder | J. G. W. |
| M. Rev. Benj. Johnson | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5859-5860

| | |
|----------------------------|----------|
| M. W. Henry Buist | G. M. |
| R. W. B. Rush Campbell | D. G. M. |
| V. W. A. Ramsay | S. G. W. |
| V. W. T. P. Slider | J. G. W. |
| M. Rev. Benj. Johnson | G. C. |
| W. John H. Honour | G. T. |
| W. Albert G. Mackey, M. D. | G. S. |

5860-5861.

| | |
|-------------------------------|----------|
| M. W. B. Rush Campbell | G. M. |
| R. W. David Ramsay | D. G. M. |
| R. W. T. P. Slider | S. G. W. |
| R. W. D. J. Barnett | J. G. W. |
| R. W. John H. Honour | G. T. |
| M. W. Albert G. Mackey, M. D. | G. S. |
| R. W. J. C. Williams | G. C. |

5861-5862.

| | |
|-------------------------------|----------|
| M. W. David Ramsay | G. M. |
| R. W. T. P. Slider | D. G. M. |
| R. W. D. J. Barnett | S. G. W. |
| R. W. J. H. Boatwright, M. D. | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Albert G. Mackey, M. D. | G. S. |
| R. W. J. C. Kennedy | G. C. |

5862-5863.

| | |
|-------------------------------|----------|
| M. W. David Ramsay | G. M. |
| R. W. D. J. Barnett | D. G. M. |
| R. W. J. H. Boatwright, M. D. | S. G. W. |
| R. W. A. F. Lumpkin | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. A. G. Mackey, M. D. | G. S. |
| R. W. W. P. Martin | G. C. |

5863-5864.

| | |
|-------------------------------|----------|
| M. W. J. H. Boatwright, M. D. | G. M. |
| R. W. R. B. Boylston | D. G. M. |
| R. W. Montgomery Moses | S. G. W. |
| R. W. W. T. Miller | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. A. G. Mackey, M. D. | G. S. |
| R. W. J. C. Kennedy | G. C. |

5864-5865.

| | |
|-------------------------------|----------|
| M. W. J. H. Boatwright, M. D. | G. M. |
| R. W. R. B. Boylston | D. C. M. |
| R. W. W. T. Walter | S. G. W. |
| R. W. R. S. Bruns | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. A. G. Mackey, M. D. | G. S. |
| R. W. J. C. Kennedy | G. C. |

5865-5866

| | |
|------------------------------|----------|
| M. W. James L. Orr | G. M. |
| R. W. James H. Nash | D. G. M. |
| R. W. J. Irby Dunklin, M. D. | S. G. W. |
| R. W. Wm. F. Paddon | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. A. G. Mackey, M. D. | G. S. |
| R. W. J. L. Reynolds, D. D. | G. C. |

5866-5867

| | |
|----------------------|----------|
| M. W. James L. Orr | G. M. |
| R. W. James Conner | D. G. M. |
| R. W. W. T. Walter | S. G. W. |
| R. W. J. T. Robinson | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. R. S. Bruns | G. S. |
| R. W. J. R. Pickett | G. C. |

5867-5868

| | |
|-----------------------|----------|
| M. W. James L. Orr | G. M. |
| R. W. James Conner | D. G. M. |
| R. W. S. A. Durham | S. G. W. |
| R. W. Jas. McCullough | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. R. S. Bruns | G. S. |
| R. W. J. R. Pickett | G. C. |

5868-5869

| | |
|-----------------------|----------|
| M. W. Jas. Conner | G. M. |
| R. W. W. K. Blake | D. G. M. |
| R. W. Jas. McCullough | S. G. W. |
| R. W. J. S. Buist | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| R. W. R. S. Bruns | G. S. |
| R. W. J. R. Pickett | G. C. |

5869-5870

| | |
|------------------------|----------|
| M. W. Jas. Conner | G. M. |
| R. W. W. K. Blake | D. G. M. |
| R. W. Jas. McCullough | S. G. W. |
| R. W. J. S. Buist | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| M. W. B. Rush Campbell | G. S. |
| R. W. J. R. Pickett | G. C. |

5870-5871.

| | |
|------------------------|----------|
| M. W. W. K. Blake | G. M. |
| R. W. R. S. Bruns | D. G. M. |
| R. W. Z. W. Carwile | S. G. W. |
| R. W. Jas. A. Hoyt | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| M. W. B. Rush Campbell | G. S. |
| R. W. A. Toomer Porter | G. C. |

5871-5873.

| | |
|-------------------------|----------|
| M. W. R. S. Bruns | G. M. |
| R. W. Joseph B. Kershaw | D. G. M. |
| R. W. James A. Hoyt | S. G. W. |
| R. W. James Birnle | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| M. W. B. Rush Campbell | G. S. |
| R. W. A. Toomer Porter | G. M. |

5873-5874

| | |
|----------------------------|----------|
| M. W. Joseph B. Kershaw | G. M. |
| R. W. James A. Hoyt | D. G. M. |
| M. W. Wilnot G. DeSaussure | S. G. W. |
| R. W. Beaufort W. Ball | J. G. W. |
| R. W. H. W. Schroder | G. T. |
| M. W. B. Rush Campbell | G. S. |
| R. W. W. S. Bowman | G. C. |

5874-5875

| | |
|----------------------------|----------|
| M. W. James A. Hoyt | G. M. |
| R. W. Wilnot G. DeSaussure | D. G. M. |
| R. W. Beaufort W. Ball | S. G. W. |
| R. W. Augustine T. Smythe | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. W. S. Bowman | G. C. |

5875-5876

| | |
|----------------------------|----------|
| M. W. Wilmot G. DeSaussure | G. M. |
| R. W. Beaufort W. Ball | D. G. W. |
| R. W. Augustine T. Smythe | S. G. W. |
| R. W. F. A. Connor | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. W. S. Bowman | G. C. |

5876-5877

| | |
|----------------------------|----------|
| M. W. Wilmot G. DeSaussure | G. M. |
| R. W. Beaufort W. Ball | D. G. M. |
| R. W. Augustine T. Smythe | S. G. W. |
| R. W. James F. Izlar | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. W. S. Bowman | G. C. |

5877-5878

| | |
|---------------------------|----------|
| M. W. Beaufort W. Ball | G. M. |
| R. W. Augustine T. Smythe | D. G. M. |
| R. W. James F. Izlar | S. G. W. |
| R. W. John D. Kennedy | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. John Kershaw | G. C. |

5878-5880

| | |
|---------------------------|----------|
| M. W. Augustine T. Smythe | G. M. |
| R. W. James F. Izlar | D. G. M. |
| R. W. John D. Kennedy | S. G. W. |
| R. W. W. W. Humphreys | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. John Kershaw | G. C. |

5880-5881

| | |
|--------------------------|----------|
| M. W. James F. Izlar | G. M. |
| R. W. John D. Kennedy | D. G. M. |
| R. W. W. W. Humphreys | S. G. W. |
| R. W. J. Adger Smyth | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. Oliver F. Gregorie | G. C. |

5881-5882

| | |
|--------------------------|----------|
| M. W. John D. Kennedy | G. M. |
| R. W. W. W. Humphreys | D. G. M. |
| R. W. J. Adger Smyth | S. G. W. |
| R. W. A. H. White | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. Oliver F. Gregorie | G. C. |

5882-5883

| | |
|------------------------|----------|
| M. W. John D. Kennedy | G. M. |
| R. W. W. W. Humphreys | D. G. M. |
| R. W. J. Adger Smyth | S. G. W. |
| R. W. A. H. White | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. D. W. Cuttino | G. C. |

5883-5884

| | |
|------------------------|----------|
| M. W. W. W. Humphreys | G. M. |
| R. W. J. Adger Smyth | D. G. M. |
| R. W. A. H. White | S. G. W. |
| R. W. R. Furman Divver | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. D. W. Cuttino | G. C. |

5884-5885

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|------------------------|----------|
| M. W. J. Adger Smyth | G. M. |
| R. W. A. H. White | D. G. M. |
| R. W. R. Furman Divver | S. G. W. |
| R. W. Laurie T. Izlar | J. G. W. |
| R. W. John H. Honour | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. D. W. Cuttino | G. C. |

5885-5886

| | |
|------------------------|----------|
| M. W. J. Adger Smyth | G. M. |
| R. W. A. H. White | D. G. M. |
| R. W. R. Furman Divver | S. G. W. |
| R. W. Laurie T. Izlar | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. D. W. Cuttino | G. C. |

5886-5887

| | |
|-----------------------------|----------|
| M. W. J. Adger Smyth..... | G. M. |
| R. W. Andrew H. White | D. G. M. |
| R. W. R. Furman Diver | S. G. W. |
| R. W. Laurie T. Izlar | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. David W. Hiott | G. C. |
| R. W. Charles Inglesby..... | G. S. |

5887-5898

| | |
|-----------------------------|----------|
| M. W. Andrew H. White | G. M. |
| R. W. R. Furman Diver | D. G. M. |
| R. W. Laurie T. Izlar | S. G. W. |
| R. W. A. Doty..... | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. David W. Hiott | G. C. |

5889-5890.

| | |
|-----------------------------|----------|
| M. W. R. Furman Diver..... | G. M. |
| R. W. Laurie T. Izlar | D. G. M. |
| R. W. A. Doty..... | S. G. W. |
| R. W. William T Branch..... | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. David W. Hiott | G. C. |

5890-5891

| | |
|------------------------------|----------|
| M. W. Laurie T. Izlar | G. M. |
| R. W. William T Branch | D. G. M. |
| R. W. Stiles P. Dendy..... | S. G. W. |
| R. W. Claude E. Sawyer..... | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. David W. Hiott | G. C. |

5891-5892

| | |
|------------------------------|----------|
| M. W. William T. Branch..... | G. M. |
| R. W. Stiles P. Dendy | D. G. M. |
| R. W. Claude E. Sawyer..... | S. G. W. |
| R. W. Jacob T. Barron | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. David W. Hiott | G. C. |

5892-5894.

| | |
|-------------------------------------|----------|
| M. W. Stiles P. Dendy..... | G. M. |
| R. W. Claude E. Sawyer..... | D. G. M. |
| R. W. Jacob T. Barron..... | S. G. W. |
| R. W. Bartlett J. Witherspoon | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. David W. Hiott | G. C. |

5894-5896.

| | |
|-------------------------------------|----------|
| M. W. Claude E. Sawyer..... | G. M. |
| R. W. Jacob T. Barron | D. G. M. |
| R. W. Bartlett J. Witherspoon | S. G. W. |
| R. W. Orlando Sheppard..... | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. James H. Thornwell | G. C. |

5896-5897

| | |
|-------------------------------------|----------|
| M. W. Jacob T. Barron..... | G. M. |
| R. W. Bartlett J. Witherspoon | D. G. M. |
| R. W. Orlando Sheppard..... | S. G. W. |
| R. W. Walter M. Whitehead | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. James H. Thornwell | G. C. |

5897-5898

| | |
|-------------------------------------|----------|
| M. W. Jacob T. Barron..... | G. M. |
| R. W. Bartlett J. Witherspoon | D. G. M. |
| R. W. Orlando Sheppard..... | S. G. W. |
| R. W. Walter M. Whitehead | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. Byron Holley..... | G. C. |

5898-5899

| | |
|-------------------------------------|----------|
| M. W. Bartlett J. Witherspoon | G. M. |
| R. W. Orlando Sheppard..... | D. G. M. |
| R. W. Walter M. Whitehead | S. G. W. |
| R. W. Byron Holley | J. G. W. |
| R. W. Zimmerman Davis..... | G. T. |
| R. W. Charles Inglesby..... | G. S. |
| R. W. S. P. H. Elwell..... | G. C. |

5899-5900

| | |
|---------------------------|----------|
| M. W. Orlando Sheppard | G. M. |
| R. W. Walter M. Whitehead | D. G. M. |
| R. W. Byron Holley | S. G. W. |
| R. W. John R. Bellinger | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. S. P. H. Elwell | G. C. |

5900-5901

| | |
|---------------------------|----------|
| M. W. Orlando Sheppard | G. M. |
| R. W. Walter M. Whitehead | D. G. M. |
| R. W. John R. Bellinger | S. G. W. |
| R. W. Frank E. Harrison | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. William E. Thayer | G. C. |

5901-5902.

| | |
|---------------------------|----------|
| M. W. Walter M. Whitehead | G. M. |
| R. W. John R. Bellinger | D. G. M. |
| R. W. Frank E. Harrison | S. G. W. |
| R. W. James L. Michie | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. William E. Thayer | G. C. |

5902-5905.

| | |
|-------------------------|----------|
| M. W. John R. Bellinger | G. M. |
| R. W. Frank E. Harrison | D. G. M. |
| R. W. James L. Michie | S. G. W. |
| R. W. James R. Johnson | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. William E. Thayer | G. C. |

5905-5906

| | |
|-------------------------|----------|
| M. W. Frank E. Harrison | G. M. |
| R. W. James L. Michie | D. G. M. |
| R. W. James R. Johnson | S. G. W. |
| R. W. George S. Mower | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| R. W. Charles Inglesby | G. S. |
| R. W. W. P. Smith | G. C. |

5906-5907

| | |
|-------------------------|----------|
| M. W. Frank E. Harrison | G. M. |
| R. W. James L. Michie | D. G. M. |
| R. W. James R. Johnson | S. G. W. |
| R. W. George S. Mower | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| M. W. Jacob T. Barron | G. S. |
| R. W. W. P. Smith | G. C. |

5907-5909.

| | |
|------------------------|----------|
| M. W. James L. Michie | G. M. |
| R. W. James R. Johnson | D. G. M. |
| R. W. George S. Mower | S. G. W. |
| R. W. George T. Bryan | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| M. W. Jacob T. Barron | G. S. |
| R. W. W. P. Smith | G. C. |

5909-5910

| | |
|------------------------|----------|
| M. W. James R. Johnson | G. M. |
| R. W. George S. Mower | D. G. M. |
| R. W. George T. Bryan | S. G. W. |
| R. W. Robert A. Cooper | J. G. W. |
| R. W. Zimmerman Davis | G. T. |
| M. W. Jacob T. Barron | G. S. |
| R. W. W. P. Smith | G. C. |

5910-5911

| | |
|------------------------|----------|
| M. W. James R. Johnson | G. M. |
| R. W. George S. Mower | D. G. M. |
| R. W. George T. Bryan | S. G. W. |
| R. W. Robert A. Cooper | J. G. W. |
| R. W. Wm. H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. P. Smith | G. C. |

5911-5912.

| | |
|-------------------------|----------|
| M. W. George S. Mower | G. M. |
| R. W. George T. Bryan | D. G. M. |
| R. W. Robert A. Cooper | S. G. W. |
| R. W. Wm. W. Wannamaker | J. G. W. |
| R. W. Wm. H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. P. Smith | G. C. |

5018-5015.

| | |
|------------------------|----------|
| M. W. George T. Bryan | G. M. |
| R. W. Robert A. Cooper | D. G. M. |
| R. W. Wm W. Wannamaker | S. G. W. |
| R. W. William A. Giles | J. G. W. |
| R. W. Wm H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. P. Smith | G. C. |

5015-5017.

| | |
|------------------------|----------|
| M. W. Robert A. Cooper | G. M. |
| R. W. Wm W. Wannamaker | D. G. M. |
| R. W. William A. Giles | S. G. W. |
| R. W. Samuel T. Lanham | J. G. W. |
| R. W. Wm H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5017-5018

| | |
|---------------------------|----------|
| M. W. Wm. W. Wannamaker | G. M. |
| R. W. William A. Giles | D. G. M. |
| R. W. Samuel T. Lanham | S. G. W. |
| R. W. J. Campbell Bissell | J. G. W. |
| R. W. Wm H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5018-5019

| | |
|-----------------------------|----------|
| M. W. Wm. W. Wannamaker | G. M. |
| R. W. Samuel T. Lanham | D. G. M. |
| R. W. J. Campbell Bissell | S. G. W. |
| R. W. Benjamin E. Nicholson | J. G. W. |
| R. W. Wm. H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5019-5021

| | |
|-------------------------------|----------|
| M. W. Samuel T. Lanham | G. M. |
| R. W. J. Campbell Bissell | D. G. M. |
| R. W. Charles K. Chrelitzberg | S. G. W. |
| R. W. Charlton DuRant | J. G. W. |
| R. W. Wm. H. Prioleau | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5021-5022

| | |
|-------------------------------|----------|
| M. W. Samuel T. Lanham | G. M. |
| R. W. J. Campbell Bissell | D. G. M. |
| R. W. Charles K. Chrelitzberg | S. G. W. |
| R. W. Charlton DuRant | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5022-5024.

| | |
|-------------------------------|----------|
| M. W. J. Campbell Bissell | G. M. |
| R. W. Charles K. Chrelitzberg | D. G. M. |
| R. W. Charlton DuRant | S. G. W. |
| R. W. William A. Giles | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. W. E. Thayer | G. C. |

5024-5025

| | |
|-------------------------------|----------|
| M. W. Charles K. Chrelitzberg | G. M. |
| R. W. Charlton DuRant | D. G. M. |
| R. W. Wm. A. Giles | S. G. W. |
| R. W. John W. McCullough, Jr. | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. George T. Harmon | G. C. |

5025-5026

| | |
|-------------------------------|----------|
| M. W. Charles K. Chrelitzberg | G. M. |
| R. W. Charlton DuRant | D. G. M. |
| R. W. Wm. A. Giles | S. G. W. |
| R. W. I. C. Blackwood | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. George T. Harmon | G. C. |

5026-5028.

| | |
|------------------------|----------|
| M. W. Charlton DuRant | G. M. |
| R. W. Wm. A. Giles | D. G. M. |
| R. W. I. C. Blackwood | S. G. W. |
| R. W. E. S. C. Baker | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. George T. Harmon | G. C. |

5928-5930.

| | |
|-------------------------|----------|
| M. W. Wm. A. Gilles | G. M. |
| R. W. I. C. Blackwood | D. G. M. |
| R. W. E. S. C. Baker | S. G. W. |
| R. W. J. Raworth Salley | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. George T. Harmon | G. C. |

5930-5932.

| | |
|-------------------------|----------|
| M. W. I. C. Blackwood | G. M. |
| R. W. E. S. C. Baker | D. G. M. |
| R. W. J. Raworth Salley | S. G. W. |
| R. W. George T. Harmon | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. John H. Graves | G. C. |

5932-5934.

| | |
|------------------------|----------|
| M. W. E. S. C. Baker | G. M. |
| R. W. George T. Harmon | D. G. M. |
| R. W. Joseph E. Hart | S. G. W. |
| R. W. Walter F. Going | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. O. Frank Hart | G. S. |
| R. W. John H. Graves | G. C. |

5934-5935

| | |
|------------------------|----------|
| M. W. O. Frank Hart | G. M. |
| R. W. George T. Harmon | D. G. M. |
| R. W. Joseph E. Hart | S. G. W. |
| R. W. Walter F. Going | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| R. W. T. Alex Halse | G. S. |
| R. W. John H. Graves | G. C. |

5935-5937.

| | |
|-----------------------|----------|
| M. W. Joseph E. Hart | G. M. |
| R. W. Walter F. Going | D. G. M. |
| R. W. S. Maner Martin | S. G. W. |
| R. W. Joseph B. Hyde | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. John H. Graves | G. C. |

5937-5939.

| | |
|---------------------------|----------|
| M. W. Walter F. Going | G. M. |
| R. W. S. Maner Martin | D. G. M. |
| R. W. Joseph B. Hyde | S. G. W. |
| R. W. A. J. M. Wannamaker | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. John H. Graves | G. C. |

5939-5941.

| | |
|---------------------------|----------|
| M. W. S. Maner Martin | G. M. |
| R. W. Joseph B. Hyde | D. G. M. |
| R. W. A. J. M. Wannamaker | S. G. W. |
| R. W. Henry Collins | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. John H. Graves | G. C. |

5941-5943.

| | |
|---------------------------|----------|
| M. W. Joseph B. Hyde | G. M. |
| R. W. A. J. M. Wannamaker | D. G. M. |
| R. W. Henry Collins | S. G. W. |
| R. W. Frank E. Vantine | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. Joseph H. Carter | G. C. |

5943-5946.

| | |
|---------------------------|----------|
| M. W. Henry F. Collins | G. M. |
| R. W. A. J. M. Wannamaker | D. G. M. |
| R. W. Waddy M. Anderson | S. G. W. |
| R. W. Jas. F. Risher | J. G. W. |
| R. W. Jesse Sharpe | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. Joseph H. Carter | G. C. |

5946-5948.

| | |
|---------------------------|----------|
| M. W. A. J. M. Wannamaker | G. M. |
| R. W. Jas. F. Risher | D. G. M. |
| R. W. Homer M. Pace | S. G. W. |
| R. W. John I. Smith | J. G. W. |
| M. W. Walter F. Going | G. T. |
| M. W. O. Frank Hart | G. S. |
| M. W. Henry F. Collins | G. C. |

5948-5950.

| | |
|----------------------------|----------|
| M. W. James F. Risher | G. M. |
| R. W. Homer M. Pace | D. G. M. |
| R. W. John I. Smith | S. G. W. |
| R. W. J. Ansel Eaddy | J. G. W. |
| M. W. Walter F. Going | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5950-5951

| | |
|----------------------------|----------|
| M. W. Homer M. Pace | G. M. |
| R. W. John I. Smith | D. G. M. |
| R. W. J. Ansel Eaddy | S. G. W. |
| R. W. L. Wade Temple | J. G. W. |
| M. W. Walter F. Going | G. T. |
| M. W. O. Frank Hart | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5951-5952

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|----------------------------|----------|
| M. W. Homer M. Pace | G. M. |
| R. W. John I. Smith | D. G. M. |
| R. W. J. Ansel Eaddy | S. G. W. |
| R. W. L. Wade Temple | J. G. W. |
| M. W. Walter F. Going | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5952-5953

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| M. W. John I. Smith | G. M. |
| R. W. J. Ansel Eaddy | D. G. M. |
| R. W. L. Wade Temple | S. G. W. |
| R. W. Thos. H. Pope | J. G. W. |
| M. W. Walter F. Going | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5953-5954

| | |
|----------------------------|----------|
| M. W. John I. Smith | G. M. |
| R. W. J. Ansel Eaddy | D. G. M. |
| R. W. L. Wade Temple | S. G. W. |
| R. W. Thos. H. Pope | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5954-5956.

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|----------------------------|----------|
| M. W. J. Ansel Eaddy | G. M. |
| R. W. L. Wade Temple | D. G. M. |
| R. W. Thomas H. Pope | S. G. W. |
| R. W. Hugh N. Layne | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. H. Dwight McAllister | G. C. |

5956-5958.

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|----------------------------|----------|
| M. W. L. Wade Temple | G. M. |
| R. W. Thomas H. Pope | D. G. M. |
| R. W. Hugh N. Layne | S. G. W. |
| R. W. H. Dwight McAllister | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5958-5960.

| | |
|-----------------------------|----------|
| M. W. Thomas H. Pope | G. M. |
| R. W. Hugh N. Layne | D. G. M. |
| R. W. H. Dwight McAllister | S. G. W. |
| R. W. Joel W. Frampton, Jr. | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5960-5962.

| | |
|-----------------------------|----------|
| M. W. Hugh N. Layne | G. M. |
| R. W. H. Dwight McAllister | D. G. M. |
| R. W. Joel W. Frampton, Jr. | S. G. W. |
| R. W. R. Lewis Smith | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5962-5964

| | |
|-----------------------------|----------|
| M. W. H. Dwight McAllister | G. M. |
| R. W. Joel W. Frampton, Jr. | D. G. M. |
| R. W. R. Lewis Smith | S. G. W. |
| R. W. William H. Grimbball | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5964-5968

| | |
|---------------------------------|----------|
| M. W. Joel W. Frampton, Jr. | G. M. |
| R. W. R. Lewis Smith | D. G. M. |
| R. W. William H. Grimbball | S. G. W. |
| R. W. Herbert L. Middleton, Jr. | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5968-5968

| | |
|---------------------------------|----------|
| M. W. R. Lewis Smith | G. M. |
| R. W. William H. Grimbball | D. G. M. |
| R. W. Herbert L. Middleton, Jr. | S. G. W. |
| R. W. Robert McC. Fligg | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. Henry F. Collins | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5958-5970

| | |
|---------------------------------|----------|
| M. W. William H. Grimbball | G. M. |
| R. W. Herbert L. Middleton, Jr. | D. G. M. |
| R. W. Robert McC. Figg | S. G. W. |
| R. W. H. Wallace Reid | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5970-5972

| | |
|---------------------------------|----------|
| M. W. Herbert L. Middleton, Jr. | G. M. |
| R. W. Robert McC. Figg | D. G. M. |
| R. W. H. Wallace Reid | S. G. W. |
| R. W. W. C. Wylie, Jr. | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5972-5974

| | |
|----------------------------|----------|
| M. W. Robert McC. Figg | G. M. |
| R. W. H. Wallace Reid | D. G. M. |
| R. W. W. C. Wylie, Jr. | S. G. W. |
| R. W. James D. Penley, Jr. | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5974-5975

| | |
|----------------------------|----------|
| M. W. H. Wallace Reid | G. M. |
| R. W. W. C. Wylie, Jr. | D. G. M. |
| R. W. James D. Penley, Jr. | S. G. W. |
| R. W. J. B. McGuirt | J. G. W. |
| R. W. W. Curtis Sheely | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5975-5976

| | |
|-----------------------------|----------|
| M. W. H. Wallace Reid | G. M. |
| R. W. W. C. Wylie, Jr. | D. G. M. |
| R. W. James D. Penley, Jr. | S. G. W. |
| R. W. J. B. McGuirt | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. Eugene G. Beckman | G. C. |

5976-5977

| | |
|-----------------------------|----------|
| M. W. W. C. Wylie, Jr. | G. M. |
| R. W. James D. Penley, Jr. | D. G. M. |
| R. W. J. B. McGuirt | S. G. W. |
| R. W. Vernon T. Pinner, Jr. | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5977-5979

| | |
|-----------------------------|----------|
| M. W. James W. Penley, Jr. | G. M. |
| R. W. J. B. McGuirt | D. G. M. |
| R. W. Vernon T. Pinner, Jr. | S. G. W. |
| R. W. T. Harry White | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5979-5981

| | |
|-----------------------------|----------|
| M. W. J. B. McGuirt | G. M. |
| R. W. Vernon T. Pinner, Jr. | D. G. M. |
| R. W. T. Harry White | S. G. W. |
| R. W. Jesse C. Branham | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5981-5983

| | |
|-----------------------------|----------|
| M. W. Vernon T. Pinner, Jr. | G. M. |
| R. W. T. Harry White | D. G. M. |
| R. W. Jesse C. Branham | S. G. W. |
| R. W. Tommie F. Brant | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5983-5985

| | |
|-----------------------------|----------|
| M. W. T. Harry White | G. M. |
| R. W. Jesse C. Branham | D. G. M. |
| R. W. Tommie F. Brant | S. G. W. |
| R. W. G. Ray Marsh | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5985-5987

| | |
|-----------------------------|----------|
| M. W. Jesse C. Branham | G. M. |
| R. W. Tommie F. Brant | D. G. M. |
| R. W. G. Ray Marsh | S. G. W. |
| R. W. Wilham D. Longshore | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5987-5989

| | |
|-----------------------------|----------|
| M. W. Tommie F. Brant | G. M. |
| R. W. G. Ray Marsh | D. G. M. |
| R. W. Wilham D. Longshore | S. G. W. |
| R. W. Alfred Allabrook | J. G. W. |
| M. W. Joel W. Frampton, Jr. | G. T. |
| M. W. H. Dwight McAlister | G. S. |
| R. W. John W. Robinson | G. C. |

5989-5991

| | |
|-------------------------|-------|
| M W G Ray Marsh | G M |
| R W William D Longshore | D G M |
| R W Alfred Allsbrook | S G W |
| R W Robert V Pinkston | J G W |
| M W Joel W Frampton, Jr | G T |
| M W H Dwight McAlister | G S |
| R W John W Robison | G C |

5991-5992

| | |
|-------------------------|-------|
| M W William D Longshore | G M |
| R W Alfred Allsbrook | D G M |
| R W Robert V Pinkston | S G W |
| R W D Samuel Tennyson | J G W |
| M W Joel W Frampton, Jr | G T |
| M W H Dwight McAlister | G S |
| R W John E Johns | G C |

5992-5993

| | |
|-------------------------|-------|
| M W William D Longshore | G M |
| R W Alfred Allsbrook | D G M |
| R W Robert V Pinkston | S G W |
| R W D Samuel Tennyson | J G W |
| R W Ronald C Mitchum | G T |
| M W H Dwight McAlister | G S |
| R W John E Johns | G C |

5993-5995

| | |
|------------------------|-------|
| M W Alfred Allsbrook | G M |
| R W Robert V Pinkston | D G M |
| R W D Samuel Tennyson | S G W |
| R W Barry A Rickman | J G W |
| R W Ronald C Mitchum | G T |
| M W H Dwight McAlister | G S |
| R W John E Johns | G T |

5995-5996

| | |
|------------------------|-------|
| M W Robert V Pinkston | G M |
| R W D Samuel Tennyson | D G M |
| R W Barry A Rickman | S G W |
| R W Gilbert L Martin | J G W |
| R W Ronald C Mitchum | G T |
| M W H Dwight McAlister | G S |
| R W John E Johns | G C |

5996-5997

| | |
|-----------------------|-------|
| M W Robert V Pinkston | G M |
| R W D Samuel Tennyson | D G M |
| R W Barry A Rickman | S G W |
| R W Gilbert L Martin | J G W |
| R W Ronald C Mitchum | G T |
| M W G Ray Marsh | G S |
| R W John E Johns | G C |

5997-5998

| | |
|-----------------------|-------|
| M W D Samuel Tennyson | G M |
| R W Barry A Rickman | D G W |
| R W Gilbert L Martin | S G W |
| R W G Kent Elkins | J G W |
| R W Ronald C Mitchum | G T |
| M W G Ray Marsh | G S |
| R W John E Johns | G C |

5998-5999

| | |
|-----------------------|-------|
| M W D Samuel Tennyson | G M |
| R W Gilbert L Martin | D G M |
| R W G Kent Elkins | S G W |
| R W Jack A Marler | J G W |
| R W Ronald C Mitchum | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

5999-6000

| | |
|-----------------------|-------|
| M W Gilbert L Martin | G M |
| R W G Kent Elkins | D G W |
| R W Jack A Marler | S G W |
| R W Ronald C Mitchum | J G W |
| M W D Samuel Tennyson | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

6000-6001

| | |
|-----------------------|-------|
| M W Gilbert L Martin | G M |
| R W G Kent Elkins | D G M |
| R W Jack A Marler | S G W |
| R W Ronald C Mitchum | J G W |
| M W D Samuel Tennyson | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

6001-6002

| | |
|-----------------------|-------|
| M W G Kent Elkins | G M |
| R W Jack A Marler | D G M |
| R W Ronald C Mitchum | S G W |
| R W Gerald L Carver | J G W |
| M W D Samuel Tennyson | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

6002-6003

| | |
|-----------------------|-------|
| M W G Kent Elkins | G M |
| R W Jack A Marler | D G M |
| R W Ronald C Mitchum | S G W |
| R W Gerald L Carver | J G W |
| M W Gilbert L Martin | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

6003-6004

| | |
|-----------------------|-------|
| M W Jack A Marler | G M |
| R W Ronald C Mitchum | D G M |
| R W Gerald L Carver | S G W |
| R W Barry A Rickman | J G W |
| M W Gilbert L Martin | G T |
| M W G Ray Marsh | G S |
| R W Glenn R Mosteller | G C |

A LIST OF THE GRAND MASTERS OF MASONS IN SOUTH CAROLINA FROM 1736 TO 2000

5736-5737 John Hammerton.
 5737-5738 James Graeme.
 5738-5739 James Wright.
 5739-5740 James Graeme
 5740-5741 John Houghton.
 5741-5742 Hon. John Hammerton.
 5742-5744 Benjamin Smith.
 5744-5753 (Unknown).
 5753-5754 William Burrows.
 5754-5758 Hon. Peter Leigh
 5758-5760 Hon. James Michie
 5760-5767 Hon. Benjamin Smith.
 5767-5776 Hon. Egerton Leigh.
 5776-5778 Hon. Barnard Elliott.
 5778-5780 Hon. Egerton Leigh
 5780-5787 John Deas.
 5787-5802 Hon. John F. Grimke.
 5802-5809 Dr. James Lynah.
 5809-5812 William Loughton Smith, LL.D.
 5812-5820 T. W. Bacot.
 5820-5823 John S. Cogdell.
 5823-5824 John L. Wilson
 5824-5825 John Geddes
 5825-5826 Hon. David Johnson
 5826-5829 Benjamin F. Hunt
 5829-5830 Richard W. Cogdell
 5830-5831 James Eyland
 5831-5835 Henry A. DeSaussure
 5835-5837 John J. Alexander
 5837-5840 Charles M. Furman
 5840-5843 Edward H. Edwards
 5843-5844 George B. Eckhard.
 5844-5845 John B. Irving, M.D.

5845-5846 James C. Norris.
 5846-5848 Charles M. Furman.
 5848-5851 A. E. Miller.
 5851-5852 E. W. Charles.
 5852-5853 W. L. Cleveland.
 5853-5857 Alfred Price.
 5857-5860 Henry Buist.
 5860-5861 B. Rush Campbell.
 5861-5863 David Ramsay.
 5863-5865 J. H. Boatwright, M.D.
 5865-5868 James L. Orr.
 5868-5870 James Conner.
 5870-5871 W. K. Blake.
 5871-5873 R. S. Bruns.
 5873-5874 Joseph B. Kershaw
 5874-5875 James A. Hoyt.
 5875-5877 W. G. DeSaussure.
 5877-5878 Beaufort W. Ball.
 5878-5880 Augustine T. Smythe.
 5880-5881 James F. Izlar.
 5881-5883 John D. Kennedy.
 5883-5884 W. W. Humphreys.
 5884-5887 J. Adger Smyth.
 5887-5888 A. H. White
 5888-5890 R. Furman Divver.
 5890-5891 Laurie T. Izlar.
 5891-5892 William T. Branch.
 5892-5894 Stiles P. Dendy.
 5894-5896 Claude E. Sawyer.
 5896-5898 Jacob T. Barron.
 5898-5899 B. J. Witherspoon.
 5899-5901 Orlando Sheppard.
 5901-5903 Walter M. Whitehead.
 5903-5905 John R. Bellinger.
 5905-5907 F. E. Harrison.
 5907-5909 James L. Michie.

5909-5911 James R. Johnson.
5911-5913 George S. Mower.
5913-5915 George T. Bryan.
5915-5917 Robert A. Cooper.
5917-5919 William W. Wannamaker
5919-5922 Samuel T. Lanham
5922-5924 J. Campbell Bissell.
5924-5926 Charles K. Chreitberg.
5926-5928 Charlton DuRant.
5928-5930 Wm. A. Giles
5930-5932 I. C. Blackwood
5932-5934 E. S. C. Baker
5934-5935 O. Frank Hart
5935-5937 Joseph E. Hart
5937-5939 Walter F. Going
5939-5941 S. Maner Martin
5941-5943 Joseph B. Hyde
5943-5946 Henry F. Collins
5946-5948 A. J. M. Wannamaker.
5948-5950 James F. Risher
5950-5952 Homer M. Pace
5952-5954 John I. Smith
5954-5956 J. Ansel Eaddy
5956-5958 L. Wade Temple
5958-5960 Thomas H. Pope
5960-5962 Hugh N. Layne
5962-5964 H. Dwight McAlister
5964-5966 Joel W. Frampton, Jr.
5966-5968 R. Lewis Smith.
5968-5970 William H. Grimbail
5970-5972 Herbert L. Middleton, Jr.
5972-5974 Robert McC. Figg.
5974-5976 H. Wallace Reid
5976-5977 W. C. Wythe, Jr.
5977-5979 James D. Penley, Jr.
5979-5981 J. B. McGuirt.

5981-5983 Vernon T. Pinner, Jr.
5983-5985 T. Harry White.
5985-5987 Jesse C. Branham.
5987-5989 Tommie F. Brant.
5989-5991 G. Ray Marsh.
5991-5993 William D. Longshore
5993-5995 Alfred Allsbrook
5995-5997 Robert V. Pinkston.
5997-5999 D. Samuel Tennyson.
5999-6000 Gilbert L. Martin.
6000-6001 Gilbert L. Martin
6001-6002 G. Kent Elkins
6002-6003 G. Kent Elkins
6003-6004 Jack A. Marler

GRAND SECRETARIES
GRAND LODGE A.F.M. OF
SOUTH CAROLINA
5817-6000

5817-5819 John H. Mitchell.
5819-5836 Edward Hughes
5836-5841 John H. Honour
5841-5843 F C. Barber
5843-5866 Albert G. Mackey.
5866-5869 R S. Bruns.
5869-5874 B. Rush Campbell.
5874-5906 Charles Inglesby
5906-5910 Jacob T Barron.
5910-5934 O Frank Hart.
5934-5935 T Alex Heise.
5935-5951 O. Frank Hart
5951-5968 Henry F Collins
5968-5996 H Dwight McAlister
5996- G Ray Marsh

LIST OF GRAND MASTERS OF THE GRAND LODGE
OF ANCIENT YORK MASONS, FROM 5788 TO 5807

Taken from Dalcho's Ahiman Rezon, published at
Charleston, S C , in 5807

5787-5789 Honourable William Drayton.
5790-5791 Brigadier General Mordecai Gist
5792 Major Thomas B. Bowen.
5793-5798 Honourable Wilham Loughton Smith, LL.D
5799 Reverend Henry Purcell, D D
5800 His Honour Lieutenant Gov. John Drayton.
5801-5802 His Excellency Governour John Drayton
5803-5804 John Drayton.
5805 Simon Magwood
5806 His Excellency Governour Paul Hamilton.
5807 Benjamin Cudworth.

GRAND MASTERS OF THE GRAND LODGE,
ANCIENT YORK MASONS, SINCE THE
DATE OF PUBLICATION OF DALCHO'S
AHIMAN REZON.

5808 Honourable William Loughton Smith, LL. D.
5809 Judge William Smith.
5810 William Loughton Smith
5811
5812 B. Bailey.
5813 Benjamin Hart.
5814 David R. Williams.
5815 David R. Williams.
5816 Charles J. Colcock.
5817 General John Geddes.

NOTE.—The following paragraph from Mackey's History of Freemasonry in South Carolina, p. 21, will account for the *hiatus valde defendus* between 5744 and 5758. "We learn from the records of the Grand Lodge of England, that in 1741 a law was unanimously adopted, forbidding any Brother to print, or cause to be printed, the proceedings of any Lodge, or any part thereof, or the names of the persons present at such Lodge, lest by the direction of the Grand Master or his Deputy; and this law was to be enforced by the several Masonic penalties. This regulation must have been communicated to the Masons of Carolina, and to its influence, I suppose, we are to attribute the fact that from the year 1743 to 1750, both inclusive, there is not the slightest notice of a Masonic celebration to be found in the contemporary journal. The official records have been lost, and this period of eight years presents a blank in the Masonic History of South Carolina, which, unfortunately, we have no means of filling up."

VI

AN ACT TO INCORPORATE THE GRAND
LODGE OF ANCIENT FREE MASONS OF
SOUTH CAROLINA, AND FOR OTHER
PURPOSES THEREIN MENTIONED.

Whereas, THOMAS WRIGHT BACOT, Grand Master; the
HON. DAVID JOHNSON, Deputy Grand Master; JOHN S.

COGDELL, SENIOR, and ELIAB KINGMAN, Junior Grand Wardens; REV. F. DALCHO, Grand Chaplain, and others, the officers and members of the GRAND LODGE OF ANCIENT FREE MASONS OF SOUTH CAROLINA, have, by their memorial to this Legislature, set forth that the different denominations of Masons heretofore subsisting in this State have, by common consent, duly taken and testified in Masonic form, united into one fraternity, under the jurisdiction and government of the said Grand Lodge of Ancient Free Masons of South Carolina, duly constituted since the said union: That the articles of their said union require that the charters of incorporation heretofore held by the two Grand Lodges of Masons in this State should be surrendered, they being dissolved, and in lieu thereof a new act of incorporation obtained for the Grand Lodge above mentioned, which is declared to contain thenceforth the true and supreme Masonic authority in this State; and have proffered to surrender all charters of incorporation heretofore subsisting in this State whereby Grand Lodges by different names have been incorporated, and prayed the Legislature to grant a new act of incorporation to the said Grand Lodge of Ancient Free Masons of South Carolina:

Be it therefore enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same, That the surrender of past charters of incorporations for Grand Lodges aforesaid be, and the same is hereby, accepted, and that all acts of the Legislature heretofore passed for the incorporating of Grand Lodges of Masons in this State, by whatsoever name called or made known, be, and the same are hereby, repealed.

And be it further enacted by the authority aforesaid, That the said THOMAS WRIGHT BACOT, Grand Master; DAVID JOHNSON, Deputy Grand Master; JOHN S. COGDELL and ELIAB KINGMAN, Senior and Junior Grand

Wardens; REV. FREDERICK DALCHO, Grand Chaplain, and others, officers and members of the said Grand Lodge, and their successors, and all others who, agreeably to Masonic Rules and usages, have become officers and members thereof, shall be, and they are hereby, declared to be a body corporate, in deed and in law, by the name of "THE GRAND LODGE OF ANCIENT FREE MASONS OF SOUTH CAROLINA," the said society to consist of a Grand Master, a Deputy Grand Master, and such officers, with such style or title of office as the said Grand Lodge may, by virtue of Masonic usage, or by any resolutions or By-Laws, direct or appoint, accept or install, together with the Masters and Wardens of the Subordinate Lodges subsisting under the warrant or jurisdiction of the beforementioned Grand Lodge, and such Past Masters or Past Officers of Grand Lodges heretofore subsisting, as the said Grand Lodge hereby incorporated may admit to sit therein, composing altogether the Grand Lodge of Ancient Free Masons of South Carolina, and by the said name shall have perpetual succession of officers and members, and a common seal, with power to change, alter, break and make new the same, with full power to the said Grand Lodge to make such rules and By-Laws, not repugnant to the laws of the land, for the benefit and advantage of the

In the list of Grand Masters of the Grand Lodge of Ancient York Masons the years 5811 and 5815 are vacant. I have found no record for these two years, but Mackey mentions, p. 122, as one of the Committee on behalf of the York Masons to meet in conference regarding the Articles of Union in 1817, "Honorable David Johnson, Past Master." The context shows that this should be Past Grand Master, and as these are the only vacant years he possibly occupied that position during one of them, most probably 5815.

said Grand Lodge, and for the order, rule, good government and management of the same, and of the Subordinate Lodges in this State, and for the promotion of the prosperity, order, interest and advantage of the craft in general as to the said Grand Lodge shall appear meet and proper: And the said Grand Lodge shall be able and capable, in law, to purchase or acquire, have, hold and enjoy, to itself and its successors in perpetuity, any charitable donations, Masonic contributions, assessments or dues, and any estate or estates, real or personal, or terms, for life or years, or other property of what nature of any kind soever; and to sell, alien, exchange, demise, or convey the same, as it shall by them be thought proper; and by the name aforesaid to sue and be sued, implead or be impleaded, answer and be answered unto, in any court of law or equity or other judicial tribunal of this State.

And be it further enacted by the authority aforesaid, That it shall and may be lawful, from time to time, and at all times hereafter, for the Grand Master, Deputy Grand Master, and officers and members of the said Grand Lodge for the time being, and proxies by the said Grand Lodge duly admitted, and the successors of the said Grand Masters, and other Grand Officers, to assemble and meet together in Masonic form, at such stated times and places of forming, as in and by the Constitution of the said society or their By-Laws are or may be declared and appointed, as well as at such extra meetings as the Grand Master or Deputy Grand Master, by virtue of their Constitutions and By-Laws, may call; and then and there to transact all the business touching the Masonic fraternity which, by Masonic rules and the Constitution and order of the said Grand Lodge, doth or may appertain to the same.

And be it further enacted by the authority aforesaid, That it shall and may be lawful for the said Grand Master, or his Deputy, in full Grand Lodge, and with their concurrence, under the seal of the said Grand Lodge, to issue warrants for the constituting of Subordinate Lodges within this State; which warrant, until the same be revoked, annulled or surrendered, shall be a legal and regular authority for the forming and constituting of any Subordinate Lodge, with its proper officers and members, and for their Masonic meetings and communion with the fraternity in this State; and all Subordinate Lodges under the jurisdiction of the said Grand Lodge shall have the power to make and establish such rules, orders and regulations for their government subordinate to, or not inconsistent with, the Masonic Constitution and rules and orders of the Grand Lodge, and of the laws of the land, as shall appear to such Subordinate Lodges to be good and expedient: And each Subordinate Lodge to be constituted by the said Grand Lodge shall and may, while its warrant subsists, by the name in which it is constituted, have and hold any funds or property, and sue and be sued in any court of law or equity, and recover any legal dues, debts or demands; and be made answerable to others in like manner; but nothing herein contained and no charters of incorporation heretofore passed to any Subordinate Lodge of Masons, shall be intended to operate otherwise than in accordance with that subordination to the Grand Lodge which the Constitutions and Masonic rules demand or require.

And be it further enacted by the authority aforesaid. That this act shall be taken and deemed a public act, and notice shall be taken thereof in all courts of judicature of this State, and may be given in evidence or the trial of any cause, without specially pleading the same.

In the Senate House, the sixteenth day of December, in the year of our Lord one thousand eight hundred and eighteen, and in the forty-third year of the Independence of the United States of America.

JAMES R. PRINGLE,
President of the Senate.

ROBERT Y. HAYNE,
Speaker of the House of Representatives.

Amended February 11, 1916.

No. 738

**ACT OF THE GENERAL ASSEMBLY OF
SOUTH CAROLINA RESTRICTING THE
USE OF THE WORDS "MASON" AND
"MASONIC."**

An Act To Require The Written Approval Of The Grand Lodge Or Parent Organization Prior To The Issuance Of Any Charter By The Secretary Of State To Any Subordinate Lodge, And To Prohibit The Use Of Certain Words Without Prior Approval.

Be it enacted by the General Assembly of the State of South Carolina:

Section 1. The Secretary of State shall not issue a charter to any Subordinate Lodge without prior approval of the Grand Lodge or parent organization under which the Subordinate Lodge operates. Upon the request of the Grand Lodge or parent organization, the Secretary of State shall cancel any such charter after due notice to the Subordinate Lodge. The words "Mason" and "Masonic" shall not be used in the charter of any Subordinate Lodge without the written approval of the Grand Lodge or parent organization.

Sec. 2. All acts or parts of acts inconsistent herewith are repealed.

Sec. 3. This act shall take effect upon approval by the Governor.

In the Senate House the 26th day of February
In the Year of Our Lord One Thousand Nine Hundred and Fifty-eight.

ERNEST F. HOLLINGS,
President of the Senate.

SOLOMON BLATT,
Speaker of the House of Representatives.

Approved the 27th day of February, 1958.

GEORGE BELL TIMMERMAN, JR.,
Governor.

(R1329, H2677)

An Act To Amend Section 65-1523 Of The 1962 Code, Relating To The Exemption Of Specific Property From Taxation, So As To Provide For The Exemption Of Property Owned By The Grand Lodge Of Ancient Free Masons Of South Carolina.

Be it enacted by the General Assembly of the State of South Carolina:

Section 1. Section 65-1523 of the 1962 Code is amended by adding a new item which shall read as follows:

"() Grand Lodge of Ancient Free Masons of South Carolina.—All real and personal property owned by the Grand Lodge of Ancient and* Free Masons of South Carolina situated at the corner of Marion and Senate Streets in the City of Columbia shall be exempt from all local, county, school, municipal and special taxes, such exemption to any such property to cease, however, upon the transfer of the title thereto to any other person whomsoever."

Sec. 2. This act shall take effect upon approval by the Governor.

In the Senate House the 21st day of April

* The word "and" was deleted by amendment in the Senate House the 10th day of February 1965, and approved by Donald Russell, Governor, the 13th day of February 1965.

In the Year of Our Lord One Thousand Nine Hundred and Sixty-four.

ROBERT E. MCNAIR,
President of the Senate.

SOLOMON BLATT,
Speaker of the House of Representatives.

Approved the 24th day of April, 1964.

DONALD RUSSELL,
Governor.

VII.

FORMS OF DOCUMENTS.

I. PETITION TO THE GRAND MASTER FOR A DISPENSATION TO OPEN AND HOLD A LODGE.

The petition of the undersigned respectfully sheweth that they are regular Freemasons, and are at present members of regular Lodges; that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Freemasonry; that for the convenience of their respective dwellings (otherwise, stating the circumstances of the case), and for other good reasons, they have agreed to form a new Lodge; that, in consequence of this resolution, they pray the Most Worshipful Grand Master for a dispensation to empower them to assemble as a regular Lodge at and there to discharge the duties of Freemasonry in a regular and constitutional manner, according to the ancient usages of the Order, and the rules and regulations of the Grand Lodge of Ancient Free Masons of South Carolina; that they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. the first Junior Warden of the said Lodge; and the prayer of this petition being granted, they promise strict conformity to every regular edict

and command of the Grand Master, and to the constitutions, laws and regulations of the Grand Lodge of Ancient Free Masons of South Carolina.

This petition must be signed by at least seven regular and affiliated Master Masons; giving the names and numbers of their Lodges; must be recommended by the nearest Lodge; must contain the certificate of the Master of the nearest Lodge that the hall of the new Lodge is secure and suitable for Masonic purposes; and must be accompanied by a certificate from the District Deputy Grand Master of the district that the proposed officers have been examined and found proficient (see Code, Section 16, paragraph 4), and be then delivered to the Grand Secretary, who shall present it to the Grand Master, or, in his absence, to the Deputy Grand Master.

II. DISPENSATION OF THE GRAND MASTER TO OPEN AND HOLD A LODGE.

To all whom it may concern:

Whereas, We, Most Worshipful Grand Master of Ancient Free Masons of South Carolina have received a petition from a constitutional number of brethren, who have been regularly vouched for and recommended, which petition sets forth that they are desirous of establishing a new Lodge at under our Masonic jurisdiction, and requesting a dispensation for the same; and, whereas, there appears to us good and sufficient cause for granting the prayer of said petition;

Now know ye, that we, the Most Worshipful Grand Master aforesaid, by virtue of the powers in us vested by the Ancient Constitutions of the Order, do hereby grant this our dispensation, authorizing and empowering Brother to act as Worshipful Master, Brother to act as Senior Warden, and Brother to act as Junior Warden of a Lodge, to be held under our

jurisdiction at, and to be known as Lodge. And we further authorize and empower the said brethren to *Enter, Pass and Raise* Freemasons according to the Ancient Constitutions of the Order, its customs and usages of the craft, and the rules and regulations of the Grand Lodge of Ancient Free Masons of South Carolina, and not otherwise. And this our dispensation shall continue of force until the Grand Lodge shall grant a Warrant of Constitution for the same, or this dispensation be revoked by us or by the Grand Lodge aforesaid.

Given under our hand and seal of the Grand Lodge (L. S.) at the Grand East at Charleston, this.....day of, A. D.

.....,
Grand Secretary.

.....,
Grand Master.

III. CHARTER OR WARRANT OF CONSTITUTION GRANTED BY THE GRAND LODGE.

To all whom it may concern:

The Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina, in Grand Communication assembled, SEND GREETING:

Know ye, that we, the Grand Lodge of Ancient Free Masons of South Carolina have authorized and empowered, and do hereby authorize and empower, our trusty and well-beloved brethren, A. B., Worshipful Master; C. D., Senior Warden, and E. F., Junior Warden, to open and hold a Lodge designated as Lodge No., under our register and jurisdiction at, in the State of South Carolina, or within three miles of the same.

And we do further authorize and empower the said brethren to Admit, Enter, Pass, and Raise Freemasons according to the most ancient customs and usages of the craft, in all ages and nations throughout the world,

and not otherwise.

And we do further authorize and empower the said brethren, and their successors in office, to hear and determine, all and singular, matters and things relative to the craft within the jurisdiction of the said Lodge.

And lastly, we do hereby authorize, empower and direct our said trusty and well-beloved brethren to install their successors in office after being duly elected and chosen; to invest them with all the powers and dignities to their offices respectively belonging and to deliver to them this WARRANT OF CONSTITUTION; and such successors shall in like manner, from time to time, install their successors and proceed in the premises as above directed, such installation to be upon or immediately preceding the festival of St. John the Evangelist during the continuance of the said Lodge forever.

Provided always, that the said above-named brethren and their successors do pay, and cause to be paid, due respect and strict obedience to the most Worshipful Grand Lodge of Ancient Free Masons of South Carolina aforesaid, and to the rules, regulations and edicts thereof; otherwise this Warrant of Constitution to be of no force nor virtue.

Given in open Grand Lodge, and under the hands of our Grand Officers and the seal of our Grand Lodge, at Charleston, this day of, in the year of Light

| | | | |
|--------|---------------|---------|----------------------|
| Q..... | R....., | U..... | V....., |
| | Grand Master. | | Senior Grand Warden. |
| S..... | T....., | (L. S.) | W..... |
| | Deputy G. M. | | X....., |
| | Y..... | Z....., | Grand Secretary. |

IV. PETITION FOR DEGREES.

Petition for Degrees in _____
 Lodge No. _____, A. F. M.
 _____, S. C., _____,

To the Worshipful Master, Wardens and Brethren of
 _____ Lodge No. _____, A. F. M.

Gentlemen: Desirous of becoming acquainted with the mysteries of Free Masonry, and of being enrolled as a member of a Society whose principles I revere, I take the liberty of offering myself a candidate for admission, and voluntarily answer the following questions:

Full name (please print) _____
 Date of birth _____ Place of birth _____
 Occupation _____ Employed by _____
 Business address _____ Nature of business _____
 Married or single? _____ Place of residence _____
 How long at present address? _____ How long have you lived in South Carolina continuously immediately preceding this date? _____ Where have you lived for the past five years? (If in more than one place, state exact length of time in each place, giving dates.) _____

1. Do you believe in the existence of Supreme Being? _____
 2. Are you willing to assume an obligation which will bind you to uphold the Constitution of the United States of America? _____
 3. Do you know of any legal or moral reason which would prevent you from becoming a Free Mason? _____
 4. Can you read and write? _____
 5. Are you physically deformed? _____ If so, explain _____

6. Are you now, or have you ever been, a member of any organization or group which advocates the overthrow of our government by force? _____
 7. Have you ever presented a petition to any Masonic Lodge? _____ If so, fill out the following statement: On or about _____ I made

application for initiation in _____ Lodge No. _____ at _____ State definitely what disposition was made of your petition _____

8. Have you read all the questions in the foregoing petition, and do you, upon your honor, declare all answers to be true?

Any knowing misstatement of these facts or any of them by the petitioner shall constitute a Masonic offense, and if made a Mason and afterwards convicted thereof, he shall stand expelled. (Sec. 97—Code.)

I submit my character to the investigation of your Society. Your suffrage in my favor will be considered as an obligation conferred upon me

Very respectfully yours,

(Applicant MUST sign his FULL name)

Residence Phone _____

Business Phone _____

S. S. No. _____

Proposed by _____

The usual fee of \$ _____ has been paid.
 _____ Secretary

V. APPLICATION FOR AFFILIATION.

To the Worshipful Master, Wardens and Brethren of _____
 Lodge, No. _____, A.F.M., of South Carolina.

Brethren: I, the undersigned, a Master Mason, and a (former) member of _____ Lodge, No. _____, in the City of _____ and the State of _____ do hereby apply for membership in your Lodge.

If found worthy and accepted, I pledge myself to a cheerful

obedience to all the requirements of your laws and to the ancient usages of Masonry.

Name _____

First _____ Middle _____ Last (type or print) _____

Date of Birth _____ Place of Birth _____

Correct Mailing Address _____

Present Occupation _____

Name and business address of present employer _____

Degrees received in _____

Lodge No _____ In the City of _____

_____ and State of _____

Please find hereto annexed your applicant's Demit (), Certificate (), or Request for Demit (). (Check one.)

(Dated) _____

(Signed) _____

(Applicant must sign his full name)

Residence Phone _____

Business Phone _____

Social Security No _____

The undersigned members of this Lodge are personally acquainted with the above named applicant and from a confidence in his integrity and Masonic worth do cheerfully recommend his admission to membership.

Affiliation fee of \$ _____

has been paid

_____ Secretary

VI. MASTER MASON'S DIPLOMA OR CERTIFICATE.

To all Free and Accepted Masons Throughout the Globe—
Greetings

Know ye, that our beloved Brother _____, who has signed his name in the margin hereof, is a regular Master Mason of _____ Lodge No. _____, at _____, in the State of South Carolina, and as

such we desire and recommend that he be received and accepted by the Craft wheresoever dispersed over the face of the globe.

Given under our hands, and the seal of the Lodge, at _____, this _____ day of _____, in the year of Light _____.
(L. S)

_____, *Worshipful Master.*

_____, *Senior Warden.*

_____, *Junior Warden.*

Attest:

_____, *Secretary.*

This is to certify that..... Lodge No..... is a just and legally constituted Lodge working under the jurisdiction of the Most Worshipful Grand Lodge of South Carolina.

(I. S.)

_____,
Grand Secretary.

VII. THE SAME DIPLOMA IN LATIN

Omnibus Latomus per Orbem Terrarum Liberis Acceptisque.

S. S. S.

Sciant omnes fratrem nostrum dilectissimum qui hujusce in margine nomen suum ascripsit, post debitas constitutasque probationes, sublimen gradum MAGISTRI assecutum esse et in Collegium Latomorum vulgo appellatum No. cooptatum esse.

Quamobrem eum singulis ejusdem gradus juribus ac privilegiis frui volumus.

In cujus rei testimonium, manus nostras et sigillum quo in hisce utimur apponi curavimus, die mensis anno lucia

_____, *Magistrer.*

_____, *Custos Senior.*

_____, *Custos Junior.*

_____, *Scriba.*

VIII. REQUEST FOR DEMIT.

To the Worshipful Master; Wardens and Brethren of
 Lodge No.

BRETHREN: Being desirous of severing my connection
 with Lodge, No. for the purpose of uniting with
 another, I fraternally apply for a demit. All dues to
 the Lodge have been paid. Fraternally,

J. K.

IX. REQUEST FOR DEMIT.

 (City)

 (State)

 (Date)

To the Worshipful Master, Wardens and Brethren of
 Lodge No.
 located at _____

 (City)

 (State)

The undersigned respectfully prays to withdraw from the
 membership of your Lodge for the purpose of affiliating with
 Lodge No.

located at _____, and

 (City)

 (State)

requests that a Demit be forwarded to the Secretary of said
 Lodge.

 (Sign full name)

 Date

Dear Brother

Please note the above request of Brother

 (Type or print full name)

for a Demit from your Lodge. He was duly elected to mem-
 bership in _____ Lodge No. _____,
 located at _____

 (City)

 (State)

at a Stated Communication held _____, _____, condi-
 tioned upon receipt of a Demit from your Lodge; affiliation
 in this Lodge to take effect as of the date of the Demit, in
 accordance with Section 193 of the Code of the Grand Lodge
 of Ancient Free Masons of South Carolina.

Please comply with his request and mail the Demit, with
 his complete Masonic record, to me at your earliest
 convenience.

Fraternally yours,

 Secretary

X. A DEMIT.

_____ Lodge, No. _____

UNDER THE JURISDICTION OF THE GRAND LODGE OF ANCIENT
 FREE MASONS OF SOUTH CAROLINA, U. S. A.

To All Whom it May Concern—Greetings:

This is to certify, that Brother _____ whose name
 appears in the margin of this Demit, is a Master Mason, and
 was a member of this Lodge in good standing and clear of the
 Books, and as such we do recommend him to the fraternal
 regard of all Free and Accepted Masons, wherever dispersed
 over the face of the Globe.

In testimony whereof, we have caused this Demit to be
 signed by the Worshipful Master, and the Seal of
 the Lodge to be attached, at a Regular Communica-
 tion holden this _____ day of _____ A. D.
 _____ A. L. _____ (See reverse side for Ma-
 sonic record)

 Worshipful Master

 Secretary

 A. L. _____

This is to certify that _____
Lodge No. _____ is a legally constituted Lodge under the
jurisdiction of the Grand Lodge of Ancient Free Masons of
South Carolina.

Grand Secretary

XI. REQUEST FOR REINSTATEMENT

_____, S. C.

To the Master, Wardens and Brethren of

_____ *Lodge No.* _____

Located at _____, *South Carolina:*

I, _____, a former member
of this Lodge, desire to become reinstated to membership. If
reinstated, I promise a cheerful obedience to all the laws,
rules and regulations of the Fraternity.

Date of Birth _____ Marital status _____ Occupa-
tion _____

Employer and address _____

How long at present residence _____

Immediate past residence _____ How long _____

Signed _____

(Full name)

(Street and number or R F D.)

(City)

S. S. No _____

\$ _____ arrears, and \$ _____ for the current year's
dues have been received.

Signed _____

Secretary

XII. LODGE SUMMONS.

_____ *Lodge No.* _____

BROTHER: You are hereby summoned to attend a _____
communication of this Lodge to be helden at _____

o'clock on _____ evening, the _____ day of _____
Herein fail not.

By order, A. _____ C. _____,
Secretary.

XIII. NOTIFICATION FOR TRIAL.

To Brother John Smith Jones:

You are hereby notified that at a regular communica-
tion of _____ Lodge No. _____, A. F. M., of South
Carolina, held at _____ on the _____ day of _____,
_____, charges were filed against you for un-Masonic
conduct, a true copy of which is hereto annexed, and
that you are required to answer thereto on or before
_____ day of _____, _____ (full twenty days after
the service of this notice), by placing on file with the
Secretary of said Lodge any objections you may have
to the sufficiency of such charge or charges. And if
you have no such objections, then in the same time you
must plead to each charge, with one of the following
pleas: 1st, that you are guilty of the offense charged;
or, 2d, that you are not guilty of the offense charged.
And you are further notified that at the (next) regular
communication of said Lodge, to be held on the _____
day of _____, _____, the said Lodge will take full and
complete jurisdiction for the purpose of trial, punish-
ment and all other matters connected with said charges.
And you are further notified to appear at said time in
person, or by any Master Mason in good standing as
counsel for you, or by your written communication, and
make defense to said charge (or charges) if you so
desire.

Given under my hand and the seal of the Lodge this
_____ day of _____, _____

[Lodge seal.]

C. D., *Secretary.*

(This notice shall be served at least twenty days
before the date at which the accused is required to
answer.)

XIV. FORM FOR KEEPING THE MINUTES OF A LODGE.

(The following form embraces the most important transactions that usually occur during the Communication of a Lodge, and it may, therefore, serve as an exemplar for the use of secretaries.)

A regular communication of Lodge No.
was holden at on the day of, —

PRESENT.

Bro. A. B....., W. Master,
" B. C....., S. Warden,
" C. D....., J. Warden,
" D. E....., Treasurer,
" E. F....., Secretary,
" F. G....., S. Deacon,
" G. H....., J. Deacon,
" H. I....., Steward,
" J. K....., Steward,
" K. L....., Tiler.

Members.

Bro. L. M.....
" M. N.....
" N. O.....
" O. P.....

Visitors.

Bro. P. Q....., Lodge No.....
" Q. R....., " No.....
" R. S....., " No.....

The Lodge was opened in due form on the third degree of Masonry.

The minutes of the last regular Communication, and of a special Communication holden on, were read and confirmed.

The Committee on the petition of Mr. C. B....., a candidate for initiation, reported favorably, whereupon he was balloted for and duly elected.

The Committee on the petition of Mr. D. C....., a candidate for initiation, reported favorably, whereupon he was balloted for, and the box appearing foul, he was rejected.

The Committee on the petition of Mr. E. D....., a candidate for initiation, reported unfavorably, whereupon he was declared rejected without a ballot.

Brother S. R....., an Entered Apprentice, having applied for advancement, he was duly elected to take the second degree; and Brother W. Y., a Fellow Craft, was, on his application for advancement, duly elected to take the third degree.

A petition for initiation from Mr. G. F., enclosing the usual amount, and recommended by Brothers C. D..... and H. L....., was referred to a Committee of Investigation, consisting of Brothers G. H....., L. M..... and O. P.....

A letter was read from Mrs. T. V....., the widow of a Master Mason, when the sum of twenty dollars was voted for her relief.

The amendment to Article 10, Section 5, of the By-Laws of this Lodge, proposed by Brother M. N..... at the Communication of, was read a third time, adopted by a constitutional majority, and ordered to be sent to the Grand Lodge for approval and confirmation.

The Lodge of Master Masons was then closed, and a Lodge of Entered Apprentices opened in due form.

Mr. C. B., a candidate for initiation, being in waiting, was duly prepared, brought forward and initiated as an Entered Apprentice, he paying the usual fee.

The Lodge of Entered Apprentices was then closed,

and a Lodge of Fellow Crafts opened in due form.

Brother S. R....., an Entered Apprentice, being in waiting, was duly prepared, brought forward and passed to the degree of a Fellow Craft, he paying the usual fee.

The Lodge of Fellow Crafts was then closed, and a Lodge of Master Masons opened in due form.

Brother W. Y., a Fellow Craft, being in waiting, was duly prepared, brought forward and raised to the sublime degree of a Master Mason, he paying the usual fee.

Amount received this evening as follows:

Petition of Mr. G. F.\$10

Fee of Bro. C. B. 10

" " " S. R. 10

" " " W. Y. 10—Total, \$40.

all of which was paid over to the Treasurer.

There being no further business, the Lodge was closed in due form and harmony.

E..... F.....,

Secretary.

(These minutes should be read at the close of the meeting, that the brothers present may suggest any necessary alterations or correct omissions, and then at the beginning of the next regular Communication, the Secretary should have these proceedings so corrected, neatly copied in the Minute Book, to be read for confirmation, when, if any errors have been made, the same can be corrected.

XV. CODE OF BY-LAWS FOR SUBORDINATE MASONIC LODGES.

[*Resolved*, that the *printed form* for By-Laws for Subordinate Lodges, approved by the Grand Lodge in 1903 and amended in 1913 and 1954 and 1957, which printed form is available in the office of the Grand Secretary, must henceforth be used by the Lodges of this Grand Jurisdiction in the adoption of By-Laws and Amendments thereto and that any changes, proper to be made in the

printed form, must be by inserts appropriately attached to the said form.

Resolved, further, That this requirement does not apply to Lodge By-Laws presently in force but shall be effective on all Lodge By-Laws and Amendments thereto, approved subsequent to the adoption of this resolution.

(Adopted April 28, 1961.)]

Form approved by Grand Lodge, December, 1903, amended December, 1913, April, 1954, April, 1957, April, 1962, and April, 1970.

By-Laws of _____ Lodge No. _____

ARTICLE I.

NAME AND LOCATION

This Lodge shall be known and designated as _____
 _____ LODGE No. _____;
 located at _____, in
 the County of _____

ARTICLE II.

COMMUNICATIONS

SEC. 1. That stated Communications shall be held on _____

 _____ of each month, and on _____
 _____ at _____ o'clock _____ m.,
 from April 1st to October 1st, and at _____ o'clock
 during the remainder of the year.

SEC. 2. During the months of July, August and September the meetings may be suspended by special action of the Lodge.

SEC. 3. Extra Communications may be held at any time by order of the Master, at which nothing shall be done other than the business for which the Communication was called.

ARTICLE III.

ORDER OF BUSINESS.

The following shall be the order of business at stated Communications:

1. Reading recorded minutes for confirmation.
2. Receiving and referring petitions for degrees on membership.
3. Reports of committees on petitions.
4. Balloting.
5. Unfinished business.
6. New business.
7. Work.
8. Reading rough minutes for correction.

The order of business may be changed, or temporarily dispensed with, by the Master when the occasion requires it.

ARTICLE IV.

OFFICERS—ELECTIONS AND APPOINTMENTS.

SEC. 1. The officers shall be a Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, two Stewards and a Tiler.

SEC. 2. The first five officers shall be elected by ballot, and by a majority of the votes present, for twelve months, at the stated Communication on or preceding the Festival of St. John the Evangelist, December 27, and shall be installed on or before the said festival, on which festival they shall assume the duties and prerogatives of their respective offices. But every officer shall hold his office until his successor shall have been installed.

SEC. 3. On the night of installation the Worshipful Master-elect shall appoint the Senior Deacon and Tiler; the Senior Warden shall appoint the Junior Deacon, and the Junior Warden shall appoint the two Stewards.

SEC. 4. The Worshipful Master-elect shall also, on the night of the election, appoint a committee of three to examine the Treasurer's and Secretary's books, who shall report at a stated communication prior to March 1st using the form provided by the Grand Lodge. A copy of

the report shall be sent to the Grand Secretary immediately after it has been made to the Lodge, but not later than April 1st.

Failure to comply with the provisions of this Article shall automatically cancel the Surety Bond carried by the Grand Lodge on the Treasurer and Secretary of such Lodge, and the Grand Secretary shall officially notify the Lodge of the cancellation of the bond.

ARTICLE V.

DUTIES OF OFFICERS.

Worshipful Master.

SECTION 1. The Worshipful Master shall preside at all times when present. He shall have charge of the Warrant of Constitution, Jewels and furniture. He shall see that the Rules and Regulations of the Grand Lodge of Ancient Free Masons of South Carolina, as well as the By-Laws of his Lodge, be strictly obeyed; that his officers perform their duties faithfully; that the annual returns be made, and dues punctually paid to the Grand Lodge. He shall appoint all committees, and be *ex officio* Chairman of the same, when he shall think proper to attend.

On all questions where the votes of the Lodge are equally divided the Master shall be entitled to the casting vote in addition to his vote as a member.

There can be no appeal from the decision of the Master except to the Grand Lodge.

Wardens.

SEC. 2. It shall be the duty of the Wardens to assist the Worshipful Master in the government of the Lodge, and in his absence to preside according to seniority, unless through courtesy they relinquish the right of presiding to a Past Master present. But in no case shall the Lodge be opened unless either the Worshipful Master or one of the Wardens be present.

Treasurer.

SEC. 3. The Treasurer shall keep an exact account of all the funds of the Lodge, and all scrip and certificates of stock, and all titles of property belonging to the Lodge. He shall pay all orders signed by the Worshipful Master and countersigned by the Secretary, and those drawn on him by the Committee on Charity. He shall report the state of the funds at the regular Communication in June and December in each year. He shall submit his books to inspection whenever required by the Worshipful Master or the Lodge. For the faithful discharge of his duties he shall receive the sum of _____ dollars.

He shall give bond for the faithful performance of his duties in the sum of _____ dollars.

Secretary.

SEC. 4. The Secretary shall issue all necessary summonses for stated Communications, and for extra Communications, when required by the presiding officer. He shall keep a record of all the proceedings of the Lodge which may be committed to paper, and insert the names of the members and visitors. He shall receive all moneys due the Lodge and forthwith pay them over to the Treasurer, taking his receipt for the same, and report all members in arrears at the stated Communications in June and December. He shall make out the annual return to the Grand Lodge, agreeably to the form prescribed, and transmit the same to the Grand Lodge. For the faithful performance of his duties he shall receive the sum of _____ dollars. (He cannot be exempt from payment of dues.) He shall give bond for the faithful performance of his duties in the sum of _____ dollars.

Deacons.

SEC. 5. The Senior and Junior Deacons shall perform all the duties appertaining to their respective offices, under the direction of the Master and Wardens.

Stewards.

SEC. 6. The Stewards shall, under the direction of the Junior Warden, prepare and superintend the banquet in the hours of refreshment. They shall also be entrusted with the preparation of candidates and the examination of visitors.

Tiler.

SEC. 7. The Tiler must be a worthy Master Mason. It shall be his duty to serve all summonses delivered to him by the Secretary; to prepare the room for the Communication of the Lodge, and carefully to collect and replace the Jewels and furniture after the Lodge is closed. For the faithful performance of his duties he shall receive _____ dollars.

Standing Committees.

SEC. 8. The Worshipful Master, Wardens, Treasurer and Secretary shall be the Standing Committee on the Funds, whose duty it shall be to make sale or commutation of stock or other property of the Lodge; also to invest such cash as may be, from time to time, in the hands of the Treasurer, and which they may be directed to invest, in such stock or other property, and on such terms as may be determined on by a majority of the committee.

SEC. 9. A Committee on Charity, to consist of three members, shall be annually appointed at the stated Communication in January, to whom may be referred all applications for relief during the recess of the Lodge. The majority of the committee shall have power to

draw on the Treasurer for an amount not to exceed
 _____ Dollars.

ARTICLE VI.

CANDIDATES.

SEC. 1. Every candidate for initiation in this jurisdiction must be without maim or defect that may render him incapable of learning and demonstrating the moral teachings and the secret work and practices of Masonry. In the demonstration of secret work artificial limbs may be used. He must have resided in this State twelve consecutive months and within the jurisdiction of the Lodge applied to for six months immediately preceding his application; must be able to read and write; and must state in his petition whether or not he has been rejected by any regular Lodge of Ancient Free Masons; and must sign his name in full to his petition.

SEC. 2. All petitions for degrees or membership must be made in writing, at a stated Communication, recommended by two members, and enclosing not less than ten dollars, upon which a committee of three shall be appointed to inquire into his qualifications, and to report at the next stated Communication.

SEC. 3. Should the report of the committee be favorable, he may be balloted for, and if unanimously elected he shall receive the degrees conferred by the Lodge, on his paying the established fees; but should one dissenting ball appear, the ballot shall be repeated, and if one black ball shall then appear, the candidate shall be declared rejected, and the money enclosed in his letter shall be returned to him. The rejected candidate may reapply, provided the same preliminary measures of a petition, recommendation, reference to a committee and ballot are observed as in the previous application. Provided further, that anyone who has been twice rejected may not apply again for initiation, advancement, rein-

statement or affiliation until six months shall have elapsed after such second rejection.

SEC. 4. The same principles and regulations as to petition, investigation and unanimous ballot shall govern the application of brethren for membership.

SEC. 5. Should a candidate neglect to attend for initiation, passing or raising, at the end of three months the money in his petition shall be forfeited to the Lodge; and in the case of passing or raising, new ballot shall be ordered, if the Lodge desires.

SEC. 6. No candidate can receive a higher degree unless he is, before receiving it, unanimously elected thereto by the Lodge, nor until by open examination in the Lodge he shall have exhibited suitable proficiency in the preceding degrees to the satisfaction of the presiding officer.

SEC. 7. No higher degree can be conferred on any candidate at a less interval than one lunar month from the time of his receiving the preceding degree, except by dispensation; and not more than five degrees can be conferred in one day, except by dispensation.

SEC. 8. This Lodge shall not receive as a member any brother who has been a member of another Lodge in this or any other jurisdiction unless he produce a demit from the Master of such Lodge, countersigned by the Secretary, and showing that he has paid up his dues and is in good standing, or otherwise fully satisfy the Lodge that he has done so; or a certificate which is equivalent thereto for this purpose.

SEC. 9. No candidate can be initiated, passed or raised in this Lodge nor any brother admitted a member thereof without the unanimous consent of all the members present. If there be but one black ball, the presiding officer shall order a second ballot, and if on that ballot one black ball shall again appear, or if on the first ballot more than one black ball appears, the candi-

date shall be declared to be rejected.

SEC. 10. If any brother shall disclose the rejection of a candidate in this Lodge to any person but a Master Mason he shall be deemed guilty of un-Masonic conduct and be liable to be dealt with accordingly; and if a visiting brother shall presume to make such disclosure he shall thereafter be excluded from this Lodge and his own Lodge shall be notified of the fact. *Whenever a rejection shall occur section 102, Par. 6 of the Code of the Grand Lodge shall be read.*

ARTICLE VII.

FEES AND DUES.

SECTION 1. The fee for the degrees in this Lodge shall be dollars, to be paid in money as follows:
 Deposit, accompanying petition\$
 For E. A. Degree\$
 For F. C. Degree\$
 For M. M. Degree\$

But the fees for ministers of God shall be which several sums shall actually be paid at or before the time of receiving the petition or the conferring of each degree.

(But in no case shall the minimum fee charged be less than \$30, except for ministers of God.)

SEC. 2 The fee for affiliation shall be dollars, which sum shall accompany the petition, except for ministers of God, which shall be

SEC. 3. Each member of this Lodge shall pay dollars to the Secretary as dues, in accordance with Art. 104 of the Constitution of the Grand Lodge, except for ministers of God, who shall pay dollars.

SEC. 4 Any member may become a life member upon paying the sum of dollars (which sum must be at least ten times the annual dues for one year), if he is clear of the books and not under charges; and the Lodge may elect one a life member, upon its own

motion, as a reward for eminent Masonic services; but no life member is exempt from being expelled, suspended or subjected to other Masonic discipline for cause shown.

SEC. 5. Any member of this Lodge who has been in continuous or accumulative membership for a period of 40 years or more shall automatically become a Life Member and exempt from all further payment of dues.

ARTICLE VIII.

DEMIT.

Any member desiring to withdraw from this Lodge shall give written notice through the Secretary, which shall be read at a stated Communication, when, if all arrears are paid, and there are no charges against him, he shall be eligible to a demit from this Lodge as provided by Section 148 of the Code

ARTICLE IX.

DISCIPLINE.

All charges and trials in this Lodge shall conform to the provisions of Chapter XXVI of the Constitution of the Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina.

ARTICLE X.

RULES OF ORDER.

SECTION 1. When the presiding officer takes the chair, every officer and member shall immediately take his place, and observe strict order and decorum.

SEC. 2. No member shall speak until he first rise and respectfully address the presiding officer; nor shall he speak more than twice on any subject, unless to explain or by permission from the chair.

SEC. 3. All questions of order shall be decided by the presiding officer, without appeal to the Lodge.

SEC. 4. No motion shall be entertained until seconded,

and no debate had thereon until it is stated by the presiding officer.

SEC. 5. When a question is under debate, no motion shall be received but to postpone, indefinitely or to a time certain, to refer, to substitute, or to amend, which motions shall always be in order, and shall take precedence in the order named.

SEC. 6. All questions before the Lodge not otherwise particularly defined shall be decided by a majority of the Lodge.

SEC. 7. No person shall be permitted to leave the room during the session of the Lodge but by permission of the presiding officer.

SEC. 8. No officer shall leave his seat except it be in the discharge of his official duties.

SEC. 9. No brother shall move his place, nor shall any member or visitor be permitted to enter, at any time during the opening or closing of the Lodge, the reading of the minutes, at the time of preparing a candidate, or while conferring a degree, unless with permission of the chair.

SEC. 10. If any member or visitor shall be guilty of indecorum during the session of the Lodge the Worshipful Master may, at his discretion, reprimand or exclude him for that Communication from the Lodge.

SEC. 11. No member who owes the current year's dues shall be eligible for election to any office or be allowed to vote at the election of officers.

SEC. 12. The Constitution of the Grand Lodge and the Landmarks of the Order, as set forth in the Ahiman Rezon of Brother Mackey, shall be the governing principle of this Lodge, and shall be referred to in all cases of doubt. In all decisions of the Lodge, appeals may be had to the Grand Lodge, but until the opinion of the latter is made known the decision of the former is held valid.

SEC. 13. These By-Laws shall be read in open Lodge at least once in each year.

ARTICLE XI.

AMENDMENTS.

No additions, alterations or amendments can be made to these By-Laws unless presented in writing and read at three stated Communications and approved by three-fourths of the members present; nor can any such addition, alteration or amendment become operative until approved by the Grand Lodge, or the Grand Master, and attested by the Grand Secretary.

This is to certify that the foregoing By-Laws were read at three stated Communications of the Lodge and adopted by a three-fourths vote of the members present at the stated Communication held on the _____ day of _____

(Seal.)

ATTEST:

Worshipful Master.

Secretary.

Approved _____

(Seal.)

ATTEST:

Grand Master.

Grand Secretary.

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